¶ The newe Teſtament in Engliſhe after the greeke tranſlation annexed wyth the tranſlation of Eraſmus in Latin.

[illegible]

Wherunto is added a Kalendar, and an exhortation to the readyng of the holy ſcriptures made by the ſame Eraſmus wyth the Epiſtles taken out of the olde teſtament both in Latin and Engliſhe, wherunto is added a table neceſſary to finde the Epiſtles and Goſpels for euery ſonday & holyday throughout the yere after the vſe of the churche of England nowe.

¶ Excuſum Londini in officina
Thomæ Gaultier. pro I. C.

Pridie Kalendas Decembris anno
Domini. M. D. L.
1550

Liber [illegible]

[illegible]

An almanacke for .xxi. yeares.

38.

4. 7

7'.

The yeare of oure Lord.	The Easter	The golden number.	The Sonday letter.	Leape yeare.
M.D.l.	vi. April.	xii	E	
M.D.li.	xxix. Mar.	xiii	D	
M.D.lii.	xvii. April.	xiiii	C	B
M.D.liii.	ii. April.	xv	A	
M.D.liiii.	xxv. April.	xvi	G	
M.D.lv.	xiiii. April.	xvii	F	
M.D.lvi.	v. April.	xviii	E	D
M.D.lvii.	xviii. April.	xix	C	
M.D.lviii.	x. April.	i	B	
M.D.lix.	xxvi. Mar.	ii	A	
M.D.lx.	xiiii. April.	iii	G	F
M.D.lxi.	vi. April.	iiii	E	
M.D.lxii.	xxix. Mar.	v	D	
M.D.lxiii.	xi. April.	vi	C	
M.D.lxiiii.	ii. April.	vii	B	A
M.D.lxv.	xxii. April.	viii	G	
M.D.lxvi.	xiiii. April.	ix	F	
M.D.lxvii.	xx. Mar.	x	E	
M.D.lxviii.	xviii. April.	xi	D	C
M.D.lxix.	x. April.	xii	B	
M.D.lxx.	xxvi. Mar.	xiii	A	
M.D.lxxi.	xv. April.	xiiii	G	

The yeare hath .xii. Monethes. lii. weekes and one daye, and it hath in all three hondereth and .lxvi. dayes and .vi. houres.

15 [illegible] of Holofernes heade

[illegible]

[illegible] Sheperman

[illegible] Taxe [illegible]

[illegible] 9 [illegible]

[illegible] of the [illegible] the Confession

[illegible] desired

[illegible]

I. C. vnto the Chriſten reder.

For as muche as it is knowē thorow out al Europa to the great comforte of al them that loue the pure ÿ true religion of Chriſte, that oure moſt noble and Chriſtian kynge Edwarde entendeth erneſtly to reforme religion in al his gracis Dominions by the holy worde of God, and wolde that his gracis ſubiectes ſhulde as wel be exerciſed in good warkes ÿ in doyng theyr deutye to god and his maieſtye, and to theyr neyghboures as in the redyng of ſcripture: for the intent ÿ his maieſtis purpoſe myght more ſpedely ÿ eaſely be brought to paſſe, I haue ſet out the new teſtament in Engliſhe, tranſlated out of the greke, with the tranſlation in Latin of Eraſmus ſet ryght ouer againſte it: for that ende that al men that are learned both in the Engliſhe and Latin tonge may compare, whether the Engliſhe texte be faythfully taken out of the greke or no, by comparyng it with the tranſlatiō of Eraſmus, whiche was done accordyng vnto the truth of the greeke texte: and that if there be any faute committed eyther by the tranſlatour, or by the Printer, it maye be perceyued and amended by the tranſlation of the moſte noble and famouſe Clerke Eraſmus. They that are learned in the greeke tonge (I graunt) nede none of this labour, but when as there is a very great number in this realme which vnderſtande well the Latin tonge, and vnderſtand not the greeke (which is the tong wherin the newe teſtament was wrytē) it were pytie, (ſeing the Latin tranſlation is next in goodnes vnto the greke tonge: for the examinyng of al vulgare and comon tranſlations, of the newe teſtament) that the learned in Latin ſhoulde be withoute the Latin text, ſet ouer againſt the Engliſhe. For if they were not ſet togyther one againſte an other, it wolde be very tedious and weriſum to compare them togyther out of two diuerſe bookes, therfore to incorage all Engliſhmen that are ſene in the Latin tonge, to the trial of the Engliſh tranſlation, aswel for the profyt of their neyghbeures, as for their owne learnynge, I haue partely taken this preſent labor in hande. I recken alſo that this booke ſhall be very profytable for yonge ſcolers of this Realme, whiche are deſyrous to learne the Latin tong. It wyll be alſo profytable (as I iudge) for all ſtraungers that are learned in the Latin tonge, and wold haue the knowledge of oure engliſhe tong. Beſyde all theſe commodities, whatſoeuer profyte can enſue by the redyng of both the Engliſhe and Latin tranſlation ſeuerally, all the ſame commodites maye be had in this booke alone by it ſelfe. And theſe my labours I dedicate vnto the, moſte Chriſtiane reder, deſyryng the to take them in good worthe: whiche, yf I ſhall perceyue, it ſhall moue and incorage me to take more ſuche lyke labor hereafter: almyghty god gyue the as well grace to lyue after thy knowledge, as to come vnto the ſame. Amen.

[illegible] 5

[illegible] lux vestra coram hominibus ut videant vestra
opera [illegible] glorificent eum patrem vestrum qui est in celis

Mathew xi Venite ad me omnes qui laboratis et onerati estis et ego
reficiam vos

Mathew xii Ego dico vobis quoniam
verbum otiosum quod locuti fuerint
homines reddent rationem
in die iudicii
Nam ex verbis tuis iustificaberis
et ex verbis tuis condemnaberis

Mathew xxi domus mea domus orationis
at vos fecistis illam speluncam
latronum

Mat v [illegible] simplices
~~[illegible]~~ [illegible]

Mat iiii Non solo pane vivit homo sed
omni verbo quod procedit ex ore dei

Luke xiiii Quia omnis qui se exaltat humiliabitur
et qui se humiliat exaltabitur

Luk x Dignus est enim operarius mercede sua et
~~[illegible]~~

John iiii [illegible] venit hora et est quando veri
adoratores adorabunt patrem in
spiritu et veritate Nam et pater
tales querit qui adorent ipsum
Spiritus est deus et eos qui adorant
eum in spiritu et veritate oportet
adorare

John xvi Amen amen dico vobis quecunque petieritis
patrem in nomine meo dabit vobis

Timo 6 Questus magnus pietas cum animo
sua sorte contento Nihil
enim intulimus in mundum vide-
licet nec efferre quicquam
possumus

Peter 1 2 Dilecti obsecro tanquam advenas
et peregrinos abstinete a carnalibus concupiscentiis
que militant adversus animam et conversationem vestram
[illegible] gentes

Roma
Nam propterea et tributa
[illegible]
[illegible]
Roma xiii
[illegible]
[illegible] quis
tra nos
Roma 2
Quapropter
inexcusabilis
es o homo
quisquis
qui iudicas
[illegible]
alterum
teipsum
condemnas
iudicas
[illegible]
[illegible]
Roma 13
omnis anima
sublimioribus
subdita sit
non est
[illegible]
[illegible]
sunt
[illegible]

KL Januarye hath xxxi. dayes, The mone .xxx.

A	Kalend.		Circumciſion	i
b	iiii	No.		ii
c	iii	No.		iii
d	Prid.	No.		iiii
e	Nonas			v
f	viii	Id.	Epiphania	vi
g	vii	Id.		vii
A	vi	Id.		viii
b	v	Id.		ix
c	iiii	Id.		x
d	iii	Id.		xi
e	Prid.	Id.		xii
f	Idus			xiii
g	xix	Kl.		xiiii
A	xviii	Kl.		xv
b	xvii	Kl.		xvi
c	xvi	Kl.		xvii
d	xv	Kl.		xviii
e	xiiii	Kl.		xix
f	xiii	Kl.		xx
g	xii	Kl.		xxi
A	xi	Kl.		xxii
b	x	Kl.		xxiii
c	ix	Kl.		xxiiii
d	viii	Kl.	Conuerſion of Paule	xxv
e	vii	Kl.		xxvi
f	vi	Kl.		xxvii
g	v	Kl.		xxviii
A	iiii	Kl.		xxix
b	iii	Kl.		xxx
c	Prid.	Kl.		xxxi

[illegible]

KL Februarye hath .xxviii. dayes.
The mone .xxix.

d	Kalend.			i
e	iiii	No.	Purificatio Mar.	ii
f	iii	No.		iii
g	Prid.	No.		iiii
A	Nonas.		[illegible]	v
b	viii	Id.		vi
c	vii	Id.	[illegible]	vii
d	vi	Id.	[illegible]	viii
e	v	Id.		ix
f	iiii	Id.	1541 [illegible] ap	x
g	iii	Id.	1542 vi ap	xi
A	Prid.	Id.	1543 xxii ap	xii
b	Idus.		1544 ii ap [illegible]	xiii
c	xvi	kl.	1545 [illegible]	xiiii
d	xv	kl.	1546 [illegible]	xv
e	xiiii	kl.	1547 viii ap	xvi
f	xiii	kl.	1548 [illegible] ii	xvii
g	xii	kl.		xviii
A	xi	kl.		xix
b	x	kl.		xx
c	ix	kl.		xxi
d	viii	kl.		xxii
e	vii	kl.		xxiii
f	vi	kl.	Mathew apostle. [illegible]	xxiiii
g	v	kl.	[illegible]	xxv
A	iiii	kl.		xxvi
b	iii	kl.		xxvii
c	Prid.	kl.		xxviii

[illegible]

KL Marche hath .xxxi. dayes.
The mone .xxx.

d	Kalend.			i
e	vi	No.		ii
f	v	No.		iii
g	iiii	No.		iiii
A	iii	No.		v
b	Prid.	No.		vi
c	Nonas.			vii
d	viii	Id.		viii
e	vii	Id.		ix
f	vi	Id.		x
g	v	Id.		xi
A	iiii	Id.		xii
b	iii	Id.		xiii
c	Prid.	Id.		xiiii
d	Idus.			xv
e	xvii	kl.		xvi
f	xvi	kl.		xvii
g	xv	kl.		xviii
A	xiiii	kl.		xix
b	xiii	kl.		xx
c	xii	kl.		xxi
d	xi	kl.		xxii
e	x	kl.		xxiii
f	ix	kl.		xxiiii
g	viii	kl.	Annunciation	xxv
A	vii.	kl.		xxvi
b	vi	kl.		xxvii
c	v	kl.		xxviii
d	iiii	kl.		xxix
e	iii	kl.		xxx
f	Prid.	kl.		xxxi

Timothy 1 Certus sermo & dignus quem modis omnibus
amplectamur quod Christus Jesus venit in mu
ndum ut peccatores salvos faceret

[illegible] Recepistis in [illegible] spiritum [illegible]

[illegible] Omnis [illegible]
[illegible]
[illegible]

Kl. Aprill hath .xxx. dayes. The mone .xxix.

g	Kalend.		i
A	iiii	No.	ii
b	iii	No.	iii
c	Prid.	No.	iiii
d	Nonas		v
e	viii	Id.	vi
f	vii	Id.	vii
g	vi	Id.	viii
A	v	Id. Ester day in [illegible]	ix
b	iiii	Id. [illegible]	x
c	iii	Id. in the yere [illegible]	xi
d	Prid.	Id. Good friday [illegible]	xii
e	Idus	[illegible] 22	xiii
f	xviii	kl. Ester day [illegible]	xiiii
g	xvii	kl.	xv
A	xvi	kl.	xvi
b	xv	kl.	xvii
c	xiiii	kl. munday in [illegible] after [illegible]	xviii
d	xiii	kl.	xix
e	xii	kl. Tuesday [illegible]	xx
f	xi	kl.	xxi
g	x	kl.	xxii
A	ix	kl.	xxiii
b	viii	kl.	xxiiii
c	vii	kl. Marke Euangeliste. [illegible]	xxv
d	vi	kl.	xxvi
e	v	kl.	xxvii
f	iiii	kl.	xxviii
g	iii	kl.	xxix
A	Prid.	kl.	xxx

Esa Hearken vnto me O Jacob and Israell whom I haue called I am euen he that is the first and the last myne hand hath laid the foundation of the earth

Josue i I will not faile thee nor yet forsake thee

ps[illegible] [illegible]

He that dwelleth in [illegible] of the [illegible]

[illegible]

KL Maye hath .xxxi. dayes.
The mone .xxx.

b	Kalend.		Philip. and Jacob. [illegible]	i
c	vi	No.		ii
d	v	No.		iii
e	iiii	No.		iiii
f	iii	No.		v
g	Prid.	No.	4 Kinge[illegible]	vi
A	Nonas.		[illegible]	vii
b	viii	Id.		viii
c	vii	Id.		ix
d	vi	Id.		x
e	v	Id.		xi
f	iiii	Id.		xii
g	iii	Id.		xiii
A	Prid.	Id.		xiiii
b	Idus.			xv
c	xvii	kl.		xvi
d	xvi	kl.		xvii
e	xv	kl.		xviii
f	xiiii	kl.		xix
g	xiii	kl.		xx
A	xii	kl.		xxi
b	xi	kl.		xxii
c	x	kl.		xxiii
d	ix	kl.		xxiiii
e	viii	kl.		xxv
f	vii.	kl.		xxvi
g	vi	kl.		xxvii
A	v	kl.		xxviii
b	iiii	kl.		xxix
c	iii	kl.		xxx
d	Prid.	kl.		xxxi

[illegible] 3 Qui [illegible]

[illegible] shalt reap [illegible]

KL June hath .xxx. dayes.
The mone .xxix.

e	Kalend.		i
f	iiii	No. [illegible]	ii
g	iii	No. [illegible]	iii
A	Prid.	No.	iiii
b	Nonas.	[illegible]	v
c	viii	Id.	vi
d	vii	Id.	vii
e	vi	Id.	viii
f	v	Id.	ix
g	iiii	Id.	x
A	iii	Id. Barnab. Apost. [illegible]	xi
b	Prid.	Id.	xii
c	Idus.		xiii
d	xviii	kl.	xiiii
e	xvii	kl.	xv
f	xvi	kl.	xvi
g	xv	kl.	xvii
A	xiiii	kl.	xviii
b	xiii	kl.	xix
c	xii	kl.	xx
d	xi	kl.	xxi
e	x	kl.	xxii
f	ix	kl.	xxiii
g	viii	kl. Nativi. John Baptis. [illegible]	xxiiii
A	vii	kl.	xxv
b	vi	kl.	xxvi
c	v	kl.	xxvii
d	iiii	kl.	xxviii
e	iii	kl. Saint Peter. [illegible]	xxix
f	Prid.	kl.	xxx

[illegible] in the valle [illegible]
[illegible] but [illegible]
[illegible]
[illegible] a lover but the [illegible]
[illegible]

Hugh Barriman

July hath xxxi. dayes.
The mone. xxx.

	Kalend.			i
A	vi	No.		ii
b	v	No.		iii
c	iiii	No.		iiii
d	iii	No.		v
e	Prid.	No.		vi
f	Nonas.		Edward foster	vii
g	viii	Id.		viii
A	vii	Id.		ix
b	vi	Id.		x
c	v	Id.		xi
d	iiii	Id.		xii
e	iii	Id.		xiii
f	Prid.	Id.		xiiii
g	Idus.			xv
A	xvii	kl.		xvi
b	xvi	kl.		xvii
c	xv	kl.		xviii
d	xiiii	kl.		xix
e	xiii	kl.		xx
f	xii	kl.		xxi
g	xi	kl.	Magdalen.	xxii
A	x	kl.		xxiii
b	ix	kl.		xxiiii
c	viii	kl.	James Apostle. [illegible]	xxv
d	vii	kl.		xxvi
e	vi	kl.		xxvii
f	v	kl.		xxviii
g	iiii	kl.		xxix
A	iii	kl.		xxx
b	Prid.	kl.		xxxi

[illegible] 1616 [illegible]

K L August hath .xxxj. dayes. The mone .xxx.

c	Kalen.			i
d	iiii	No.		ii
e	iii	No.		iii
f	Prid.	No.		iiii
g	Nonas.			v
A	viii	Id.		vi
b	vii	Id.		vii
c	vi	Id.		viii
d	v	Id.		ix
e	iiii	Id.		x
f	iii	Id.		xi
g	Prid.	Id.		xii
A	Idus.			xiii
b	xix	Kl.		xiiii
c	xviii	Kl.		xv
d	xvii	Kl.		xvi
e	xvi	Kl.		xvii
f	xv	Kl.		xviii
g	xiiii	Kl.		xix
A	xiii	Kl.		xx
b	xii	Kl.		xxi
c	xi	Kl.		xxii
d	x	Kl.		xxiii
e	ix	Kl.	Barth. Apostle. [illegible]	xxiiii
f	viii	Kl.		xxv
g	vii	Kl.		xxvi
A	vi	Kl.		xxvii
b	v	Kl.		xxviii
c	iiii	Kl.		xxix
d	iii	Kl.		xxx
e	Prid.	Kl.		xxxi

Kl September hath .xxx. dayes
The mone .xxix.

f	Kalend.			i
g	iiii.	No.		ii
A	iii	No.		iii
b	Prid.	No.		iiii
c	Nonas			v
d	viii.	Id.		vi
e	vii.	Id.		vii
f	vi.	Id.		viii
g	v.	Id.		ix
A	iiii	Id.		x
b	iii	Id.		xi
c	Prid.	Id.		xii
d	Idus			xiii
e	xviii.	Kl.		xiiii
f	xvii	Kl.		xv
g	xvi.	Kl.		xvi
A	xv.	Kl.		xvii
b	xiiii.	Kl.		xviii
c	xiii.	Kl.		xix
d	xii	Kl.		xx
e	xi.	Kl.	Mathewe. [illegible]	xxi [illegible]
f	x.	Kl.		xxii
g	ix.	Kl.		xxiii
A	viii.	Kl.		xxiiii
b	vii	Kl.		xxv
c	vi	Kl.		xxvi
d	v.	Kl.		xxvii
e	iiii.	Kl.		xxviii 44
f	iii.	Kl.	Michael. [illegible] 39	xxix
g	Prid.	Kl.		xxx

Kl October hath .xxxi. dayes
The mone .xxx.

[illegible]	A	Kalend.			
[illegible]	b	vi.	No.		
[illegible]	c	v.	No.		
[illegible]	d	iiii.	No.		iiij
[illegible]	e	iii.	No.		
[illegible]	f	Prid.	No.		vi
[illegible]	g	Nonas.			vij
[illegible]	A	viii.	Id.		viij
[illegible]	b	vii.	Id.		ix
[illegible]	c	vi.	Id.		x
[illegible]	d	v.	Id.		xi
[illegible]	e	iiii.	Id.		xij
[illegible]	f	iii.	Id.		xiij
[illegible]	g	Prid.	Id.		xiiij
[illegible]	A	Idus.			xv
[illegible]	b	xvii.	kl.		xvi
[illegible]	c	xvi.	kl.		xvij
[illegible]	d	xv.	kl.	Luke Euangelist. [illegible] h fol	xviij
[illegible]	e	xiiii.	kl.		xix
[illegible]	f	xiii.	kl.		xx
[illegible]	g	xii	kl.		xx
[illegible]	A	xi.	kl.		xx
[illegible]	b	x.	kl.		xxii
[illegible]	c	ix.	kl.		xxiii
[illegible]	d	viii.	kl.		xx
[illegible]	e	vii.	kl.		xxvi
[illegible]	f	vi	kl.		xxvij
[illegible]	g	v.	kl.	Symon and Jude [illegible] 1425	xxviij
[illegible]	A	iiii.	kl.		xx
[illegible]	b	iii.	kl.		xx
[illegible]	c	Prid.	kl.		xxx

KL November hath .xxx. dayes
The mone .xxix.

d	Kalend.		All halowen daye.	i
e	iiii.	No.		ii
f	iii	No.		iii
g	Prid.	No.		iiii
A	Nonas.			v
b	viii.	Id.		vi
c	vii.	Id.		vii
d	vi.	Id.		viii
e	v.	Id.		ix
f	iiii	Id.		x
g	iii	Id.		xi
A	Prid.	Id.		xii
b	Idus.			xiii
c	xviii.	kl.		xiiii
d	xvii	kl.		xv
e	xvi.	kl.		xvi
f	xv.	kl.		xvii
g	xiiii.	kl.		xviii
A	xiii.	kl.		xix
b	xii	kl.		xx
c	xi.	kl.		xxi
d	x.	kl.		xxii
e	ix.	kl.		xxiii
f	viii.	kl.		xxiiii
g	vii	kl.		xxv
A	vi	kl.		xxvi
b	v.	kl.		xxvii
c	iiii.	kl.		xxviii
d	iii.	kl.		xxix
e	Prid.	kl.	Andrewe Apoſt.	xxx

KL December hath .xxxi. dayes
The mone .xxx.

[illegible]	f	Kalend.			j
[illegible]	g	iiij.	No.		ij
[illegible]	A	iij.	No.		iij
[illegible]	b	Prid.	No.		iiij
[illegible]	c	Nonas.			v
[illegible]	d	viij.	Id.		vj
[illegible]	e	vij.	Id.		vij
[illegible]	f	vj.	Id.		viij
[illegible]	g	v.	Id.		ix
[illegible]	A	iiij.	Id.		x
[illegible]	b	iij.	Id.		xj
[illegible]	c	Prid.	Id.		xij
[illegible]	d	Idus.			xiij
[illegible]	e	xix.	kl.		xiiij
[illegible]	f	xviij.	kl.		xv
[illegible]	g	xvij.	kl.		xvj
[illegible]	A	xvj.	kl.		xvij
[illegible]	b	xv.	kl.		xviij
[illegible]	c	xiiij.	kl.		xix
[illegible]	d	xiij.	kl.		xx
[illegible]	e	xij	kl.	Thomas A. [illegible]	xxj
[illegible]	f	xj.	kl.		xxij
[illegible]	g	x.	kl.		xxiij
[illegible]	A	ix.	kl.		xxiiij
[illegible]	b	viij.	kl.	Nati. Domi. [illegible]	xxv
[illegible]	c	vij.	kl.	Stephan. [illegible]	xxvj
[illegible]	d	vj	kl.	John Euan. [illegible]	xxvij
[illegible]	e	v.	kl.	Innocentes. [illegible]	xxviij
[illegible]	f	iiij.	kl.	[illegible]	xxix
[illegible]	g	iij.	kl.		xxx
[illegible]	A	Prid.	kl.		xxxj

¶ An exhortacion to the diligent ſtudye of ſcripture, made by Eraſmus Roterodamus.

Lactantius Firmianus chriſten reader (whoſe eloquence ſaincte
Hierome doth greatly auaunce) endeueryng hym ſelfe to de-
fende and mayntayne the Chriſten fayth & religiō agaynſt the
crafty and vnfaythful gētyles, dyd wyſhe & deſire wyth feruent
affection to attayne ỹ eloquēce next vnto Tullies, countynge
it an hygh preſumption (as I thynke) yf he ſhuld haue deſyred equall.
Howbeit I truly, yf that wyſhes coulde any thyng auayle, at the leaſt
whyle I exhorte & entyſe al mortal men vnto the moſte holy & holſome
ſtudye of Chriſtian wyſdome, and pure phyloſophy, wolde hertely deſyre
an other maner of eloquence to be gyuen vnto me, then euer Cicero
had, although not ſo glorouſly painted and coloured as hys was, yett
truely of more power and efficacie, yea ſuche a vehement perſuaſion and
ſtrength of eloquence wolde I deſyre, as the fables of olde poetes haue
noted in Mercurius, whom they fayned, as it had ben wyth a rodde of
enchauntment, and a melodyous harpe to caſte men into a ſoden and ob-
liuious ſlepe, and agayne to reyſe them at hys owne pleaſure, depreſſyng
ſome (that are allected wyth hys heauenly armony) into the depth of
Plutoes impery. And brynge them agayne out of all vexacyons. Other
ſuche as they aſcribed to Amphion and Orpheus, for they ymagyne that
the one wythe his armonyous harpe dyd moue the ſtiffe ſtones.
And that the other made to folowe hym ỹ inſenſyble trees. Other ſuche
as the frenchemen applie to Hercules Ogmius ſaying that he leadeth
aboute all men wyth hys goodly eloquence as it were wyth certayne
ſmalle chaynes, whyche are tyed vnto hys tōge, & come through euery
mannes eares. Other ſuch as the dotyng olde age dyd attribute vnto
Marſyas. Or elles truely (bycauſe we wyl not be lōg in repetyng fables)
ſuche as Alcibiades hath graūted vnto Socrates. And the olde comedye
vnto Perycles, whyche maye not onely entyſe & delyte the eares wyth a
ſhorte and corruptyble delectation or pleaſure: But alſo maye leue perpe-
tual prickes and inſtygaciōs in the myndes of the hearers, whyche maye
rauyſhe and transforme them, and leue them in an other mynde thē they
were before. The noble muſicyō Timotheus (as we reade) wyth hys pro-
porcyoned armonye was wonte to enflame Alexander the great conque-
roure wyth a feruēte deſyre to warre. And there haue bene in tymes paſte
that haue counted nothynge of more power and efficacie thē enchaunte-
mentes, whyche the Grekes calle Epodas. Now yf there be any ſuche
kynde of enchauntement or charme, yf there be anye ſtrengthe in muſike
and armonye, yf there be any pleaſaunte perſuaſion, whiche hathe power
to allecte mannes mynde in to her ſentence: the ſame at this ceaſon,
wolde I gladlye obtayne, to thentent, that I myghte perſwade vnto all
men that thynge which is mooſte holſome & moſt profytable vnto them.
All though it were better, ye and more conuenyent to deſyre that Chriſt
hym ſelfe (whoſe cauſe I entreate) wolde ſo tempre the ſtrynge of oure
inſtrument, that thys ſonge maye proſperouſlye entyſe and moue the
myndes of all men. For thys purpoſe we nede but lytle the paynted ar-
gumentes and coloured concluſyons of the Rhetoricyans, for nothynge
ſo ſurelye can garnyſhe and perfourme that, that we deſyre as the trueth it
ſelfe, whiche when it is moſt playne and ſymple is of mooſt vehemencie
efficacie in perſuadynge. Neyther do I count it beſte at thys tyme to
renouate and call to memorye the ſorowfull complayntes (all though it be

Primus secundus quartus possessor libelli
Richardus Kyrkton vendidit ipse sibi li
Ricardus Colgar

not new yet alas it is to true, and I thynke it coulde neuer be more [illegible] verifyed then at thys preſente tyme) that ſythe with ſuche great diligence all mennes inuencyons are ſtudyed and commended, yet onlye thys immortal fountayne of Chriſtes pure philoſophye, is deſpyſed & mocked of ſo many, yea and the moſte of them, whiche profeſſe to be the heddes, and exampels of the Chriſten: fewe there are that ſeke theſe holſome ſprynges of healthe. And yet they that ſeke them, do ſo vnfruitefully loke vpõ hem, addynge theyr owne gloſſes and opinions, that they ſeame rather o trouble and defyle theſe ſprynges of lyfe, thẽ to drynke of thẽ ſwetely, hat they myght haue in them ſelfe flodes of lyuynge water, rounnynge nto euerlaſtynge lyfe, whyche both ſhulde be to the glory of god, and ofyte of the Chriſten.

¶ We ſe that in all other ſcyences whych by mans policy haue ben inuented, there is no miſterie ſo darke and ſecrete, but that the quickenes of oure wytte hathe atteyned it, there is nothinge ſo harde, but that diligent labour hathe ſubdued it vnto hym. Howe chaunſeth it then that we embrace not, wyth faythfull hertes (as it is conuenient) this pure phyloſophye, ſythe we profeſſe the holy name of Chryſt? Platos adherentes, Pithagoras ſcholars, the Academykes, Stoikes, Epicures, the fautors of Ariſtotle, and diſciples of Diogenes, knowe groundly, yea and by harte the tradicions of theyr owne ſecte. And fyghte moſte ſternly for thẽ, redy rather to dye then to forſake theyr patrone and author. And why do not we moche more gyue oure myndes and ſtudies, vnto our mayſter and prince Chriſt, who wold not count it a foule thyng yea & a great rebuke to hym that profeſſeth Ariſtotles phyloſophy yf he be ignorant what his mayſter iugeth, concernyng the cauſes of the thonder, of the rainbowe, of the erthquakes, and of ſuche other naturall cauſes? whyche thoughe they were knowen or vnknowen, make not thẽ that laboure to knowe thẽ happy nor vnhappy. And ſhulde we whiche are ſo many wayes conſecrated, and wyth ſo many ſacramentes bounde vnto Chriſte, thynke it no ſhame a whyt, to be ignoraunt in hys ſcripture and doctryne, whych gyue vs moſte ſure conforte and felicite? And which are the anker of the ſoule bothe ſure and ſtable, preſeruynge vs from peryſhynge in all tempeſtes of temptacion? Howe be it, for what entent vſe we thys comparyſon, ſyth it is extreme madnes to compare Chriſte wythe Zeno and Ariſtotle, and hys heuenly doctryne, wyth theyr tryfelynge tradicions.

Let them fayne and ymagyne vnto the captaynes of theyr ſecte as moche as they maye, yea as moche as they wyl, yet truely only thys mayſter & teacher, came from heauen, whych alone coulde teache ſure thynges, beynge the euerlaſtynge wyſdome of the father, whych alone hathe taughte holſome thynges, beynge the foundacyon of all mannes helth, whych alone hath fulfylled to the vttermoſte poynte, all that he hath taught, and which alone maye parforme, what ſoeuer he hath promyſed. Yf any thynge had be brought from the Chaldes or the Aegyptians, we wold the more gredely deſire to know it, becauſe it came farre, and from a ſtraunge countrey (yea it is the more deare and precyous that cometh from a farre.) And we are often tymes ſo greuouſlie vexed aboute the dreame and phantaſye of a folyſhe felowe (not onlye wyth ſmall profyte, but alſo wyth great loſſe of tyme) that it is ſhame to reherſe it. I wonder that thys deſyre doth not lyke wyſe tickle and entyſe the Chriſten hartes, whych knowe well ynough (as the thynge is in dede) that thys holſome doctrine came not from Aegypte of Siria. But from the very heuen and ſete of God. Why do we not thynke wyth oure ſelues on this maner? It muſte nedes be a newe and merueilous kynde of learnyng, ſyth that God hym ſelfe which was immortal: became a naturall man and mortall, deſcendynge from the ryghte hande of hys father, in to thys wretched worlde, to teache it vnto vs. It muſte nedes be a hyghe and excellent thynge, and no trifle, whyche that heuenlye and meruelous Mayſter came to teache openlye. Why do we not go aboute to knowe, ſerche, and trye oute wyth a godly curioſyte, this frutefull Philoſophye? Syth that thys kynde of wyſdome, beynge ſo profunde and inſcrutable that vtterlye it dāneth and confoundeth as folyſhe all the wyſdome of this worlde, maye be gadder oute of ſo ſmall bokes as oute of moſte pure ſprynges: And that with moche leſſe laboure, then the doctrine of Ariſtotle oute of ſo many brawlynge and contencious bokes, or of ſoche infynite commentaryes whyche do ſo moche diſſent, beſydes the incomparable frute whiche nedeth not here to be ſpoken of. Nether is it nedefull that thou be clogged with ſo many irkſome and babelynge ſciences. The meanes to this philoſophye are eaſy and at hande, do onelye thy diligence to brynge a godly and redy mynde, cheflye endewed with playne and pure fayth. Be onely deſyrous to be inſtructe, and conformable to this meke doctrine, and thou haſte moche profyted. Thy Mayſter & inſtructor) that is the ſpyrite of God) wyll not from the be abſent, whiche is neuer more gladlye preſent with any, then with ſymple and playne hartes. Mennes doctrines and tradicions (beſydes the promyſynge of falſe felycyte) do confounde manye mennes wyttes, and make them clene to deſpayre becauſe they are ſo darke, craftye, and contencious. But this delectable doctrine doth applye her ſelfe equallye to all men, ſubmittynge her ſelfe vnto vs, whyle we are chylden, temperynge her tune after oure capacyte, feadyng vs wyth mylke, forbearynge, noryſſhynge, ſufferynge, and doynge al thynges, vntyl we maye encreaſſe and wex greater in Chriſt. And contrarywyſe it is not ſo lowe and depreſſed vnto the weake, but it is as hygh and meruelous to the parfecte. Yea the more thou wadeſte in the treaſures of this ſciences, the further thou art frõ attaynyng her Mageſte. To the childer ſhe is lowe and playne, and to greater, ſhe ſeameth aboue all capacite. She refuſeth no age, no kynde, no fortune, no ſtate, and condicion.

In ſo muche that the ſunne is not more commen and indifferent to all men, then this doctrine of Chriſte. She forbyddeth no man at all: Except he abſtayne wyllyngelye, enuyinge his owne profyte. And truly I do greatly diſſent from thoſe men, whyche wolde not that the ſcripture of Chriſte ſhoulde be tranſlated into all tonges, that it myght be reade dilygentlye of the pryuate and ſeculare men and women. Other as thoughe Chriſte had taught ſuche darke and inſenſyble thynges, that they coulde ſcante be vnderſtande of a fewe deuynes.
Or els as though the pythe and ſubſtaunce of the Chriſten relygyon conſyſted cheflye in this; that it be not knowne. Parauenture it were moſte expedient, that the counſels of kynges ſhoulde be kept ſecret, but Chriſte wolde that his counſelles and myſteryes ſhoulde be ſprede abroade as muche as is poſſyble. I wolde deſyre that all women ſhoulde reade the goſpell and Poules Epiſtles, and I wold to God they were tranſlated into the tounges of all men, So that they myghte not only be read, and knowne, of the Scottes and Iryſhmen. But alſo of the Turkes and Sarracenes. Truly it is one degre to good lyuynge, yea the fyrſte (I had almoſte ſayde the cheife) to haue a lytle ſyghte in the ſcripture, though it be but a groſſe knowledge, and not yet conſummate (Be it in caſe that ſome wolde laugh at it, yea and that ſome ſhulde erre and be deceyued) I wolde to god, the plowman wolde

ſynge a texte of the ſcripture at hys plowheme. And that the wever at hys lowme, wyth thys wolde dryue awaye the tediouſnes of tyme. I wolde the wayfarynge man wyth thys paſtyme, wolde expelle ẏ werynes of hys iorney. And to be ſhorte, I wolde that all the communication of ẏ Chriſten ſhulde be of the ſcripture, for in a maner ſoche are we oure ſelues, as oure dayly tables are. Let euerye man proſpere, and attayne that he maye. And declare effectuouſlye hys mynde vnto hys neyghboure. Let not hym that cometh behynde enuye the foremoſte. Let alſo the formoſte allecte hym ẏ foloweth, euer exhortynge him not to deſpayre. Why do we applye only to certayne the profeſſion, whyche is indifferent and comen to all men? Nether truly is it mete (ſyth that baptyme is equally comen vnto all Chryſten men, wherin conſyſteth the fyrſte profeſſyon of the Chriſten religion. Syth other Sacramentes are not pryuate, and to conclude, Syth the rewarde of immortalite partayneth indifferentlye vnto all men, that only the doctryne ſhuld be banyſhed from the ſeculare, and poſſeſſed onlye of a few, whom the cominalte call deuynes, or religious parſons. And yet I wolde that theſe (all though they be but a ſmal company, in cōparyſon to the hole noumbre which beare the name of Chryſt, and are called Chryſten) I wolde (I ſaye) deſyre wyth all myne harte, that they were in dede ſoche as they are called, for I am afrayde, that a man maye fynde ſome amonge the diuynes, whyche are farre vnworthye theyr name and tytle, that is to ſaye, whyche ſpeake worldlye thynges, and not godlye: yee and amonge the religious, which profeſſe the pouerte of Chryſte, and to deſpyſe the worlde, thou ſhalt fynde more worldlye pleaſure and vanyte, then in all the worlde beſydes. Hym do I counte a true diuyne whyche not wyth craftye and ſotle reaſons, but that in harte, coūtenance, eyes, and lyfe doth teache, to deſpyſe ryches. And that a Chryſten oughte not to put confydence in the ſucker, and helpe of thys worlde, but onlye holye to hange on heauen. Not to auenge iniurye. To praye for them that ſaye euyll by vs. To do good agaynſte euyll. That all good men ſhulde be loued and noryſhed indifferentlye, as the membres of one bodye. That euyll men yf they can not be reformed and broughte into a good ordre, oughte to be ſuffered. That they whyche are deſpoyled of theyr goodes, and put from theyr poſſeſſyons, and mourne in thys worlde, are verye bleſſed and not to be lamented. That death is to be deſyred of the Chryſten, ſyth it is nothynge elles, but a goynge to immortalite. Yf anye man beynge enſpyred wyth the holye gooſte do preache, and teache theſe and ſoche other thynges, yf anye man exhorte, entyſe, and bolden hys neyghboures vnto theſe thynges, he is a verye and true deuyne, though he be a weuer, yee though he dygge and delue. But he that accompliſhed and fulfylled theſe thynges in hys lyfe, and maners, he verely is a greate Doctor. Parauenture another whyche is not Chryſten, ſhall more ſubtyllye diſpute, by what maner the Aungelles vnderſtande. How be it to perſuade and exhorte that we maye here lyue pure and immaculate from all vices and iniquytes, and to lede an Aungelles lyfe, that is the offyce and deutye of a Chriſten and diuyne. Yf any man wolde obiecte, and ſaye that theſe are groſſe, and vnſauery thynges. To hym wolde I none other wyſe aunſwere, but that Chryſt chefly hath taught theſe thynges, and that the Apoſtles to theſe haue vs exhorted. Thys learnynge and doctryne be it neuer ſo vnſauerye hath brought vs forth ſo many good Chryſten, and ſo thycke ſwarmes of faythfull martyrs. Thys vnlearned (as they call it) phyloſophye, hath ſubdued vnder her lawes the moſt noble Prynces, ſo many kyngdoms, ſo manye nacyons, whyche thynge no kynges power, nether learnynge of the phyloſophers was euer able to

brynge

dyuyde to paſſe. Nother wyll I refuſe them but that they maye diſpute theyr profounde and ſotle queſtyons (yf it pleaſe them) amonge the moſt perfecte, howe be it the rude multitude of the Chriſten maye be cõforted, because truly thapoſtles dyd neuer teache ſoche thynges. Whether they knewe them or no I wolde other men ſhulde iudge.

But truly yf that the prynces for theyr parte wolde remembre them ſelues: and go aboute to fulfyll wyth pureneſ of lyuynge this humble & rude learnynge (as they call it.) yf the preachers in theyr ſermones wold auaunce thys doctrine, exhortynge all men vnto it, and not to theyr owne fantaſyes and ymaginacions: yf ſcolemaſters wold inſtructe theyr chyldren rather wyth thys ſymple ſcyence then wyth the wyttye tradicions of Ariſtotle and Auerroys.

Then ſhuld the Chriſtente be more at quyetnes. And not be dyſturbed wyth ſoche perpetuall ſtormes of diſſencion and warre. Then ſhulde thys vnreaſonnable deſyre of auaryce, whiche appeteth ryches inſaciable, whether it be ryghte or wronge, be ſoone all aſwaged, and ceaſe of hys rage. Then ſhulde theſe contencyous pleatynges, whyche nowe in all thynges admytte them ſelues, haue an ende. For no man wolde reſyſte euyll, and to be ſhorte. Then ſhulde we not dyffer onlye in tytle and certen cerimonies from the hethen and vnfaythfull. But rather in the pure conuerſacyon of oure lyfe. And no doute in theſe thre degrees of men, that is to ſaye: in Prynces and Officers whyche are in theyr ſtede, in Byſſhopes and other Preſtes whyche are theyr vycars, and in them that brynge vppe the tender youthe, whyche are fourmed and refourmed euen as theyr maſters entyſeth them, dothe chefly conſyſte the hole power, other to encreaſe the Chryſtian religion, or elles to reſtore it agayne whyche had longe bene in decaye. Nowe yf theſe wolde a whyle ſeclude theyr owne priuate buſyneſſe, and lyfte vppe theyr hartes wyth a pure entent vnto Chryſte, ſeakynge onlye hys glorye, & the proffyte of theyr neyghboure, we ſhulde ſee verely wyth in fewe yeares a true & godlye kynde of Chriſten, ſprynge vppe in euerye place, whych wolde not onely in ceremonies, diſpicyons, & tytles profeſſe the name of Chriſt: But in theyr very harte and true conuerſacion of lyuynge. By this armure ſhulde we moche ſoner preuayle agaynſte the vnfaythfull, and enemyes of Chriſt, then wyth ſtrengthe, violence, and threatenynges.

Let vs ioyne together all armyes, powers, and myght of ſwearde, yet is there nothyng ſtronger then the trueth. We can not calle any man a Platoniſte, vnles he haue reade the workes of Plato. Yet call we them Chriſten, yee and diuynes, which neuer haue reade the ſcripture of Chriſte. Chriſte ſayeth: He that loueth me, dothe kepe my ſayenges. This is the knowledge and marke, which he hath preſcrybed.

Therfore yf we be true Chriſten men in oure hertes, yf we beleue vnfaynedlye that he was ſente downe from heauen, to teache vs ſoche thynges as the wyſdome of the Philoſophers coulde neuer attayne: yf faythfullye we truſte or loke for ſoche thynges of hym, as no worldly Prynce (be he neuer ſo ryche) can geue vnto vs: Why haue we any thyng in more reuerence and authorite, then hys ſcripture, worde, and promyſſe, whiche he left here amonge vs, to be oure conſolacyon?

Why recounte we anye thynge of grauyte or wyſdome, which dyſſenteth from hys doctryne? Why in thys heauenly and muſicalle learnyng do we counterre, and deſcante cunnynge more at ryote, then the common & prophane interpretors in the cyuille lawe, or bokes of Phyſike? Wyndynge oure ſelues in it as in a tryfelinge game, or matter of ſmalle ſub-

[illegible], commentynge, rollynge, and wreſtynge it euen as it cõmeth to oure toungues ende. We applye and drawe thys heauenlye and vnſpotted doctryne vnto oure lyfe. And meaſure it after oure vayne conuerſacion accordynge vnto the maner of the leſbos whiche bende theyr rule to the facyon of theyr ſtone or tymbre, and cut not theyr ſtone and tymbre to the rule. And becauſe we wyll not be ſene ignoraunte in any thynge, but rather that we haue reade and knowe moche, we do (I dare not ſaye) corrupte theſe frutefull ſprynges, but that no man can denye we appropryate vnto a fewe men that thynge whiche Chriſte wolde haue mooſt comen. And thys kynde of philoſophye doth rather conſyſte in the affectes of the mynde, thẽ in ſotle reaſons. It is a lyfe rather thẽ a diſputaciõ. It is an inſpiraciõ rather thẽ a ſciẽce. And rather a newe tranſformacyõ thẽ a reaſonynge. It is a ſeldome thynge to be a well learned man, but it is lefull for euery mã, to be a true chriſten: It is lefull for euery man, to lyue a godly lyfe, ye and I dare be bolde to ſaie yt is lefull for euerye mã to be a pure deuine. Notwyth euery mãnes mynde incline vnto ẏ which is holeſome ⁊ expedyent for hys nature. And what other thynge is this doctryne of Chriſte which he calleth ẏ newe regeneracyõ but a reſtorynge or reparynge of oure nature, which in his fyrſte creatyõ was good? A mã maye fynde very many thynges in the Gentyles bokes, whiche are agreable vnto this doctrine. All thoughe no man hath ſhewed it ſo abſolutely, neyther yet with ſoche effycacye as Chriſte hym ſelfe, for there was neuer ſuche a rude and groſſe ſecte of Phyloſophye, whiche dyd teache that mannes felicyte reſted on moneye, there was none ſo ſhameles to affyrme that the chefe poynte and ground of goodnes conſyſted in thys worldlye honoure and pleaſures. The Stoykes dyd knowledge that no man myghte worthelye be called wyſe excepte he were a good and vertuous lyuer, neyther that any thynge was verelye good and honeſte, but onelye vertue. And that nothynge was euyll and to be abhorred, but onelye vyce, and ſynne. Socrates (as Plato maketh mention) dyd teache by manye reaſons, that iniurye ought not to be auenged with iniurye. He taughte alſo that ſythe the ſoule is immortall, they are not to be morned for whiche departe hence, yf they haue lyued well, be cauſe they are gone into a more proſperous lyfe. Finally he taught and exhorted all men to ſubdue the affeccyons of theyr bodyes. And to applye theyr ſoules to the contemplacyon of thoſe thynges, whiche are true immortall, all though they be not ſene with theſe bodelye eyes. Ariſtotle wryteth in hys Polytikes that there can nothynge be ſo ſwete and delycyous to man, but that at ſomtyme it doeth diſpleaſe hym onlye vertue excepte. The Epycure graunteth that there can be nothyng delectable and pleaſant in thys lyfe excepte the mynde and conſcience, from whence all pleaſure ſprynge, be clere, and with oute grudge of ſynne, beſydes that there haue bene ſome, that haue fulfylled a great part of thys doctryne. And chefly of all Socrates, Diogenes, and Epictetus, howe be it ſythe Chriſte hym ſelfe hath bothe taught and alſo done theſe thynges more conſummatlye then any other, is it not a marueylous thynge that theſe thynges are not onlye vnknowen of them whiche profeſſe the name of Chriſt, but to be deſpyſed of them, ye and to be made a laughynge ſtoke? Yf there be any thynge that goeth more nere to Chriſtiantie, let vs then diſanulle theſe thynges, and folowe them. But ſythe othere is no ſuch thynge that can make a true Chriſten man, why then do we recounte this immortall doctryne more abrogate and oute of vſe, then the bokes of Moyſes? The fyrſte poyntes of Chriſtiantie is to know what Chriſte hathe taught. The nexte is to do therafter and to fulfyll it as hygh as God geueth vs grace.

Neyther thynke I, that anye man wyll counte hym ſelfe a faythfull Chriſten becauſe he can dyſpute wyth a craftye, and tedyous perplexite of wordes, of Relacyons, Quydditees, and Formalytees: But in that he knowledgeth and expreſſeth in dedes thoſe thynges whiche Chriſte bothe taught and accompliſhed. Neyther ſpeake I thys to dyſcommende theyr ſtudye and laboure, whiche haue exercyſed theyr wyttes in theſe ſotle inuencyons (for I wolde offende no man. But rather becauſe I beleue (as the matter is in dede) that the very pure and natural phyloſophie of Chriſt can be gathered ſo frutfully out of no place, as out of the Goſpels and Epyſtles of the apoſtles. In whiche yf a man wyll ſtudye deuoutly attendynge more to prayer then argueynge, deſyrynge rather to be made a newe man then to be armed with ſcryptures vnto contencion, he without doute ſhal fynde, ẏ there is nothynge pertaynynge vnto this mannes felycyte, other elles vnto any operacyon expedyent vnto this preſent lyfe: But it is declared, dyſcuſſed, and abſolutely touched. Yf we go aboute to learne anye thyng, wherfore ſhall an other mayſter and inſtructor more pleaſe vs then Chriſte hym ſelfe? Yf we requyre a rule and forme to lyue after, why do we rather embrace an other example: then the very fyrſte copye and patrone, whiche is Chriſte hym ſelfe. Yf we deſyre an holeſome medicyne agaynſt the greuous and noyſome luſtes, or appetites of our myndes: Why ſeake we not here the mooſt frutefull remedy? Yf we deſyre to quycken and refreſſhe with redynge, oure dull and faynteynge mynde, I pray the where ſhall we fynde quycke and lyue ſparkyls? Yf we couete to withdrawe oure myndes from the tedious cares of thys lyfe, why ſeake we anye other delectable paſtimes? why had we leuer learne the wyſdome of Chriſtes doctrine out of mennes bokes, then of Chriſt hym ſelfe? Whiche in this ſcripture doth chefelye performe that thyng which he promyſed vnto vs: when he ſayde, that he wolde contynue with vs vnto the ende of the worlde.

For in thys hys teſtament he ſpeaketh, bretheth, & lyueth amonge vs, in a maner more effectuallye, then when hys bodye was preſently conuerſante in thys worlde. The Jewes neyther ſawe ne hearde ſo moche, as thou mayſt dayly both heare and ſe in the ſcrypture of Chriſte: there wanteth nothynge, but that thou brynge the eares and yyes of fayth where with he maye be hearde and perceyued. What a merueylous worlde is thys? We kepe the letters which are wrytten from oure frende. We kyſſe them, and beare them aboute with vs. We reade them ouer twyſe or thryſe: And howe manye thouſandes are there amonge the Chriſten, whiche are extemed of great lytterature, and yet haue not once in theyr lyues reade ouer the Goſpels, and Epyſtles of the Apoſtles. Mahumettes adherentes are all well inſtructe in theyr owne ſecte. And the Jewes vnto thys daye euen from theyr tender age ſtudye dylygently theyr Moyſes. Why do not we ſuche honoure vnto Chriſte, embrace hys preceptes whiche brynge eternall lyfe? They that profeſſe ſaynt Benedictus inſtruccyon (whiche is a rule both made of a man that was but of ſmall learnynge, and alſo wrytten vnto the ſeculare, rude, and vnlearned) obſerue theyr example, learne it by harte, and drynke into theyr hartes. Saynte Auſtyns adherentes are not ignoraunt in theyr rule, Saynte Frauncyſkes fryers do knowe, obſerue, and aduaunce theyr patrones preceptes, yee and carye them aboute with them whether ſoeuer they go. In ſo moche that they thynke not them ſelues in ſafete excepte theyr boke be with them. Why ſet they more by theyr rule

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whiche was wrytten of a man, then the holye Chryſtente by the holye ſcripture, whyche Chriſte dyd equallye preache vnto all men, whyche we haue all profeſſed in baptyme? And to conclude, whiche is mooſt holy as iudge all other doctrynes, and none to be compared wyth it, all thoughe thou kepe ſyx hundreth to gedder, and I wolde to God that as Paul dyd wryte that the lawe of Moyſes had no glorye in cōparyſon to the glorye of the Goſpell that ſucceded after it, that euen ſo the euangelyes and epyſtles were eſtemed of the Chriſten ſo holy or hadde in ſoche reuerēce, that the doctrynes of men in reſpecte of them myght ſeame nothynge holye. I am contente that euerye man auaunce hys doctor at hys owne pleaſure, let them extolle Albarte, Alexander, Saynct Thomas, Aegidius, Rycharde, and Occam, I wyll dimynyſhe no mannes fame nor glorye. Nother yet reſyſte and reproue the olde maner of ſtudye, Let them be wittye, ſotle, and in a maner aboue capacytye angelical, yet trulye muſte they nedes knowledge that theſe are mooſt true, vndoubted, and fruitfull. Paule and Sayncte Johan wyll, that we iudge the ſpretes of prophetes whether they are of God or not, and Saynct Auguſtyne readynge all other mennes bokes with iudgement, requyrethe none other auctorytye to hys bokes. Onlye in the ſcripture when he can not attayne a thynge, he ſubmytteth hym ſelfe vnto it. And oure doctor (whyche is Chriſte) was not alowed by the ſcoles of dyuynes, but of the heauenly father, hys owne and godly voyce bearynge wytnes, and that twyſe, fyrſte at Jordane as he was baptyſed, and after in his trāſfyguracyon on the mounte Tabor, ſayinge: This is my welbeloued ſonne, in whom I am pleaſed, heare you hym. O thys ſure authoryte, whiche (as they ſaye) hath no contradiccion, what ſygnifyeth thys, heare you hym: Trulye that he is onlye the true teacher and inſtructore, and that we ought only to be his diſciples. Nowe let euery man with theyr holy affeccion prayſe theyr authores as moche as they wyll, yet was thys voyce wyth oute naye onely ſpokē of Chriſte oure ſauyoure, vpō whome deſcended the holye gooſt in lykeneſſe of a doue, whych dyd confyrme the teſtimonye of the heauenly father. With thys ſpyrte was Peter endued, vnto whome the hygh ſhepardc Chriſte commytted his ſhepe once, twyſe, yee thryſe, to be fed and nouryſhed, meanynge truly no nother thynge but that he ſhuld inſtructe thē with the heauenlye fode of Chriſtian doctryne.

In Paul Chriſt ſemed in a maner new borne agayne, whom he hym ſelfe called a choſen veſſell, and a pure preacher of hys name and glorye. Saynct Johan expreſſed in hys learnynge that thynge whiche he had ſouked or dronke oute of the holye fountayne of Chriſtes boſome. What lyke thynge is there in Duns (I wolde not you ſhuld thinke that I ſpeake it of enuye) what lyke thynge is there in ſaynct Thomas? Howe be it I commende thys mannes holyneſſe, And meruell at the ſotle wyt and iudgement of the other. Why do we not all applye oure dylygente ſtudye in theſe greate authores, I meane Chriſte, Peter, Paule, and Johan? Why beare we not aboute theeſe in oure boſomes? Why haue we not them nor euer in oure handes? Why do we not haunte, ſeke, and ſerche oute theſe thynges wyth a curious diligence? Why geue we a greater porcion of oure lyfe to the ſtudye of Auerroys, then to the Euangelye of Chryſte? Why do we (in a maner) conſume all oure age in the decrees of men and vayne opinions whyche are ſo contrarye and diſſentynge amonge them ſelues? Be it in caſe, they be greate deuynes that made ſoche conſtitucions, yet not withſtandynge onlye in Chriſtes worde conſyſteth the exercyſe, and inurance, of hym whyche before God is reputed for a greatted euyne. It is mete that we all whyche haue profeſſed

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the name of Chryſt (at the leſte yf we haue promyſed with mynde and harte) that we be inſtructe with the doctryne of Chriſte, beynge yet tendre infantes in oure parentes armes, and wanton chyldren at oure nurſes teates: For it is emprented mooſt depe and cleueth mooſt ſurely, whiche the rude and unformed ſhelle of oure ſoule doth fyrſte receyue and learne. I wolde oure fyrſte and vnformed ſpeache ſhuld ſounde of Chriſte, I wolde oure ignoraunte chyldehode ſhulde be enformed with Chriſtes Euangelye, and to them I wold Chriſt ſhulde be ſo ſweetly taught, that they myght be enflammed to loue hym. And that after they ſhulde procede by a lytle and a lytle creppynge by the grounde, vntyl that by inſenſyble incrementes they ſprynge vp to be ſtronge in Chriſt. Other mennes tradicions are ſoche, that many repente them ſelues, becauſe they haue ſpente ſo moche ſtudye and laboure vpon them. And often it chaunceth that they which haue mooſt manfullye fought thorow al theyr lyfe euen vnto the death to defende mennes doctrynes and decrees, yet in the poynte of deathe haue caſte awaye theyr ſhylde, and haue clene dyſſented from theyr authors ſecte. But bleſſed is he whom death aſſayleth, yf hys harte be holy occupyed in thys holeſome doctryne.

Let vs therfore all with feruent deſyre thyrſte after theſe ſpyrytuall ſprynges. Let vs embrace them. Let vs be ſtudeouſlye conuerſaunt with them. Let vs kyſſe theſe ſwete wordes of Chryſte wyth a pure affection. Let vs be newe transformed into them, for ſoche are oure maners as oure ſtudyes be, yee (and to be ſhorte) let vs dye in them. He that can not attayne them (but who is he that cannot yf he wyll hym ſelfe) yet at the leſte let hym ſubmytte hym ſelfe vnto them, recountynge them very holy, & as the ſtore houſe, or treſurye of Goddes owne mynde, from whenſe cometh furthe all goodnes. Yf a man wolde ſhewe vs a ſteppe of Chryſtes foote, Good Lorde, howe wolde we knele & worſhyppe it? And why do we not rather honoure hys quycke and lyuelye ymage whyche is mooſte expreſſelye contayned in theſe bokes? Yf a man wolde brynge vnto vs Chryſtes coote, whether wolde we not runne hedlynge that we myght once kyſſe it? Howe be it yf thou brynge oute hys coote, ſherte, ſhoes, and all hys houſholde ſtuffe, yet is there nothynge that dothe more trulye and expreſſely repreſente Chriſte, then the Goſpels and Epyſtles. We garnyſhe or adorne an ymage of wode or ſtone with golde and precyous ſtones for the loue of Chriſte. But why are not theſe thynges rather garnyſſhed wyth golde and gemmes, yee and moore precyouſlye yf ſo anye thynge be more precious then they, ſyth they repreſente moche more preſentlye Chriſte vnto vs, then any ymage can do? As for ymages, what thynges can they expreſſe but the fygure of hys body? yf they expreſſe that. But the Euangely doth repreſente and expreſſe the quycke and lyuynge ymage of hys mooſt holy mynde, yee and Chriſte hym ſelfe ſpeakyng, healynge, dyenge, ryſynge agayne, and to concludе all partes of hym. In ſo moche that thou couldeſt not ſo playne and frutefullye ſe hym, al though he were preſente before thy bodelye eyes.

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¶The ſumme and content of all the holye ſcripture, both of the olde and new teſtament.

Fyrſte the holy wrytinges of the Byble teach vs, that there is one God, almightye, that hath neyther begynnynge nor endinge: which of his owne goodnes dyd create al thinges: of whom all thynges procead, and wythoute whom there is nothinge: which is righteous and merciful and which worketh all thinges in all after hys wyll: of whom it maye not be demaunded wherfore he doth thys or that.

Then that thys very God dyd create Adã the fyrſt man after hys owne Image and ſimilitude, and dyd ordeyne and appoynt hym Lorde of all the creatures in the earth. Whych Adam by the enuy of the deuel, diſobeying the commaundement of hys maker, dyd fyrſte ſynne, and brought ſynne into thys world, ſuch & ſo great that we whych be ſprong of hym after the fleſhe, are ſubdued vnto ſynne, death, and damnacyon brought vnder the yoke and tyrannye of the deuell.

And further that Jeſus Chriſte his ſonne was promiſed of God the father, to be a ſauioure to thys Adam, Abraham, Iſaac, Jacob, Dauid and the other fathers: which ſhould deliuer them from theyr ſynnes & tyranny of the deuil, that wyth a quycke and liuing fayeth woulde beleue thys promes, & truſte to this Jeſus Chriſte, hopinge to haue this deliueraunce of and by hym. And truely very oft rehearſed in the bokes of the old teſtamẽt is thys promes: & it is called the new, whych teacheth that thys promes is fulfylled.

And that in the meane ſeaſon whyle the fathers looke for ſaluacyon & deliueraunce promiſed, becauſe mannes nature is ſuche that he not onelye can not, but alſo wyll not confeſſe hym ſelfe to be a ſynner, & ſpeciallye ſuche a ſynner, that hath nede of the ſauynge health promiſed, the lawe was geuen where throughe men myghte knowe ſynne, and that they are ſynners, when they ſee that they do none of the thinges that the lawe cõmaundeth, wyth ſo gladde and wyllynge a mynde as God requireth: but rather agaynſte theyr wylles, wythoute affection, & as thoughe they were conſtrayned wyth the feare of that hell, whyche the lawe threateneth, ſayinge: Curſſed be he that maynteyneth not all the wordes of thys lawe to kepe them. And that thys lawe was geuen, to the intent that ſynne & the malyce of mens herte beyng thereby the better knowen, men ſhoulde the more feruentlye thyrſte the comminge of Chriſte, whyche ſhoulde redeme them from theyr ſinnes: As it was fygured vnto the Jewes by manye ceremonies, hoſtes and ſacrifices, whych were ordeyned of God, not to the thintẽt to take away ſinnes, but to ſhew & declare that they ſhoulde be put awaye by fayth, the ſaluation promiſed throwe Chriſt, & whych now are put away by the commyng of that Chriſt, whyche is the very hoſt of the father that taketh away all ſynne.

Laſt of all by the bokes of the newe Teſtament, we are taughte, that Chriſte which was promiſed and ſhadowed in the olde teſtament, is ſent of the father at ſuch time as he had determined wyth hym ſelfe, & ſuche tyme (I ſaye) as al wyckednes floriſhed. And that he was ſent not for any mans good workes (for they all were ſynners) but to the intent that he would truely ſhew the aboũdãt ryches of his grace, which he had ꝓmiſed.

In the new teſtament therfore it is moſte euidently declared, yͭ Jeſus Chriſte the true lãb and hoſte is come to thintente to reconcile vs to the father, paying on the croſſe the punyſhmente due vnto our ſynnes, and to deliuer vs from the bondage of ẏ deuyll (vnto whom we ſerued through ſynne) & to make vs ẏ ſonnes of god ſyth he hath geuen vs ẏ true peace & tranquyllitye of cōſcience, ẏ we no lōger do feare the paynes of hel: whiche feare is put awaye by ẏ fayth, cōfydence & aſſurāce that the father geueth vs drawing vs vnto hys ſonne. For ẏ fayth is ẏ gyft of God, wherby we beleue that Chriſt is come into this worlde to ſaue ſynners: which is of ſo greate pyth ẏ they which haue it, deſyre to performe all ẏ duetyes of loue to all men, after ẏ example of Chriſte. For fayth ones receyued, god geueth his holy ghoſt, wherwyth he tokneth & marketh all ẏ beleue: which is the pledge & earneſte ẏ we ſhall ſurely poſſeſſe euerlaſtinge lyfe, & that geueth wytneſſe vnto oure ſpyryte, & grafteth thys fayeth in vs, that we be the ſonnes of god: pouryng there wyth ẏ loue into our hertes, whiche Paul deſcrybeth and ſetteth out to the Corinthians. By that fayeth and confydence in Chriſte, whyche by loue is myghty in operacion, and that ſheweth it ſelfe thorow the workes of loue, ſtirring men thereto, by that (I ſay) we are iuſtefyed: that is by ẏ fayeth, Chriſtes father (whiche is become oures alſo thorow ẏ Chriſt oure brother) coūteth vs for ryghteous & for his ſonnes: imputynge not oure ſynnes vnto vs, thorow hys grace.

To cōclude, he came to thintent ẏ we being clenſed frō our ſynnes, and ſanctifyed vnto god ẏ father: ẏ is, halowed vnto the vſe of ẏ father to exercyſe good workes, renyinge & forſakyng ẏ workes of ẏ fleſhe, ſhould frely ſerue hym in ryghteouſnes & holynes all oure lyfe long: thorow good workes which God hath ordeyned to thintent ẏ we ſhould walke in them declaring our ſelfes thereby to be ſurelye called vnto this grace: whiche workes whoſoeuer hath not, declareth that he hath not faith in Chriſt.

Vnto whō we muſte come, & folowe hym wt a cherefull hert, ẏ he maye inſtructe & teache vs: for he ys our maiſter, meke & hūble of hert: he is our example of whom we muſt learn ẏ rule of good lyuyng: further he is our prieſt, hye biſhop, & onely mediator: which now ſytteth on ẏ ryght hād of god ẏ father, is our aduocate & praieth euer for vs which wil vndouted obtaine what ſoeuer we deſyre, eyther of him, or of his father in his name: if we beleue that he will do it when we requyre it: For ſo hath he promyſed. Let vs therfore not doute (al though we ſometyme ſynne) wt a confydence to come vnto hym, and with a lyuynge & vndoutynge fayth, ẏ we ſhall obtaine mercye: For therfore came he to thintent to ſaue ſynners: neyther requireth he any thing more of vs, thē to come vnto him without feare. This is ẏ Chriſt Ieſus which after he hath kylled ẏ mā of ſynne wt the breathe of his mouth, ſhal ſyt in his maieſtie, & iudge all mē, geuing vnto euery one ẏ workes of his body, accordyng to ẏ he hath done, whether it be good or bad: And ẏ he ſhall ſaye vnto thē ẏ ſhalbe on his right hande, Come ye bleſſed chyldren of my father, inherete ye ẏ kyngdome prepared for you from the beginning of the world: And vnto thē ẏ ſhalbe on his left hand. Departe from me ye curſed, into euerlaſting fyre: whiche is prepared for the deuyll and hys aungels. Then ſhall the ende come, and he ſhall delyuer vp ẏ kyngdome to God ẏ father. To the intent ẏ we ſhould know thys, by ẏ goodnes of god working by his holy ſpyrit, ẏ the holy writinges of ẏ Bible are geuē vs. That we ſhould know (I ſay) & beleue ẏ ther is one god, & Ieſus Chriſt whom he hath ſent, & that in beleuing we would haue euerlaſtyng lyfe thorow hys name. Another fondacyō thē this canne no man laye. And S. Paule deſyreth ẏ he be holden a curſed which preacheth any other fayeth & ſaluacyō, thē onelye by Ieſus Chriſte: yea, all though it were an angell of heauen. For of hym, and thorow hym, and for hym are all thynges: to whom with the father and the holye ghoſte, be honoure and glory for euermore. Amen.

FINIS.

[illegible]

[illegible] superbis resistit humilibus autem da[t]

[L]uke 18 Quia omnis qui se humiliat se exaltabitur [et qui se]
exaltat humiliabitur

Luke 2 dispersit superbos cogitatione cordi[s]
ipse enim deposuit potentes de sedibus et
exaltavit humiles

Eccl 10 & Wherfore art thou proud then Erthe and
Erthe ashes, is hatefull before God a[nd]
man & pride is the beginning of all s[in]
and they that mainteyne [illegible] shall be
confounded and at the last be [illegible]
[illegible]

Esay xxviii Wo be to the Crowne of pryde

[Abacu]k ii 5 [illegible] the man that set his hope in th[e]
[illegible] and [illegible] not [illegible] unto [illegible]
proud & [illegible] as [illegible] [illegible]

[Ps]alm ci Whose hath also a proud looke and an hie sto-
macke I will not suffer hym

[Pr]overb 28 A proud stomake stereth up strif[e]

[P]salmo 119 Make thou thy servant [illegible] [illegible]
[illegible] that the proud [illegible]
me not wrongfully

[Ps]alme 138 For thoughe the Lord be highe yet hath
he respect unto the lowly as for the
proud he beholdeth them a far of

[Ec]clesiast 32 Yf thou be made a [illegible] pride not thy s[elf]
[illegible] in [illegible] and proud [illegible]
[illegible] no [illegible]

[illegible] [illegible] [illegible] that [illegible] [illegible]
[G]enesis [illegible] [illegible] [illegible]
[illegible]

EVANGELIVM SECVNDVM MATTHAEVM.

CAPVT: I.

Angelus in ſomnis iuſtum ſolatur Ioſeph,
Prototoco Mariæ nomen Ieſus erit.

LIBER generationis IESV CHRISTI filij David, filij Abraham. Abrahã * genuit Iſaac. Iſaac autẽ genuit Iacob. Iacob autem genuit Iudam & fratres eius. Iudas autem genuit Phares, & Zaram è Thamar. Phares autem genuit Eſrom. Eſrom autem genuit Arã. * Aram autem genuit Aminadab. Aminadab autẽ genuit Naaſon. Naaſon autem genuit Salmon. Salmon autem genuit Booz è Rachab. Booz autem genuit Obed è Ruth. Obed autem genuit Ieſſo. Ieſſe autem genuit David regem. David autem rex genuit Solomonẽ ex ea quæ fuerat vxor Vriæ. Solomon autem genuit Roboam. Roboam autem genuit Abia. Abia autẽ genuit Aſa. Aſa autem genuit Ioſaphat. Ioſaphat autem genuit Ioram. Ioram autem genuit Hoziam. Hozias autẽ genuit Ioatham. Ioatham autẽ genuit Achaz. Achaz autem genuit Ezeciam. Ezecias autem genuit Manaſſe. Manaſſes autem genuit Amon. Amon autem genuit Ioſiam. Ioſias autem genuit Iechoniam & fratres eius, in exilio Babylonico. * Porrò poſt exiliũ Babylonicũ Iechonias genuit Salathiel. * Salathiel autẽ genuit Zorobabel. Zorobabel autẽ genuit Abiud. Abiud autẽ genuit Eliacim. Eliacim autẽ genuit Azor. Azor autem genuit Sadoc. Sadoc autẽ genuit Achim. Achim autem genuit Eliud. Eliud autem genuit Eleazar. Eleazar autem genuit Matthan. Matthan autem genuit Iacob. Iacob autẽ genuit Ioſeph, maritum Mariæ: ex qua genitus eſt Ieſus qui dicitur Chriſtus.

Vniuerſe

a The generation of Jeſu Chriſte.
The byrth of Chriſt.

¶ The fyrſt Chapter.

a

This is the boke of the generacion of Jeſu chriſt ſonne of David, the ſonne alſo of Abraham.
Abraham begat Iſaac:
Iſaac begat Jacob:
Jacob begat Judas and his brethrene:
Judas begat Phares & Zara of Thamar:
Phares begat Heſrom: Luc. 3.
Heſrom begat Aram:
Aram begat Aminadab:
Aminadab begat Naaſſon:
Naaſſon begat Salmon:
Salmon begat Boos of Rachab:
Boos begat Obed of Ruth:
Obed begat Jeſſe:
Jeſſe begat David the kynge:
David the kynge begat Solomon: of her that was the wyfe of Ury:
Solomon begat Roboam:
Roboam begat Abia:
Abia begat Aſa:
Aſa begat Joſaphat:
Joſaphat begat Joram:
Joram begat Oſias:
Oſias begat Joatham.
Joatham begat Achas:
Achas begat Ezechias:
Ezechias begat Manaſſes:
Manaſſes begat Amon:
Amon begat Joſias:
Joſias begat Jechonias and hys brethren aboute the tyme they were caryed awaye to Babylon. b
And after they wer brought to Babylon,
Jechonias begat Salathiel:
Salathiel begat Zorobabel:
Zorobabel begat Abiud: 4.reg.24.
Abiud begat Eliachim: 1.Eſdr.3.
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achin:
Achin begat Eliud:
Eliud begat Eleazar:
Eleazar begat Matthan:
Matthan begat Jacob:
Jacob begat Joſeph the huſbande of Mary, of which was borne that Jeſus, that is called Chriſt. b c

A.i. All

deſpyſed the worde of the lorde

All the generaciõs frõ Abrahã to Dauid are .xiiii. generaciõs. And frõ Dauid vnto ỹ captiuite of Babylõ, are .xiiii. generacions, And frõ the captiuite of Babylon to Chriſt, are alſo .xiiii. generaciõs.

✠ The byrth of Jeſus Chriſt was on this wyſe. When hys mother Mary was betrouthed to Joſeph, before they came to dwell together, ſhe was founde with chylde by the holy ghoſt. Then Joſeph her huſbande beynge a perfect man, and loth to make an enſample of her, was mynded to put her awaye ſecretly. Luc.1.

✠ Whyle he thus thought, beholde the angell of the lorde appered vnto hym in a dreame, ſayenge: Joſeph the ſonne of Dauid, feare not to take vnto the Mary thy wyfe. For that whiche is conceyued in her, is of the holye ghoſt. She ſhal brīg forth a ſonne, and thou ſhalt call his name Jeſus. For he ſhal ſaue his people from theyr ſynnes. ✠

D All this was done to fulfyll that which was ſpokē of the Lorde by the Prophete ſayenge. Beholde a mayde ſhall be with chylde, and ſhal bringe forthe a ſonne, and they ſhal call his name Emanuel, which is by interpretacion, God with vs. ✠ Eſa.7.

And Joſeph as ſone as he awoke oute of ſlepe, dyd as the angell of the Lorde bade him, and toke hys wife vnto him, and knew her not tyll ſhe had brought forth her fyrſte ſonne, and called his name Jeſu.

¶ The .ij. Chapiter.

¶ How the wyſe men came from the eeſt to worſhyp Chryſt, whoſe ſtarre they had ſene. Luc.2.

How Herode enquyred of the wyſe men the tyme of the ſtarre.

How Joſeph fled with the chylde & his mother into Egypt.

Howe Herode cõmaunded all the chyldrē to be ſlaine ỹ were vnder two yeares old.

How Joſeph after the death of Herode was called out of Egypt into Iſrael. ✠

A When Jeſus was borne at Bethlehem in Jury, in the tyme of Herode the kynge: Beholde there came wiſe mē from the Eeſt to Jeruſalē, ſayenge: Where is he that is borne kyng of Jewes? we haue ſene his ſtarre in the Eeſt, and are come to worſhyppe hym. Luc.2.

When Herode the kynge had hearde thys, he was troubled, and all Jeruſalem

Vniuerſæ itaque generationes ab Abraham vſque ad Dauid, generationes quatuordecim, & à Dauid vſque ad demigrationē Babylonicam, generationes quatuordecim, & à demigratione Babylonica vſque ad CHRISTVM, generationes quatuordecim: IESV vero CHRISTI natiuitas ſic habet. * Cum enim mater eius Maria deſponſata eſſet Ioſeph, prius quàm cõgreſſi fuiſſent, deprehenſa eſt grauida è ſpiritu ſancto. Porrò Ioſeph maritus eius, quoniam erat iuſtus, & nolebat illam infamare, voluit clanculum ab ea diuertere. Hæc autem cum is in animo verſaret, ecce angelus domini in ſomnis viſus eſt illi, dicens: Ioſeph fili Dauid, ne metuas adiungere tibi Mariā vxorē tuam: nam quod in illa conceptum eſt, à ſpiritu ſancto profectum eſt. Pariet autem filium, & vocabis nomen eius IESVM: is enim ſaluum faciet populum ſuum à peccatis ſuis. Porrò totum hoc factum eſt, vt perficeretur id quod dictum fuerat à domino per prophetam ita loquentem: * Ecce virgo erit prægnans & pariet filium, & vocabunt nomē eius Emanuel: quod ſi quis interpretetur, ſonat nobiſcum deus. Excitatus autē Ioſeph à ſomno, fecit vt iniunxerat ſibi angelus domini, & adiunxit ſibi vxorem ſuam, & nõ cognouit eam, * donec peperiſſet filiū ſuum primogenitum, & appellauit nomen eius IESVM.

CAPVT II.

Barbara gens Arabes dant myſtica dona, parentes
Angelica Aegyptum iuſſa ſubire monent.

CVm autem eſſet IESVS in Bethlehem ciuitate Iudææ, temporibus Herodis regis, ecce Magi ab oriente acceſſerunt Hieroſolyma, dicentes: Vbi eſt ille qui natus eſt rex Iudæorum? Vidimus enim illius ſtellam in oriente, & acceſſimus vt adoremus eum. Auditis autē his Herodes rex, turbatus eſt, & tota Hieroſolymorum

ſolymis vrbs cum illo: & conuocatis omnibus pōtificibus & ſcribis populi, percōctatus eſt eos, vbi Chriſtus naſceretur. At illi dixerunt ei: ◆ In Bethlehē Iudææ. Sic enim ſcriptum eſt per prophetā. ◆ Et tu Bethlehē terra Iuda nequaq̄ minima es inter principes Iuda. Ex te em̄ mihi ꝓditurus eſt dux, qui gubernaturꝰ eſt populum meum Iſrael. Tum Herodes clā accerſitis magis, accurate perquiſiuit ab illis, quo tēpore ſtella apparuiſſet. Et iuſsis ire in Bethlehē, dixit: Profecti illuc accurate inquirite de puero: vbi vero inueneritis, renunciate mihi, vt & ego veniā, & adorem illum. At illi audito rege, profecti ſunt. Et ecce ſtella quā viderant in oriente, præcedebat illos, donec progreſſa ſtaret ſupra locum in quo erat puer. Cum autē vidiſſent ſtellā, gauiſi ſunt gaudio magno valde. Et ingreſsi domū, inuenerunt puerum cum Maria matre eiꝰ, & proſtrati adorauerunt illum: & apertis theſauris ſuis, obtulerunt illi munera, aurum, & thus, & myrrhā: & oraculo admoniti in ſomnis, ne reuerterent ſe ad Herodē, per aliā viam reuerſi ſunt in regionem ſuam. Digreſsis autem illis, ecce angelus domini apparet in ſomnis Ioſeph, dicens: Surge, & aſſume puerum ac matrem illius, & fuge in Aegyptum, & eſto illic donec dixero tibi. Futurum eſt em̄, vt Herodes quærat puerum ad perdēdum eum. Ille vero excitatus, aſſumpſit puerum, & matrem eiꝰ noctu, & ſeceſsit in Aegyptum, & fuit illic vſq; ad obitū Herodis: vt pficeret̄ q̄d dictum fuerat a dn̄o p ꝓphetā, dicentē. ◆ Ex Aegypto vocaui filiū meum. Tum Herodes, vbi vidit ſibi illuſum fuiſſe a Magis, indignatꝰ eſt vehementer: ac miſsis ſatellitibꝰ, interfecit oēs pueros q̄ erāt Bethlehem, & in oībꝰ finibꝰ Bethlehemiticis, quot quot eſſent bimuli, aut minores, iuxtā tempus quod exacte cognouerat ex Magis. Tunc perfectum eſt, quod dictum fuerat ab Hieremia propheta, cum dic. ◆ Vox in Rama audita eſt, lamentatio, ploratus,

ſalem wyth hym, and he gathered all the chefe Prieſtes and Scribes of the people, and aſked of them where Chriſte ſhulde be borne. And they ſayd vnto hym: at Bethleem in Jury. For there it is wrytten by the prophet. And thou Bethleem in the lande of Jury, art not the leaſt concernyng the Princes of Juda. For out of the ſhall come the captayne, that ſhall gouerne my people Iſrael. Iohā. vij. Miche. v.

B Then Herode priuely called the wyſe men and diligently enquired of them the tyme of the ſtarre that appered, and ſent them to Bethleem ſayenge: Go & ſearche diligently for the chylde. And when ye haue founde hym, bryng me worde, that I may come and worſhyppe hym alſo.

When they had hearde the kyng, they departed: and lo the ſtarre which they ſawe in the Eeſte, went before them, tyl it came and ſtode ouer the place where the chylde was. When they ſawe the ſtarre, they were merueylouſly glad: and went into the houſe, and founde the chylde wyth Mary hys mother, and kneled downe and worſhypped hym, and opened theyr treaſures and offered vnto hym gyftes, golde, frãckynſence, and myrre. And after they were warned of God in a dreame, that they ſhulde not go agayne to Herode, they returned into theyr owne countre another waye.

C When they were departed: beholde the angel of ẏ Lorde appered to Joſeph in a dreame, ſayinge: ariſe & take ẏ chylde & his mother, & flye into Egypte, & abyde there tyll I brynge the worde. For Herode wyll ſeke the chylde to deſtroy hym. Then he aroſe, and toke the chylde and his mother by nyghte, and departed into Egypte, and was there vnto the death of Herode, to fulfyll that which was ſpoke of the Lorde by the prophet whiche ſaith: Oute of Egypte haue I called my ſonne. Oſee. xi.

Then Herode perceauing that he was mocked of ẏ wiſemen, was exceding wroth and ſent forth & ſlue al ẏ chyldrē ẏ were in Bethleē and in al the coaſtes therof, as many as were two yeares olde and vnder, accordyng to the tyme whiche he had diligently ſearched out of the wiſemen.

Then was fulfylled that whiche was ſpoke by the prophet Jeremy, ſayenge: On the hylles was a voyce hearde, mournyng, Iere. xxxi.

weppynge, and greate lamentacion: Rachel weppynge for her chyldren, and wolde not be conforted, because they were not. ⊢

D. ⊢ When Herode was dead: beholde, an angell of the Lorde appered in a dreame to Joſeph in Egypte, ſayenge: aryſe & take the chylde and his mother, & go into ẏ lande of Iſrael. For they are dead whyche ſought the chyldes lyfe. Then he aroſe vp, & toke the chyld and hys mother, & came into the lande of Iſrael. But when he hearde that Archelaus dyd raygne in Jury, in the roume of his father Herode; he was afrayde to go thyther. Notwithſtandynge after he was warned of God in a dreame, he turned aſyde into the parties of Galile, and wẽt and dwelt in a cytie called Nazareth, to fulfyll that which was ſpoken by the

Iudic. 13. prophetes: he ſhalbe called a Nazarite. ⊢

The .iii. Chapter.

⁎ John Baptiſt preached the kyngdome of God and remiſſion of ſynnes.
John had his garment of camels hear.
Jeſus was baptiſed of John in Jordan. ⊢

A IN thoſe dayes John Baptiſt came and preached in the wyldernes of Jurye,

Mar. 1.
Luc. 3.

ſayenge. Repent, the kyngdome of heauẽ is at hande. This is he of whome it is ſpoke by the prophet Eſay, which ſayeth. The voyce of a cryer in wyldernes, prepare ẏ lordes waye, and make his pathes ſtrayght.

Eſa. 40.
Marc. 1.
Luce. 3.
Iohn. 1.
⁎ Marc. 1.

This John had his garment of camels hear and a gerdell of a ſkynne aboute his loynes. His meate was locuſtes and wyld hony. Then went out to hym Jeruſalem & all Jury, and all the region round about Jordan, and were baptyſed of hym in Jordã confeſſynge theyr ſynnes. ⊢

B When he ſawe many of the Phariſes and of the Saduces come to his baptyſme

Luce. 3.

he ſayd vnto them. O generaciõ of vipers, who hath taught you to fle from the vengeaunce to come? Brynge forth therfore the fruytes belõgynge to repentaunce. And ſe that ye ones thynke not to ſaye in your ſelues, we haue Abraham to our father. For I ſaye vnto you, that God is able of theſe ſtones to rayſe vp children vnto Abraham. Euen nowe is the axe put vnto the rote of the tree: ſo that euery tree whyche bryngeth not forth good fruite, is

hewen

ploratꝰ, & fletus multꝰ: Rachel plorãs filios ſuos, & noluit cõſolationẽ admittere, propterea quòd nõ ſint. Cęterũ defuncto Herode, ecce Angelus domini in ſomnis apparet Ioſeph in Aegypto, dicens: Surge, & aſſume puerũ & matrem eius, & vade in terram Iſrael. Defuncti ſunt enim qui quęrebant animam pueri. At ille ſurgens, aſſumpſit puerum & matrem illius, & venit in terram Iſrael. Verum cum audiſſet Archelaum regnare in Iudæa loco Herodis patris ſui, timuit illuc abire: ſed oraculo admonitus in ſomnis, seceſſit in partes Galilææ: ac profectus habitauit in ciuitate quæ vocatur Nazareth, vt impleretur quod dictũ fuerat per prophetas: ⁎ Nazaræus vocabitur.

CAPVT III.

Chriſtum Ioannes baptizat flumine, verbis
Acribus incuſat vipereumq; genus.

I⁎N diebus illis accedit Ioãnes Baptiſta, prędicãs in deſerto Iudææ, dicensq;: Pœnitentiam agite vitæ prioris, in propinquo eſt enim regnum cælorum. Nã hic eſt ille, de quo dixit Eſaias propheta, qui ait, ⁎ Vox clamantis in deſerto, parate viam domini, rectas facite ſemitas eius. ⁎ Ipſe vero Ioãnes habebat indumentum ſuum è pilis camelorum, & zonam pelliceam circũ lumbos ſuos. Porro cibus illius erant locuſtæ, & mel ſylueſtre. Tunc egreſſa eſt ad illum Hieroſolyma, & tota Iudæa, totaq; regio vndiq; finitima Iordani, & baptizabantur in Iordane ab illo, confitentes peccata ſua. ⁎ Cum vidiſſet autem multos ex Phariſęis & Sadducæis venientes ad baptiſmum ſuũ, dixit illis: Progenies viperarũ, quis vobis ſubmõſtrauit, vt fugeretis à ventura ira? Facite igitur fructus qui deceant pœnitentiam: & ne ſitis hac mente, vt dicatis intra voſipſos, patrẽ habemus Abraham. Dico enim vobis, quòd poſſit deꝰ facere, vt ex lapidibus his, filij ſurgant ipſi Abrahæ. Iã vero & ſecuris ad radicẽ arborũ poſita eſt. ⁎ Oĩs igitur arbor, quę nõ facit fructũ bonũ,

exciditur

excidit, & in ignē mittitur. ◆Ego quidē baptizo vos aqua ad pœnitentiā: at ille qui poſt me venturus eſt, fortior me eſt, cuius non ſum idoneus, vt calciamēta portē: ipſe vos baptizabit ſpiritu ſctō & igni: cuius ventilabrū in manu ipſius, & repurgabit aream ſuam, & congregabit triticum ſuum in horreum, paleam autem exuret igni inextinguibili. ◆Tūc accedit IESVS à Galilæa ad Iordanē ad Ioannē, vt baptizaretur ab illo. At Ioānes prohibebat illū, dicēs: Mihi opus eſt, vt abs te baptizer, & tu venis ad me? Reſpōdens autē IESVS, dixit ad illū, Omitte nunc, ſic enim decet nos, vt cōpleamus oēm iuſtitiā. Tunc omittit illū. ◆Et baptizatus IESVS, aſcēdit protinus ab aqua: & ecce aperti ſunt illi cęli, & vidit ſpūm dei deſcēdentē tāquā columbam, & venientē ſuper ipſum. Et ecce vox de cęlis, dicens: ◆Hic eſt filius meus dilectus, in quo mihi bene complacitum eſt.

CAPVT IIII.

Deuicto Satana cōcedens in Galilæam.
Dum quatuor reparant rete, lauantq; vocat.

◆TVnc IESVS ſubductus fuit in deſertum à ſpiritu, vt tentaretur à diabolo. ◆Et cum ieiunaſſet dies quadraginta, ac noctes quadraginta, tandem eſuriit. Et cū acceſſiſſet ad eum ille qui tentat, dixit. Si filius es dei, iube vt lapides hi panes fiant. At ille reſpondēs, dixit: Scriptū eſt: ◆Non ſolo pane victurus eſt homo, ſed omni verbo quod egreditur per os Dei. Tunc aſſumit illū diabolus in ſanctam ciuitatē, & ſtatuit eum ſuper pinnaculum templi, dicitq; illi: Si filius es dei, precipita te deorſum. Nam ſcriptum eſt: ◆Angelis ſuis mandaturus eſt de te, ut manibus tollent te, ne quando impingas in lapidem pedē tuum. Dixit illi IESVS: Rurſum ſcriptū eſt: ◆Non tentabis dñm deū tuum. Rurſum aſſumit illū diabolus in montem excelſum valde, & commonſtrat ei omnia regna

mundi,

hewen downe and caſt into the fyre.

C
Mar.1.
Luce.3.
Mar.1.
Luce.3.
Ioan.1.

I baptyſe you in water in a token of repentaunce: but he that cometh after me, is myghtyer then I, whoſe ſhoes I am not worthy to beare. He ſhall baptyſe you with the holie ghoſt and with fyre: which hath alſo his fan in his hande, and wyll pourge hys floore, and gather the wheate into his barnes, and wyll burne the chaffe with vnquencheable fyre. ✠

Luca.3.

✠Then cam Jeſus from Galyle to Jordan vnto John to be baptyſed of hym. But John forbade hym, ſayenge: I ought to be baptiſed of the, and commeſt thou to me? Jeſus anſwered and ſayd to hym. Let it be ſo now. For thus it becommeth vs to fulfyll all ryghteouſnes. Then he ſuffered hym. And Jeſus as ſone as he was baptyſed, came ſtraight out of the water. And lo heauen was open ouer hym, and John ſawe the ſpyrte of god deſcende lyke a doue, and lyght vpon hym. And loe there came a voyce from heauen ſayenge: This is that my beloued ſonne in whome is my delyte. ✠

D
Marc.1.
Mar.3.
Luce.3.
Ioan 1.
Matt.17.
Marc.1.9.
Luce.3.

¶The.iiii.Chaptere. ✠

¶How Chriſt was tempted of the deuell. The callynge of Peter and Andrew, and the ſonnes of Zebede.

A
Mar.1.
Luc.4.
Luc.4.

THen was Jeſus led awaye of the ſpyryte into wyldernes, to be tempted of the deuel. And when he had faſted fourty dayes and fourty nyghtes, he was afterwarde an hungred. Then came to hym the tempter and ſayd: yf thou be the ſonne of god, commaunde that theſe ſtones be made bread. He anſwered and ſayde: it is wrytten, man ſhall not lyue by bread only, but by euery worde that proceadeth out of the mouth of god.

Deut.8.

Then the deuyll toke hym vp into the holy cytye, and ſet hym on a pynacle of the temple, and ſayde vnto hym: yf thou be the ſonne of god, caſt thy ſelfe downe. For it is wrytten: he ſhal geue his angels charge ouer the, and wyth theyr handes they ſhall hold the vp, that thou daſhe not thy fote agaynſte a ſtone.

Psal.91.

And Jeſus ſayde to hym: it is wrytten alſo: Thou ſhalt not tempte thy Lorde God.

B
Deut.6.

The deuyll toke hym vp agayne & lede hym into an exceadyng hygh mountayne, & ſhewed hym all the kyngdomes of the

worlde: and all the glorie of them: & ſayd to hym: all theſe wil I geue ye, yf thou wilt fal downe and worſhyppe me. Then ſayd Jeſus vnto hym: Auoyde Sathā. For it is wrytē, thou ſhalt worſhyppe the Lorde thy God, and hym onely ſhalt thou ſerue. Deut. 6.

Then the deuyl left hym, and beholde, ye angels came and miniſtred vnto hym. ✝ Marc. 1.

C ✝ When Jeſus had hearde that John was taken, he departed into Galile and left Nazareth, & went & dwelt in Capernaum, whiche is a citie vpō ye ſee, in the coaſtes of Zabulon & Nephthalim, to fulfyll that whiche was ſpoken by Eſaye the prophet, ſayinge: The lande of Zabulon & Nephthalim, the way of the ſea beyonde Jordan, Galile of the Gentyls, ye people whiche ſat i darcknes ſawe a great lyght, to them whiche ſate in ye region & ſhadowe of death, lyght is begone to ſhyne. Marc. 1. Luc. 4. Joan. 4. Eſai. 9.

From that tyme Jeſus beganne to preache and to ſaye: Repent, for the kyngdome of heauen is at hande. ✝

✝ As Jeſus walked by the ſea of Galyle he ſawe two brethren: Simon whych was called Peter, and Andrew his brother, caſtynge a nette into the ſea, for they were fyſhers, and he ſayd vnto them: folowe me, and I wyl make you fyſhers of men. And they ſtraight waye lefte theyr nettes, and folowed hym. Marc. 1.

And he went forth from thence, and ſawe other two brethren, James the ſonne of Zebede and John his brother, in ye ſhyppe wyth Zebede their father, mendyng theyr nettes, and called them. And they without taryenge lefte the ſhyp & theyr father, and folowed hym. ✝

D ✝ And Jeſus went aboute all Galyle, teachinge i theyr ſynagoges, & preachinge the goſpell of the kyngdome, and healed all maner of ſyckenes, and all maner dyſeaſes amonge the people. And his fame ſpred abroade throughout all Syria. And they brought vnto him al ſycke people that were taken wyth dyuers dyſeaſes & gripinges, & thē ye were poſſeſſed with deuels, & thoſe whiche were lunatike, and thoſe that had the palſie, & he healed thē. Marc. 3. Luce. 6.

And there folowed him a great nōbre of people frō Galile, ✝ & frō ye ten cyties, & from Jeruſalem, and from Jury, & from the regions that lye beyonde Jordan.

¶ The .v. Chap.

mundi, & gloriam illorum, & dicit illi: Hæc omnia tibi dabo, ſi proſtratus adoraueris me. Tunc dicit illi IESVS: Abi Satana, ſcriptum eſt enim: *Dominum deum tuum adorabis, & illum ſolum coles. Tunc omittit illum diabolus; *Et ecce angeli accedebant, ac miniſtrabant ei. Cum audiſſet autem IESVS, quòd Ioannes traditus eſſet, *ſeceſſit in Galilæam: & relicta Nazareth, profectus habitauit in Capernaum, quæ eſt ciuitas maritima, in finibus Zabulon & Neptalim: vt impleretur quod dictum fuerat per Eſaiam prophetam, dicentem: *Terra Zabulon & Neptalim iuxta viam maris vltra Iordanem, Galilæa gentium Populus qui ſedebat in tenebris & vmbra mortis, vidit lucem magnam: & qui ſedebant in regione & vmbra mortis, lux orta eſt eis. *Ex eo tempore cœpit IESVS prædicare & dicere: Reſipiſcite, inſtat enim regnum cælorum. Ambulans autem IESVS iuxta mare Galilææ, vidit duos fratres, Simonem qui vocabatur Petrus, & Andream fratrem eius, iacientes rete in mare (nam erant piſcatores) & dicit illis: Sequamini me, & faciā vos piſcatores hoīm. At illi relictis illico retib⁹, ſequuti ſunt illū. Et progreſſus illinc, vidit alios duos fratres, Iacobū filiū Zebedæi, & Ioannē fratrem ei⁹ in naui, cum Zebedæo patre ſuo, ſarcientes retia ſua: & vocauit eos. At illi protinus relicta naui & patre ſuo ſequuti ſunt eum. Et circumibat totam Galilæam IESVS, docens in ſynagogis illorum, ac prædicans Euangelium regni, & curans omnem morbum, & omnem languorem in populo. Et dimanauit fama illius in totā Syriam. Et adduxerūt ad illū oēs male affectos varijs morbis ac tormīibus cōtractos, & dæmoniacos & lunaticos, & paralyticos, & ſanauit illos. *Et ſequutæ ſunt eū turbæ multæ à Galilæa ac Decapoli, & Hieroſolymis, & Iudæa, & à regionibus trans Iordanem ſitis.

CAPVT V.

CAPVT V.

Edicit veteris q̄ ſit ſententia legis.
Dat q; inſtrumenti ſancta ſtatuta noui.

CVm vidiſſet autem turbas, aſcendit in montem: & cum conſediſſet, acceſſerunt ad illum diſcipuli eius, & poſtquā aperuiſſet os ſuum, docebat illos, dicēs: Beati pauperes ſpiritu, quoniam illorum eſt regnum cælorum. Beati qui lugent, quē ipſi conſolationem accipient. Beati mites, quoniam ipſi hæreditatem accipient terræ. Beati qui eſuriunt & ſitiunt iuſtitiam, quoniam ipſi ſaturabuntur. Beati miſericordes, quoniam ipſi miam conſequentur. Beati mundo corde, quoniā ipſi deum videbunt. Beati pacifici, quoniam hi filij dei vocabuntur. Beati qui perſequutionem patiuntur propter iuſtitiam, quoniam illorum eſt regnum cælorum. Beati eſtis, cum probra iecerint in vos homines, & inſectati fuerint, & dixerint omne malum verbum aduerſus vos, mentientes, propter me. Gaudete & exultate, quē merces veſtra multa eſt i cælis. Sic enī perſequuti fuerunt ꝓphetas qui fuerūt antē vos. Vos eſtis ſal terræ. Quod ſi ſal infatuatus fuerit, quo ſalietur? Ad nihil valet vltra, niſi vt proijciatur foras, & cōculcetur ab hoībus. Vos eſtis lux mundi. Non poteſt oppidum abſcōdi ſupra montem ſitum: neq; accendunt lucernam, & ponunt illam ſubter modium, ſed ſuper candelabrum, & lucet omnibus qui ſunt in domo. Sic luceat lux veſtra coram hominibus, vt videant veſtra bona opera, glorificentq; patrem veſtrum, qui eſt in cælis. Ne exiſtimetis quod venerim ad deſtruendam legem, aut prophetas: imò non veni vt deſtruam, ſed vt cōpleam. Amen quippe dico vobis: donec prætereat cælum & terra, iota vnum, aut vnus apex non præteribit ex lege, quoad omnia facta fuerint. Quiſquis igitur ſolverit vnum ex mandatis hiſce minimis, & docuerit ſic homines, minimus vocabitur in regno cælorū.

Quiſquis

¶ The .v. Chapter.

¶ The .viij. bleſſynges.
The ſalt of the earthe who they be.
Thou ſhalt not kyll.
Thou ſhalt not breake matrimonie,
Of diuorcement.
Thou ſhalt not ſweare.
Suffre gladly iniuries and wronges.
Loue youre enemyes.

Luce.6.
A

When he ſawe ŷ people, he wente vp into a mountayne, & whē he was ſet, his diſciples came to him & he opened hys mouth, & taught them, ſaying: Bleſſed are the poore in ſpyrite, for theyrs is the kyngdome of heauen. Bleſſed are they that mourne, for they ſhalbe cōforted. Bleſſed are ŷ meke, for they ſhall inherit the earth. Bleſſed are they which hunger & thurſt for ryghteouſnes, for they ſhalbe filled. Bleſſed are ŷ mercifull, for they ſhal obteine mercy. Bleſſed are ŷ pure in hert, for they ſhal ſe God. Bleſſed are ŷ peacemakers, for they ſhalbe called ŷ chyldrē of God. Bleſſed are they which ſuffre perſecucion for ryghteouſnes ſake, for theyrs is the kyngdom of heauen. Bleſſed are ye when men reuyle you, and perſecute you, & ſhal falſely ſaye all maner of euyll ſayinges againſt you for my ſake. Reioyce & be glad, for great is youre rewarde in heauē. For ſo perſecuted they ŷ Prophetes which were before youre dayes.

Marc.9.
Luc.14.
B

Ye are ŷ ſalte of the earthe: but yf ŷ ſalt haue loſt her ſaltnes, what can be ſalted therewith? It is thēce forthe good for nothyng, but to be caſt out, and to be troden vnder fote of men. Ye are ŷ lyght of ŷ worlde. A cytie ŷ is ſet on an hyll, cānot be hyd, neyther do men lyght a cādel, & put it vnder a buſſhell, but on a candeſtick, and it lyghteth all that are in the houſe. Let youre lyght ſo ſhyne before mē, that they maye ſe youre good workes, & glorify youre father which is in heauen.

Marc.4.
Luc.8.11.
C
Luc.16.

Thynke not ŷ I am come to deſtroye ŷ law, or ŷ Prophetes: no I am not come to deſtroye them, but to fulfyll them. For truely I ſaye vnto you, tyl heauen and earth periſhe, one Iotte or one tytle of ŷ lawe ſhal not ſcape, tyll all be fulfylled.

Whoſoeuer breaketh one of theſe leaſt commaundementes, & teacheth mē ſo, he ſhalbe called ŷ leaſt i ŷ kyngdome of heauē. But

Whoſoeuer obſerueth & teacheth, the ſame ſhalbe called greate i ŷ kingdome of heauē.

✠ For I ſaye vnto you, excepte youre rightuouſnes excede ŷ rightuouſnes of ŷ Scribes and Phariſes, ye cannot entre into the kyngdome of heauen. ⁋

Exod. 20. Deut. 5. Leuit. 19.

Ye haue hearde how it was ſayd vnto thē of the olde tyme, Thou ſhalt not kyll. For whoſoeuer kylleth, ſhal be in daūger of iudgement. But I ſaye vnto you, D whoſoeuer is angrie with his brother, ſhalbe in daunger of iudgement. Whoſoeuer ſayth vnto his brother, racha, ſhalbe in daunger of a counſel. But whoſoeuer ſayeth, ŷ fole, ſhalbe in daūger of hel fyre.

Therfore when thou offreſt thy gyfte at the altare, and there remembreſt that thy brother hath ought agaynſt the: leue there thyne offering before the altare, & go thy waye fyrſt, and be reconcyled to thy brother, and then come and offre thy gyfte. ⁋

Luc. 12.

✠ Agre with thyne aduerſary quickly, whyles thou arte in the waye wyth hym, leſt that aduerſary delyuer the to the iudge, & the iudge delyuer the to ŷ mynyſter, and then thou be caſte into priſon. Verely I ſaye vnto the, thou ſhalt not come out thence tyll thou haue payed the vttermoſt farthynge.

Exod. 20.

Ye haue hearde how it was ſayde to thē E of old tyme. Thou ſhalt not cōmit aduoutry. But I ſaye vnto you, that whoſoeuer loketh on a wyfe, luſtynge after her, hath committed aduoutrye with her alredy in hys hert.

Math. 18. Marc. 9.

Wherfore yf thy ryght eye offend the, pluck hym out, and caſt hym from the. Better it is for the that one of thy membres peryſhe, thē ŷ thy whole body ſhuld be caſt into hell. Alſo yf thy ryght hande offende the, cut hym of and caſt hym from the. Better it is that one of thy membres peryſhe, then that al thy body ſhuld be caſt into hell. ⁋

Deut. 24. Matt. 19. Marc. 10.

It is ſayd, whoſoeuer put awaye hys wyfe, let hym geue her a teſtimoniall alſo of the diuorcement. But I ſaye vnto you: F whoſoeuer put awaye his wyfe (except it be for fornication) cauſeth her to breake matrimony: and whoſoeuer maryeth her ŷ is diuorſed, breaketh wedlocke. Agayne ye haue hearde how it was ſayd to them of olde tyme, thou ſhalt not forſwere thy ſelfe, but ſhalt performe thyne othe to God.

Matt. 19. Marc. 10. Luc. 16.

But

Quiſquis autem fecerit & docuerit, hic magnus vocabitur in regno cælorum. Dico enim vobis: Niſi abundauerit veſtra iuſtitia plus quàm ſcribarum & Phariſæorum, non poteſtis ingredi in regnum cælorum. Audiſtis quod dictum ſit veteribus. ✱ Non occides: quiſquis autē occiderit, obnoxius erit iudicio. At ego dico vobis, quòd quiſquis iraſcitur fratri ſuo temere, obnoxius erit iudicio. Quicunque verò dixerit fratri ſuo, racha, obnoxius erit concilio. Quiſquis autē dixerit, fatue, obnoxius erit gehennæ incendio. Itaque ſi obtuleris munus tuum ad aram, & illic recordatus fueris, quòd frater tuus habet aliquid aduerſum te, relinque illic munus tuum coram altari, & abi, prius reconcilieris fratri tuo, & tum veniens offer munus tuū. ✱ Habeto beneuolentiam cū aduerſario tuo cito, dum es in via cum illo: ne quādo te tradat aduerſarius iudici, & iudex te tradat miniſtro, & in carcerem cōiiciaris. Amen dico tibi, non exibis illinc, donec perſolueris extremum quadrantem. ✱ Audiſtis quod dictum fuerit antiquis: Non committes adulterium. At ego dico vobis, quòd quicunque aſpexerit vxorem alterius ad concupiſcendum eam, iam adulterium cum ea cōmiſit in corde ſuo. ✱ Quod ſi oculus tuus dexter obſtaculo tibi fuerit, erue illū, & abiice abs te. Expedit enim tibi, vt pereat vnum membrorū tuorū, ac non totum corpus tuum coniiciatur in gehennam. Et ſi dextera tua manus obſtiterit tibi, amputa eam, & proiice abs te. Expedit enim tibi, vt pereat vnum membrorum tuorū, ac non totū corpus tuum coniiciatur in gehennam. Dictum eſt autem: ✱ Quicunque repudiauerit vxorē ſuā, det illi libellū diuortij. ✱ At ego dico vobis, quòd quiſquis repudiauerit vxorem ſuam, niſi cauſa ſtupri, efficit vt illa ſit adultera, & quicunque repudiatam duxerit, adulterium committit. Rurſus audiſtis quod dictum fuerit antiquis. Non peierabis, ſed perſolues domino ea quæ iuraueris.

At ego dico vobis, ne iuretis omnino, neque per cælum, quia thronus dei eſt: neque per terrã, quia ſubſelliũ eſt pedũ illius: neq; per Hieroſolymã: quoniam ciuitas eſt magni regis: neque per caput tuũ iurabis, propterea ꝙ non potes vnum pilum album, aut nigrũ facere. Sed erit ſermo veſter, eſt eſt, nõ nõ. Porrò quod vltra hæc adiungitur, ex malo proficiſcitur. ✠ Audiſtis quòd dictum fuerit: oculum pro oculo, & dentem pro dẽte. At ego dico vobis, ne reſiſtatis malo, ✠ ſed quiſquis impegerit alapam in dexteram tuam maxillam, obuerte illi & alterã: & ei qui te velit in ius trahere, ac tunicã tuã tollere, permitte illi & pallium. Et qui te adegerit ad milliariũ vnũ, abito cũ illo duo. Petẽti abs te, dato: & cupientẽ mutuum accipere, ne auerſeris. ✠ Audiſtis quòd dictũ ſit: Diliges proximum tuum, & odio habebis inimicum tuum. At ego dico vobis: ✠ Diligite inimicos veſtros, bene precemini deuouentibus vos, benefacite iis qui vos odio proſequuntur: orate pro iis qui lædunt & inſectantur vos, vt ſitis filij patris veſtri, qui eſt in cælis: quia ſolem ſuum exoriri ſinit ſuper malos ac bonos, & pluuiã mittit ſuper iuſtos & iniuſtos. Nam ſi dilexeritis eos qui diligũt vos, quod præmiũ habetis? nonne & publicani idem faciunt? Et ſi cõplexi fueritis fratres veſtros tantum, quid eximiũ facitis? nonne & publicani ſic faciũt? Eſtitis igitur vos perfecti, quẽadmodum pater veſter qui eſt in cælis, perfectus eſt.

CAPVT VI.

Forma eſt ieiunij, eleemoſynæq; precumq;

Præcipit in diem viuere, more auium.

ATtendite ne eleemoſynam veſtram præſtetis coram hominib⁹, quo ſpectemini ab illis: Alioqui præmium nõ habetis apud patrẽ veſtrũ qui eſt in cælis. Itaq; cũ præſtas eleemoſynã, ne tubis canat ante te, quemadmodũ hypocritæ faciunt in cõciliabulis, & in vicis, vt glorificentur ab hominibus. Amen dico

But I ſaye vnto you, ſweare not at all: nether by heauen, for it is Gods ſeate: nor yet by the earth, for it is hys footeſtole: nether by Ieruſalē, for it is the cytie of that greate kynge: nether ſhalt thou ſweare by thy head, becauſe thou canſt not make one whyte here or blacke: But youre communicacion ſhalbe, ye, ye: nay, nay. For whatſoeuer is more then that, cometh of euyll.

Ye haue hearde how it is ſayde, an eye for an eye: a toth for a toth. But I ſaye to you, that ye reſiſt not wronge. But whoſoeuer geue the a blowe on thy ryght cheke, tourne to him the other. And yf any man will ſue the at the lawe, and take awaye thy cote, let him haue thy cloke alſo: And whoſoeuer will compell the to go a myle, goo with hym twayne. Geue to him that axeth and from hym that wolde borowe tourne not awaye. ✠ Exod.21. Deut.19. Luc.6.

✠ Ye haue hearde how it is ſayde: thou ſhalt loue thyne neyghboure, and hate thyne enemy. But I ſaye vnto you, loue youre enemyes. Bleſſe them that courſe you. Do good to them that hate you. Praye for them whiche do you wronge, and perſecute you, that ye maye be the chyldren of youre father that is in heauen: for he maketh hys ſunne to ryſe on the euyll and on the good, and ſendeth hys reyne on the iuſte and vniuſt. For yf ye loue them whiche loue you: what rewarde ſhall ye haue? Do not the publicans euen ſo? And yf ye be frendly to youre brethrē onelye, what ſinguler thynge do ye? Do not the publicans lyke wyſe? ye ſhal therfore be perfecte euen as youre father whiche is in heauen, is perfecte. G Leuit.19. Luc.6.

The .vi. Chapter.

Of almoſe, prayer, and faſtynge.

Do not regarde earthly thynges, but ſeke that which is heauenly that wyll byde.

Caſte all care vpon God, for he careth for all. ✠

TAke hede to your almes. That ye geue it not in the ſyght of men, to the intent that ye wolde be ſene of them. Or els ye get no rewarde of youre father which is in heauen. Whenſoeuer therfore thou geueſt thyne almes, thou ſhalt not make a trumpet to be blowen before the, as the ypocrytes do in the ſynagoges and in the ſtretes, for to be prayſed of men. Verely I ſaye A Math.23.

vnto you, they haue theyr rewarde. But when thou doeſt thyne almes, let not thy left hande knowe what thy ryght hand doth, that thyne almes maye be ſecret: & thy father whiche ſeyth in ſecret, ſhall rewarde the openly. ⊢

B And when thou prayeſt, thou ſhalt not be as the ypocrites are. For they loue to ſtonde and praye in the ſynagoges, and in the corners of the ſtretes, because they wolde be ſene of mē. Verelye I ſaye vnto you, they haue theyr rewarde. But when thou prayeſt, entre into thy chambre, and ſhut thy dore to the, & praye to thy father which is in ſecrete: and thy father whiche ſeyth in ſecrete, ſhall rewarde the openly.

And when ye praye, bable not moch as the Hethen do, for they thynke that they ſhulde be hearde, for theyr moche bablynges ſake. Be ye not lyke them therfore. For youre father knoweth where of ye haue nede, before ye aſke of hym. After thys maner therfore praye ye.

Luce. 11. Oure father which arte in heauē, halowed be thy name. Let thy kyngdome come. Thy wyl be fulfylled, as wel in earth as it is in heauē. Geue vs this daye oure dayly bread. And forgeue vs oure treſpaſſes, euen as we forgeue oure treſpaſſers. And leade vs not into temptaciō: but deliuer vs from euyl. For thyne is the kyngdome & the power, & the glorye for euer. Amen. For and yf ye ſhall forgeue

Matt. 18. Marci. 11. other men theyr treſpaſſes, your heauenly father ſhall alſo forgeue you. But and ye wyll not forgeue men theyr treſpaſſes, no more ſhall your father forgeue your

C treſpaſſes. ⊢

⊢ Moreouer when ye faſte, be not ſad as the ypocrytes are. For they diſfigure theyr faces, that they myght be ſene of men how they faſte. Verelye I ſaye vnto you, they haue theyr rewarde. But thou, when thou faſteſt annoynt thyne head, and waſh thy face, that it appere not vnto mē how that þ faſteſt: but vnto thy father which is in ſecrete, and thy father which ſeyth in ſecrete, ſhal rewarde the openly.

D Se that ye gather you not treaſure vpon the earthe, where ruſt and mothes corrupte, and where theues breake thorough and ſteale.

Luce. 12. But gather ye treaſure together in heauen, where nether ruſte nor mothes corrupte & where theues nether

vobis, habent mercedem ſuam. Cæterum tu cū præſtabis eleemoſynā, neſciat ſiniſtra tua quod facit dextera tua, vt ſit tua eleemoſyna in occulto, & pater tuus qui videt in occulto, ipſe reddet tibi in propatulo. Et cum oraueris, non eris quemadmodum hypocritæ. Nam illi ſolent in cōciliabulis & in angulis platearum ſtātes orare quo conſpicui ſint hominibus. Amen dico vobis, quod habent mercedem ſuā. Tu vero cū oras, introito in cōclaue tuum, & occluſo oſtio tuo, ora patrē tuum q eſt in occulto: & pater tuus qui videt in occulto, perſoluet tibi in propatulò. Verum orātes ne ſitis multiloqui ſicut ethnici. Putant enī fore, vt ob multiloquiū ſuum exaudiātur. Ne igitur efficiamini ſimiles iſtorum. Nouit enī pr̄ veſter, quib⁹ rebus opus ſit vobis, priusquā petatis ab illo. Ad hunc ergo modum orate vos: ⊢ Pater noſter qui es in cælis, ſanctificetur nomen tuum. Veniat regnum tuū. fiat voluntas tua, quēadmodum in cælo, ſic etiam in terra. Panem noſtrum quotidianum da nobis hodie: & remitte nobis debita nr̄a ſicut & nos remittim⁹ debitorib⁹ noſtris. Et ne inducas nos in tentationem, ſed libera nos à malo, quia tuum eſt regnum, & potentia, & gloria, ī ſecula ſeculorū. Amen. ⊢ Proinde ſi remiſeritis hominibus errata ſua, remittet & vobis pater veſter cæleſtis. Quòd ſi nō remiſeritis hominibus errata ſua, nec pater veſter remittet errata veſtra. Porrò cum ieiunaueritis, ne ſitis veluti hypocritæ tetrici. Obſcurāt enī facies ſuas, quo perſpicuum ſit hominibus ipſos ieiunare. Amen dico vobis, habent mercedem ſuam. Tu vero cum ieiunas, vnge caput tuum, & faciem tuā laua, ne conſpicuum ſit hominibus te ieiunare, ſed patri tuo, qui eſt in occulto: & pater tuus qui videt ī abdito, reddet tibi in ꝓpatulo. Ne reponatis vobis theſauros in terra, vbi ærugo & tinea corrumpit, & vbi fures perfodiunt ac furātur. ⊢ Sed recōdite vobis theſauros ī cælo: vbi neque ærugo neque tinea corrumpit, & vbi fures non perfodiunt, neq; furantur. Nam vbi fuerit theſaurus veſter, illic erit & cor veſtrum. ¶ Lucerna corporis eſt oculus. Si igitur oculus tu⁹ ſimplex fuerit, totum corpus tuum lucidum erit. Quòd ſi oculus tu⁹ malus fuerit, totum corp⁹ tuū tenebroſum erit. Ergo ſi lumen quod eſt in te, tenebræ ſunt, ipſæ tenebræ quātæ? ¶ Nemo poteſt duobus dominis ſeruire. Aut enī hunc habebit odio, & alterum diliget: aut huic adhærebit, & alterum negliget. Nō poteſtis deo ſeruire, & mammonæ. ¶ Propterea dico vobis, ne ſitis ſoliciti vitæ veſtræ, quid eſuri ſitis, aut bibituri: neq; corpori veſtro, quibus indumentis vſuri. Nōnne anima pluris eſt quam cibus, & corpus pluris quā indumentum? Vertite oculos ad volatilia cæli: quia non ſerunt, neque metunt, neq; cōuehunt in horrea, & pater veſter cæleſtis alit illa. Nōne vos longe præcellitis illa? Quis autem ex vobis ſolicite cogitādo poteſt addere ad ſtaturā ſuā cubitum vnū? Ac de indumēto quid ſoliciti eſtis? Cognoſcite lilia agri quomodo creſcant: non laborāt neq; nent. Attamen dico vobis, ne Solomonem quidem in vniuerſa gloria ſua ſic amictum fuiſſe, vt vnum ex his. Quòd ſi gramen agri, quod hodie cum ſit, cras in clibanum mittitur, deus ſic veſtit: an non multo magis vobis id faciet, ô parum fidentes? Ne ſitis igitur ſoliciti dicentes. Quid edemus, aut quid bibemus, aut quibus operiemur? Nam omnia iſta gentes exquirunt. Nouit enī pater veſter cæleſtis, quòd op⁹ habeatis his omnibus. Quin potius quærite primum regnum dei & iuſtitiā eius, & hæc oīa adijcientur vobis. Ne ſitis igitur ſoliciti in craſtinum, nam craſtinus dies curam habebit ſui ipſius. Sufficit ſua diei afflictio.

CAPVT. VII.

Grandem deme trabem, deuita pſeudoprophetas
Fac alijs, fieri quod cupis ipſe tibi.

Nolite

breake vp nor yet steale. For wheresoeuer youre treasure is, there wyl youre herte be also. The lyght of the body is thyne eye. Wherfore yf thyne eye be syngle all thy body shalbe full of lyght. But & yf thyne eye be wycked then all thy body shalbe full of darknes. Wherfore yf the lyght that is in the, be darknes: how greate is that darknes? ¶ Luce.11.

✠ No mā can serue two maysters. For eyther he shal hate the one and loue the other or els he shall cleue to the one and despyse the other: ye can not serue God & mammon. Therfore I saye vnto you, be not carefull for youre lyfe, what ye shall eate, or what ye shall drincke, nor yet for youre body, what ye shall put on. Is not the lyfe more worth then meat & the body more of value then raymēt? Beholde yͤ fowles of the ayre: for they sowe not nether repe, nor yet cary into the barnes: and yet youre heauenly father fedeth thē. Are ye not moche better then they? Luce.16. B Luce.12.

Which of you (though he toke thought therfore) coulde put one cubyte vnto hys stature? And why care ye then for raymēt? Consydre the lylies of the felde, how they growe. They laboure not nether spynne. And yet for all that I saye vnto you, that euē Solomon in al hys royaltie was not arayed lyke vnto one of these. Wherfore yf God so clothe the grasse, which is to daye in the feld, and to morowe shalbe cast into the fornace, shal he not moche more do the same vnto you, o ye of lytle fayth?

Therfore take no thought saynge: what shall we eate or what shall we drynke, or where with shall we be clothed? After all these thynges seke the gentyls. For youre heauenlye father knoweth yͭ ye haue nede of all these thynges. But rather seke ye fyrst yͤ kyngdō of heauē & yͤ ryghtuousnes there of, & all these thynges shalbe ministred vnto you. ✠ Care not then for the morow, but let yͤ morow care for it selfe: for yͤ daye present hath euer ynough of his owne trouble.

¶ The. vii. Chapter.

¶ Judge not that ye be not iudged.
Gyue and it shalbe geuen you.
Forgeue as ye wolde be forgeuen.
The strayte gate and brode waye.
Beware of false prophetes.
To buyld on a rocke is sure.
To buylde on sande auayleth nothynge.

Judge

A Marc.4. Luce.6. Iudge not, that ye be not iudged. For as ye iudge ſo ſhall ye be iudged. And with what meaſure ye mete, with ÿ ſame ſhall it be meaſured to you agayne. Luce.6. Why ſeiſt thou a moote in thy brothers eye, & perceyueſt not the beame that is in thyne owne eye? Or why ſayeſt ÿ to thy brother: ſuffre me to plucke oute ÿ moote out of thyne eye, & beholde a beame is in thyne owne eye? Hypocryte, fyrſt caſt oute the beame oute of thyne owne eye, & then ſhalte thou ſe clearlye to plucke oute the moate out of thy brothers eye.

Geue not ÿ whiche is holy to dogges, nether B caſt ye youre pearles before ſwyne, leſte they treade them vnder theyr fete, and the other tourne agayne and all to rent you.

Luc.10. Ioan.16. Aſke & it ſhalbe geuen you. Seke and ye ſhal fynde. Knocke & it ſhalbe opened vnto you. For whoſoeuer aſketh receyueth, & he that ſeketh fyndeth, and to hym that knocketh it ſhalbe opened. Luc.11. Is there any mā amōge you which yf hys ſonne aſked hym bread, wold offer hym a ſtone? Or yf he aſked fyſhe, wolde he profer hym a ſerpente? Yf ye thē whiche are euyll can geue to youre chyldrē good gyftes how muche more ſhall youre father whiche is in heauē geue good thīges to thē that aſke hym.

Luc.6. Therfore whatſoeuer ye wolde that mē ſhulde do to you, euen ſo do ye to them. This is the lawe and the prophetes.

Luc.13. Enter in at the ſtrayte gate: for wyde is the gate, & broade is the waye that leadeth to deſtruccyon: and many there be whiche go in there at. But ſtrayte is the gate, & narowe is the waye which leadeth vnto lyfe: and fewe there be that fynde it.

C ✠ Beware of falſe Prophetes, which come to you in ſhepes clothynge, but inwardly they are rauenynge wolues. Ye ſhal knowe them by theyr frutes. Luce.6. Do men gader grapes of thornes? or fygges of bryres? Euen ſo euerye good tree, bryngeth forthe good frute. But a corrupte tree bryngeth forth euyll frute. A good tree cānot brynge forth bad frute, nor yet a bad tree can bryng forth good frute. Math.3. Luce.3. Euery tree ÿ bringeth not forth good frute, ſhall be hewē downe, & caſte into ÿ fyre. wherfore by theyr frutes ye ſhall knowe them.

Luc.6. Not al they ÿ ſay vnto me, Maiſter, maiſter, ſhal entre into ÿ kyngdom of heauen,

but

NOlite condemnare, ne cōdemnemini. Quo enim iudicio iudicatis, eo iudicabitur de vobis: & qua menſura metimini, ea metientur vobis alij. * Cur autem vides feſtucam, quę eſt in oculo fratris tui, trabem aūt quę eſt in oculo tuo nō animaduertis? Aut quomodo dicis fratri tuo: ſine, eximam feſtucā ex oculo tuo, & ecce trabes in oculo tuo? Hypocrita, eijce prius trabē ex oculo tuo, & tū perſpicies, vt eximas feſtucam ex oculo frīs tui. Ne detis qđ ſanctū eſt canib⁹: neq; proiecerítis margaritas veſtras ante porcos, ne qñ hi cōculcent eas pedibus ſuis, & illi verſi ī vos lacerent vos. * Petite, & dabitur vobis, quærite & inuenietis: pulſate, & aperietur vobis. Quiſquis enim petit, accipit: & quicunq; quærit, inuenit, & pulſanti aperietur. * An quiſquā eſt veſtrū homo, qui ſi filius eius petierit panē, lapidē daturꝰ ſit illi? Aut ſi piſcē petierit, nū ſerpentem porriget illi? Si vos igitur cū ſitis mali, noſtis dona bona dare filiis veſtris, quāto magis pater veſter qui eſt in cęlis, dabit bona ſi poſtuletis ab ipſo? * Omnia igitur quæcunque volueritis vt faciant vobis homines, ſic & vos facite illis. Hæc enim eſt lex & prophetæ. * Introite per arctam portam: quoniam lata eſt porta, & ſpatioſa via, quæ abducit in exitiū, multiq; ſunt, qui ingrediunt per illā: Quoniā anguſta eſt porta, & ſtricta via, quę abducit ad vitam, & pauci ſunt qui inueniunt illam. Cauete vero vobis à pſeudoprophetis, qui veniūt ad vos in veſtitu ouium, ſed intrinſecus ſunt lupi rapaces. A fructibus ipſorum agnoſcetis eos. * Nunquid colligunt de ſpinis vuam? aut de tribulis ficus? Sic omnis arbor bona fructus bonos facit: putris autē arbor fructus malos facit. Non poteſt arbor bona fructus malos facere, neque arbor putris fructus bonos facere. * Oīs arbor quę nō facit fructū bonum, exciditur, & in ignē coniicitur. Igitur ex fructibus ipſorum agnoſcetis eos. * Non quiſquis dicit mihi: Domine domine, introibit in regnū cælorum,

ſed qui fecerit voluntatem patris mei qui in cælis eſt. * Multi dicent mihi in illo die: Domine domine, nonne per nomen tuũ prophetauimus, & per nomen tuũ dæmonia eiecimus, & per nomẽ tuũ multas virtutes præſtitimus? Ac tum confitebor illis: Nunquã noui vos. * Diſcedite à me qui operamini iniquitatem. Omnis enim qui audit ex me ſermones hos, & facit eos, adſimilabo illum viro prudẽti, qui ædificauit domum ſuã ſuper petram, & deſcendit imber, & venerũt flumina, & flauerunt venti, & irruerunt in domum illam, & non eſt proſtrata: fundata enim fuerat ſuper petram. Et omnis qui audit à me ſermones hos, & non facit eos, adſimilabitur viro fatuo, qui ædificauit domum ſuam ſuper arenam: & deſcendit imber, & venerunt flumina, & flauerũt venti, & impegerũt in domum illã, & deiecta eſt, & fuit ruina illius magna. Et factum eſt vt cũ finiſſet IESVS ſermones hos, * obſtupuerint turbæ ſuper doctrina illius. Docebat enim eos velut habens authoritatem, & non ſicuti ſcribæ.

CAPVT VIII.

Inſtat leproſus cum centurione, ſocruſq;

Surgit, glandiuorax in mare porcus abit.

CVm deſcendiſſet autem de monte, ſequutæ ſunt eum turbæ multæ: * & ecce leproſus accedens, adorauit eũ dicens: Domine ſi velis, potes me mundare. Protenſaque manu, tetigit illum IESVS, dicens: Volo, mundus eſto. Ac protinus mundata fuit illius lepra. Et dicit illi IESVS: Vide ne cui dixeris, ſed abi, oſtẽde teipſum ſacerdoti, & offer munus quod iuſſit offerri Moſes in teſtimonium ipſis. * Porrò cum ingreſſus fuiſſet IESVS Capernaum, adijt eum Cẽturio obſecrans eũ, & dicẽs: Dñe, ſeruus meus decũbit domi paralyticus, ac grauiter diſcruciatur.

Et

but he ỹ doth my fathers will which is in heauẽ. * Many will ſaye to me in ỹ daye, Luc. 13.
mayſter, mayſter, haue we not in thy name prophecyed? And in thy name haue caſt out deuils? And in thy name haue done many miracles? And then will I knowledge vnto them that I neuer knewe them. Departe from me ye workers of iniquite. Pſal. 6. Luc. 6.
Whoſoeuer heareth of me theſe ſayinges, & doth the ſame, I will lyken hym vnto a wiſe man which bylt his houſe on a rocke, & aboundãce of rayne deſcẽded, & the fluddes came, & the wyndes blewe and bette vpon that ſame houſe & it fel not, becauſe it was grounded on the rocke. And whoſoeuer heareth of me theſe ſayenges and do thẽ not, ſhalbe lykened vnto a folyſhe man which buylt his houſe vpon the ſand: and aboundaunce of rayne deſcended, and the fluddes came, and the wyndes blewe, and bet vpon that houſe, and it fell, and great was the fall of it.

And it came to paſſe, that when Jeſus D
had ended theſe ſayinges, the people were aſtonnyed at his doctrine. For he taught Mar. 1.
them as one hauynge power and not as the Scribes. Luce. 4.

¶The. viii. Chapter.

¶A leper is clenſed.
The Centurion that came to Chriſt.
Peters motherlaw was healed.
Foxes haue holes and byrdes haue neſtes.
Let the dead burye their dead.
Jeſus ſlept in the ſhyp.
How the ſwyne were caried hedlong into the ſea of the deuelles.
How the herdmen fled to the citye.
Of the ſyck of the palſeye.

WHã he was come downe frõ ỹ moũtayne, A
moche people folowed hym. Mar. 1.
And lo, there came a leper and Luce. 5.
worſhipped him, ſaying: Mayſter yf thou wylt thou canſt make me cleane. And Jeſus put forth his hãd & touched hym ſaying: I will, be thou cleane, & immediatly his leproſye was clenſed. And Jeſus ſayd vnto him: Se thou tel no mã but go and ſhewe thy ſelfe to the prieſt, & offer ỹ gyfte that Moſes cõmaunded in wytnes to thẽ.
✠ When Jeſus was entred into Ca- Leui. 14.
pernaum, ther came vnto hym a certayne Luce. 7.
Centurion, and beſought hym, ſaying: Joan. 4.
Mayſter, my ſeruaunt lyeth ſicke at home of the palſye, and is greuouſlye payned.

And Jeſus ſayd vnto hym. I wyll come ⁊ heale hym. The Centurion anſwered and ſayde: Syr I am not worthy that thou ſhouldeſt come vnder my rofe, but ſpeake the worde only and my ſeruaunt ſhalbe healed. For I alſo my ſelfe am a mā vnder power, ⁊ haue ſowdiers vnder me, ⁊ I ſaye to one go, and he goeth, ⁊ to another come, and he cometh: ⁊ to my ſeruaunt, do this, and he doeth it. When Jeſus hearde that, he marueled ⁊ ſayde to them that folowed hym: Verely I ſaye vnto you, I haue not founde ſo great fayth in Iſrael.

B Luc. 13. I ſay therfore vnto you that many ſhall come from the eeſt and weſt, and ſhal reſt with Abrahā, Iſaac ⁊ Jacob, in ÿ kyngdome of heauen, ⁊ the children of the kyngdome ſhal be caſt out in to vtter darckneſſe there ſhalbe wepynge ⁊ gnaſshing of teeth. Then Jeſus ſayde vnto the Centurion, go thy waye, and as thou beleueſt ſo be it vnto the. And his ſeruaunt was healed ÿ ſelfe houre. ⁋

Mar. 1. Luce. 4. And then Jeſus went to Peters houſſe, and ſawe his wyues mother lyinge ſicke of a feuer, and touched her hande: and the feuer left hyr: and ſhe aroſe, and miniſtred vnto them.

When ÿ euen was come, they brought vnto him many ÿ were poſſeſſed with deuils. And he caſt out the ſpirites with a worde, ⁊ healed all that were ſycke: to fulfil that which was ſpoken by Eſaias ÿ Prophet, Eſa. 53. ſayenge: He toke on hym oure infirmities and bare oure ſyckeneſſes.

C Luce. 9. When Jeſus ſawe moche people aboute him he commaunded to go ouer the water. And ther came a Scribe and ſayd vnto him: Maſter, I wil folow ÿ whither ſoeuer thou goeſt. And Jeſus ſayde vnto him: the foxes haue holes, ⁊ the byrdes of the ayer haue neſtes, but the ſonne of mā hath not wherin to reſt his head. Another that was of his diſciples ſayde vnto hym. Maſter, ſuffre me fyrſte to go and burye my father. But Jeſ⁹ ſayd vnto hym: Folowe me, and let the dead burye theyr deed.

Mar. 4. Luce. 8. ⁋ And he entered into a ſhyppe, ⁊ his diſciples folowed hym. And beholde there aroſe a great tempeſte in ÿ ſea, in ſo much that the ſhyppe was couered with waues, and he was a ſlepe. And hys diſciples came to hym ⁊ awoke hym, ſayinge: maſter ſaue vs, we peryſhe. And he ſayd to them

Why

Et dicit illi IESVS, Ego cū venero, medebor illi. Et reſpondēs Centurio, dixit: Domine, non ſū idoneus, vt tectum meū ſubeas, imò tantum dic verbum, & ſanabitur famulus meus. Nā & ego ſum homo alterius poteſtati ſubditus, & habeo ſub me milites, & dico huic, vade, & vadit: & alteri veni, & venit: & ſeruo meo, fac hoc, & facit. Hæc autē cum audiſſet IESVS, admirat⁹ eſt, & ait ſequentibus ſe: Amen dico vobis, ne in Iſrael quidē tantum fidei reperi. ◦ Dico autem vobis, quòd multi ab oriente & occidente venturi ſunt, & accumbent cum Abraham & Iſaac & Iacob in regno cælorum: filij vero regni eijcientur in tenebras exteriores: illic erit plorat⁹ & ſtridor dentium. Et dixit IESVS Centurioni, Abi, & quēadmodū credidiſti, ita fiat tibi. Et ſanatus eſt famulus eius in hora illa. ◦ Et cum veniſſet IESVS in domū Petri vidit ſocrum illius in lecto decumbentem & febricitantē, tetigitque manum illius, & reliquit illam febris: & ſurrexit ac miniſtrauit illis. Cum autē appetiſſet veſpera, adduxerunt illi dæmoniacos multos, & eiecit ſpiritus verbo, omneſque male habentes ſanauit: vt impleretur quod dictum erat per Eſayā ꝓphetā, cum ait. ◦ Hic infirmitates noſtras ſuſcepit, & morbos portauit. Cū vidiſſet autē Ieſus turbas multas circū ſeſe, iuſſit vt abirēt in vlteriorē ripā. ◦ Et cū adiſſet vnus ſcriba, dixit ei, Præceptor, ſequar te quocūque abieris. Et dicit illi Ieſus, Vulpes foueas habent, & volucres cæli nidos, at filius hoīs nō habet vbi caput reclinet. Alius de numero diſcipulorū ſuorum dixit ei. Dn̄e permitte mihi prius vt abeam, & ſepeliam patrem meum. At Ieſ⁹ dixit illi: Sequere me, & ſine vt mortui ſepeliant mortuos ſuos. ◦ Et cum eſſet ingreſſus nauiculam, ſequuti ſunt eum diſcipuli ſui. Et ecce motus magnus factus eſt in mari, adeo vt nauis operiretur à fluctibus, ipſe vero dormiebat. Et accedentes diſcipuli, excitauerunt illum, dicentes, Domine, ſerua nos, perimus. Et dicit illis,

Quid timidi eſtis exigua præditi fiducia? Tunc excitatus increpuit ventos & mare, & facta eſt tranquillitas magna. Homines vero admirabantur, dicentes: Qualis eſt hic, quia venti quoque & mare obediunt illi? Et cum veniſſet ad vlteriorem ripam in regionem Gergeſenorum, occurrerunt ei duo dæmoniaci, è monumentis egreſſi: erant autem ſæui ſupra modum, adeo vt nemo poſſet tranſire per viã illam. Et ecce vociferabantur, dicentes, Quid rei nobis tecum eſt IESV fili Dei? Veniſti huc ad cruciandum nos ante tempus? Erat autem procul ab illis grex porcorum multorum paſcens. Dæmones vero rogabant eum dicentes, Si eiicis nos, permitte nobis vt demigremꝰ in gregẽ porcorum. Et ait illis, Abite. Illi vero egreſſi abierunt in gregẽ porcorum. Et ecce ferebatur totus grex porcorum ꝑ præceps ĩ mare, & perierunt in aquis. Porrò q̃ paſcebãt, aufugerunt: & digreſſi in ciuitatem, renunciauerunt omnia, & quid accidiſſet dæmoniacis. Et ecce tota ciuitas exiuit in occurſum IESV. Et cũ vidiſſet illum, rogabant vt decederet à finibus ſuis.

CAPVT. IX.

Languide tolle thorum, dicit, ſanatq; duorum
Lumina cæca, nouis dat noua vina cadis.

E ET ingreſſus naui traiecit, ac venit in ſuam ciuitatẽ. Et ecce, adduxerunt illi paralyticum in lecto decumbentem. Cumq; vidiſſet IESVS fidem illorum, dixit paralytico: Bono animo eſto fili, remittuntur tibi peccata tua. Et ecce quidam è ſcribis dicebãt intra ſeſe: Hic blaſphemat. Et cum vidiſſet IESVS cogitationes illorum, dixit: Quare vos cogitatis mala in cordibus veſtris? Vtrum enim eſt facilius dicere, Remittuntur tibi peccata, an dicere: Surge & ambula? Vt autem ſciatis, quod poteſtatem habeat filius hominis in terra remittendi peccata:

tunc

Why are ye fearful, o ye of lytel fayth? Then he aroſe, & rebuked the wyndes and ỹ ſea, & there folowed a great calme. But the men marueyled & ſayde: what man is this, that both wyndes & ſea obey hym? F

D And whã he was come to the other ſyde, in to the countre of the Gergeſites, there met hym two poſſeſſed of deuyls, which came out of the graues, and were out of meaſure fearce ſo that no mã myght go by that way. And beholde they cryed out ſayenge. O Jeſu the ſonne of God what haue we to do wyth the? Arte thou come hyther to tormente vs before the tyme be come? And there was a good way of frõ thẽ a great hearde of ſwyne fedynge. Thẽ the deuyls beſoughte hym, ſayeng: yf thou caſt vs out, ſuffre vs to go our waye into the hearde of ſwyne. And he ſayd vnto thẽ: go youre wayes. Then went they oute, & departed into the hearde of ſwyne. And beholde the whole hearde of ſwyne was caried wyth violence hedlong into the ſea, & peryſſhed in ỹ water. Thẽ the heardmẽ fled and went theyr wayes into the citie, and tolde euery thynge and what had hapened vnto the poſſeſſed of the deuyls. And beholde all the cytie came oute and met Jeſus. And when they ſawe hym, they beſoughte hym to departe out of theyr coſtes.

Mar.5.
Luc.8.

¶ The .ix. Chapter.

¶ Howe Mathew was called.
How Chriſt ſate and eate wyth publicans and ſynners.
The rulers doughter.
The woman that had the bloudy yſſue.
Two blynde are cured.
Of hym that was domme and deffe.
The harueſt is great.

✠

A
Marci 2.
Luc.5.

T THen he entred into a ſhyppe, and paſſed ouer & came into his owne cytie. And lo, they brought to hym a man ſycke of the palſie, lyenge in his bed. And whã Jeſus ſawe the fayth of thẽ, he ſayde to the ſycke of the palſie: ſonne be of good chere, thy ſynnes be forgeuen the. And beholde certayne of the Scribes ſayd in thẽ ſelues, thys man blaſphemeth. And whã Jeſus ſawe theyr thoughtes, he ſayd: Wherfore thynke ye euyll in your hartes? Whether is eaſier to ſaye, thy ſynnes be forgeuen the, or to ſaye: aryſe and walke? That ye may knowe that the ſonne of man hath power to forgeue ſynnes in earth,

then ſayde he vnto the ſycke of the paliſe: Ryſe, take vp thy bed, & go home to thyne houſe. And he aroſe & departed to his owne houſe. And when the people ſawe it they marueyled and glorifyed God which had geuen ſoche power to men. ⊢

B

Marc.2.
Luc.5.

✠And as Jeſus paſſed forth from thẽce, he ſawe a man ſyt receauyng of cuſtome, named Mathew, and ſayde to hym: Folowe me. And he aroſe and folowed hym. And it came to paſſe as he ſat at meate in his houſe, beholde many publicãs and ſynners came and ſate downe alſo with Jeſus and his diſciples.

Marc.2.
Luc.5.
Matt.12.
Oſee.6.

When the phariſes ſawe that, they ſayde to his diſciples: Why eateth youre mayſter with publicans and ſynners? Whẽ Jeſus heard ỹ, he ſayd vnto thẽ: The whole nede not the phiſycion, but they that are ſycke. Go and learne what that meaneth: I haue pleaſure in mercy, and not in offeryng. For I am not come to call the ryghtewes, but the ſynners to repentaunce. ⊢

✠Then came the diſciples of John to him ſayeng: Why do we & ỹ phariſes faſte ofte, but thy diſciples faſt not? And Jeſus ſayde vnto them: Can the weddyng chyldren mourne as longe as the brydegrome is wͭ them? The tyme wyll come when the brydegrome ſhalbe taken frõ them & then ſhall they faſte. No mã patcheth an olde garmẽt with a pece of newe cloth. For then taketh he awaye the pece agayne from the garment, and the rente is made greater. Neyther do mẽ put new wyne into olde veſſels, for then the veſſels breake, and the wyne runneth out, and the veſſels peryſhe. But they powre newe wyne into newe veſſels, and ſo are both ſaued to gether. ⊢

Marc.5.
Luc.8.

✠Whyles he thus ſpake vnto thẽ, beholde there came a certayne ruler, and worſhypped hym ſayeng: my doughter is euen now deceaſed, but come and lay thy hand on her, and ſhe ſhal lyue. And Jeſus aroſe and folowed hym wyth his diſciples. And beholde a woman whyche was diſeaſed with an yſſue of bloude .xij. yeares, came behynde him & touched the hem of his veſture. For ſhe ſayd in her ſelfe: yf I may touche but euen his veſture onely, I ſhall be ſafe. Then Jeſus turned him aboute, and beheld her, ſayenge: Doughter be of good conforte, thy fayth hath made the ſafe. And ſhe was made whole euen that ſame houre.

And

tunc dicit paralytico: Surge, tolle tuum lectũ, & abi in domũ tuã. Et ille ſurrexit, abijtq; in domum ſuam. Turbæ vero quæ viderant, admiratæ ſunt, & glorificauerunt Deũ, qui dediſſet poteſtatem talem hominibus. Et prætieriens IESVS illinc, vidit hominẽ deſidentem ad telonium, Mathæũ nomine, dicitq; ei: Sequere me. Atque is ſurgens, ſequutus eſt eũ. Et factũ eſt vt IESVS accumberet in illius ædibus: & ecce multi publicani & peccatores qui venerant, ſimul accubuerũt cũ IESV & diſcipulis illius. Cũq; id vidiſſent Phariſæi, dixerũt diſcipulis eius: Cur cũ publicanis & peccatorib⁹ ſumit cibũ præceptor veſter? At IESVS vbi audiuit, dixit illis: Non opus habent ij qui validi ſunt, medico, ſed qui male habẽt. Quin potius ite & diſcite qd ſit illud: Miſam volo, & nõ ſacrificiũ. Nõ enim veni ad vocãdũ iuſtos, ſed peccatores ad pœnitentiã. Tunc adeunt eũ diſcipuli Ioannis, dicentes: Quam ob cauſam nos & Phariſæi ieiunamus plerunq;, diſcipuli verò tui nõ ieiunãt? Et dixit illis IESVS: Nõ poſſunt filij ſpõſi lugere, quãdiu cũ illis eſt ſpõſus? Venient autẽ dies cũ tolletur ab eis ſpõſus, & tũc ieiunabũt. Null⁹ immittit aſſumentũ pãni rudis in veſte veteri: Aufert enim ſupplementũ illi⁹ a veſtimẽto, & peior ruptura fit. Neq; mittunt vinũ nouũ in vtres veteres: alioqui rũpuntur vtres, & vinũ effunditur, & vtres pereũt. Sed mittũt vinũ nouũ in vtres nouos, & vtrunq; ſimul ſeruantur. Hæc eo illis loquerẽte, ecce primas quidã venit, & adorauit eũ, dicẽs: Filia mea modo defuncta eſt, ſed veni & impone manũ tuã ſuper illã, ac viuet. Et ſurgẽs Ieſus ſequut⁹ eſt eũ, ac diſcipuli illi⁹. Et ecce mulier quæ ſanguinis profluuio laborauerat duodecim annos, accedens à tergo tetigit fimbriam veſtimẽti illius, dicebat enim intra ſeſe: Si tantũ tetigero veſtimẽtũ illi⁹, ero ſalua. At IESVS conuerſus, vt vidit illam, dixit: Confide filia, fides tua ſaluam te fecit. Et ſalua facta eſt mulier ẽ tempore illo.

Et cum veniſſet IESVS in aedes principis, vidiſſetq; tibicines, & turbam tumultuantem, dicit illis: Secedite, nõ enĩ mortua eſt puella, ſed dormit. Et deridebãt illum. Cũ aũt fuiſſet eiecta turba, ingreſſus tenuit manum illi°, & ſurrexit adoleſcentula. Et emanauit rumor hic in totam terram illã. Et cum diſcederet illinc Ieſ°, ſequuti ſunt illum duo caeci, clamantes ac dicentes: Miſerere noſtri fili David. At cum veniſſet i aedes adierunt illum caeci & dicit illis IESVS: Creditis me hoc poſſe facere? Dicunt illi: Credim° Domine. Tunc tetigit oculos illorum, dicens: Iuxta fidem veſtram fiat vobis. Et aperti ſunt illorum oculi. Et interminatus eſt illis IESVS, dicẽs: Videte ne quis ſciat. At illi cum abiiſſent, diuulgarunt famam illius in tota terra illa.

Illis autẽ egredientib°, ecce adduxerunt illi hominem mutum daemoniacum: & eiecto daemonio, loquutus eſt mutus. Et admiratae ſunt turbae, dicentes. Nunquã apparuit ſic in Iſrael. At Phariſaei dicebant: Per principem daemoniorum eijcit daemonia. Et circumibat Ieſus ciuitates omnes ac vicos, docens in ſynagogis illorum & praedicans Euangelium regni, & ſanans omnem morbum, & omnem languorem in populo. Cum vidiſſet autem turbas, affectu miſericordiae tactus eſt erga illos, q eſſent deſtituti ac diſperſi, velut oues non habentes paſtorem.

Tunc dicit diſcipulis ſuis: Ipſa quidem meſſis copioſa, caeterum operarij pauci. Rogate igitur Dominum meſſis, vt extrudat operarios in meſſem ſuam.

CAPVT. X.

Mox autem mittit lacerandos
dente luporum,
Admonet atq; crucem tollere
quenq; ſuam.

ET accerſitis duodecim diſcipulis ſuis dedit eis poteſtatem aduerſus ſpiritus immundos, vt eijcerent eos, & ſanarent quemuis morbum, & quemuis languorem. Porrò duodecim apoſtolorum nomina ſunt haec: Primus Simon, qui vocatur

And when Jeſus came into the rulers houſe, & ſawe the minſtrels & the people ragynge: he ſayde vnto them: get you hence, for the mayde is not dead, but ſlepeth. And they laughed him to ſcorne. Aſſone as the people were put forth, he went in and toke her by the hande, & the mayde aroſe. And this was noyſed thorough out all that lande. Mar.5.

D And as Jeſus departed thence, two blynde men folowed him crying & ſayinge: O thou ſonne of Dauid haue mercy on vs. And when he was come to ÿ houſe, ÿ blynde came to him. And Jeſ° ſayde vnto them: Beleue ye that I am able to do this? And they ſayde vnto him: ye Lord. Then touched he their eyes, ſayinge: accordyng to your fayth be it vnto you. And theyr eyes were opened. And Jeſus charged the ſayinge: Se that no man knowe of it. But they aſſone as they were departed ſpread abroade his name thorough out all the lande.

Mat.9. Luce.11.

As they went out, beholde, they brought to hym a dumme man poſſeſſed of a deuyl. And as ſone as ÿ deuyl was caſt out, ÿ domme ſpake. And the people merueyled, ſayinge: it was neuer ſo ſene in Iſrael. But the Phariſes ſayde: he caſteth out deuyls, by ÿ power of the chefe deuyll.

Mar.6. Luce.13.

And Jeſus went aboute all cities and townes, teachinge in their ſynagoges & preachinge the glad tydynges of the kyngdome, & healinge all maner ſickneſ and dyſeaſes among the people. But when he ſawe the people, he had compaſſion on them, becauſe they were pyned awaye, and ſcattered abroade, euen as ſhepe hauinge no ſhepherd. Marc.6.

Luce.10.

Tho ſayde he to his diſciples, ÿ haruest is greate, but the laborers are fewe, Wherfore praye ÿ lord of the haruest, to ſende forthe laborers into hys haruest.

¶ The .x. Chapter.

¶ The ſendyngforth of the Apoſtles to preache.
Shepe amonge wolues.
Wyſe as ſerpentes & innocent as doues.

A Mar.3.& 6. Luc.9.

And he called his .xii. diſciples vnto him & gaue them power ouer vncleane ſpirites, to caſt the out, & to heale all maner of ſickneſſes & al maner dyſeaſes. The names of ÿ .xii. Apoſtles are theſe. The fyrſt, Simon called alſo Mar.3.

Peter, and Andrewe his brother. James the ſonne of Zebede and John his brother. Philip ⁊ Bartholmew. Thomas ⁊ Mathew the Publican. James ẏ ſonne of Alphe, and Lebbeus otherwyſe called Taddeus. Symon of Cane, and Judas Iſcarioth which alſo betrayed hym.

The. xii. Jeſus ſent, and commaunded thẽ ſayinge. Go not into the wayes that leade to ẏ gẽtyls and in to ẏ cyties of the Samaritans enter ye not. But go rather to the loſt ſhepe of the houſſe of Iſrael. Goe and preache ſaying: that the kyngdome of heauen is at hande. Heale the ſicke, clenſe the lepers, rayſe ẏ dead, caſte oute the deuyls. Frely ye haue B receaued, frely geue agayne. Poſſeſſe not golde, nor ſyluer, nor braſſe in youre gyr- Marc. 6. Lucæ. 9. 10. dels, nor yet ſcrippe towardes your iourney: nether two cotes, nether ſhoes, nor yet a ſtaffe. For ẏ workmã is worthy to haue Ibidem. hys meate. Into what ſoeuer cite or towne ye ſhal come, enquyre who is worthy in it, ⁊ there abyde tyll ye go thence. And whẽ ye come in to a houſe, ſalute ẏ ſame. And yf ẏ houſe be worthy, your peace ſhal come vpon it. But yf it be not worthy, your peace ſhal retourne to you agayne.

And who ſoeuer ſhal not receaue you, nor wyl heare your preachynge, when ye Ibidem. departe oute of that houſe or that citie, ſhake of the duſte of youre fete. Truely I ſaye vnto you: it ſhalbe eaſier for ẏ lãde Ibidem. Matt. 11. of Zodoma and Gomorra in the day of iudgement, then for that cytie.

Beholde I ſende you forth as ſhepe among wolues. Be ye therfore wyſe as ſerpentes, ⁊ innocẽt as doues. Beware of men. For they ſhal delyuer you vp to Marc. 13. Lucæ. 21. Ioh. 15. 16. the counſels, ⁊ ſhal ſcourge you in theyr ſynagoges. And ye ſhall be brought to the head rulers and kynges for my ſake in witnes to them and to the gentyls.

But when they delyuer you vp, take no thought howe or what ye ſhal ſpeake, Marc. 13. 16 Luc. 12. for it ſhalbe geuen you, euen in the ſame houre, what ye ſhal ſay. For it is not ye that ſpeake but the ſpirite of your father which ſpeaketh in you.

Mich. 7. The brother ſhal betraye the brother to death, and the father the ſonne. And the chyldren ſhall ryſe agaynſt theyr fathers and mothers, and ſhall put them to death, and ye ſhalbe hated

Petrus, & Andreas frater eius. Iacobus filius Zebedæi, & Ioannes frater eius. Philippus, & Bartholomæus. Thomas, & Matthæus, qui fuerat publicanus. Iacobus filius Alphæi, & Lebbæus, cognomento Thadæus. Simõ Cananæus, & Iudas Iſcariotes, qui & prodidit illũ. Hos numero duodecim emiſit Ieſus, quibus præceperat, dicens: In viam gentium ne abieritis, & in ciuitatem Samaritanorũ ne ingrediamini: ſed ite potius ad oues perditas domus Iſrael. Profecti autem prædicate, dicentes: Appropinquauit regnum cælorũ. Infirmos ſanate, leproſos mundate, mortuos ſuſcitate, dæmonia eiicite: gratuito accepiſtis, gratuito date. ¶ Ne poſſideatis aurum, neque argentum, neque æs in crumenis veſtris, neque peram ad iter, neque binas tunicas, neque calciamenta, neque virgam. Nam dignus eſt operarius cibo ſuo. Sed in quicunque ciuitatẽ, aut vicum fueritis ingreſſi, exquirite quis in ea ſit dignus: atque illic manete, donec exeatis. Cum autem intrabitis domum, ſalutate illam: & ſi quidem fuerit domus digna, veniat pax veſtra ſuper illam: ſin minus fuerit digna, pax veſtra ad vos reuertatur. Et quicunq; nõ exceperit vos, neq; audierit ſermones veſtros, exeuntes ex ædibus aut ciuitate illa, excutite puluerẽ pedum veſtrorum. ¶ Amen dico vobis: tolerabilius erit terræ Sodomorum & Gomorrhæorum in die iudicii, quam ciuitati illi. Ecce ego mitto vos, velut oues in medio luporum. Eſtote igitur prudentes velut ſerpentes, & ſimplices ſicut columbæ. ¶ Cauete autem ab illis hominibus: tradent enim vos in concilia, & in cõciliabulis ſuis flagellabunt vos: quin & ad principes ac reges ducemini ꝓpter me, in teſtimonium ipſis ac gentibus. ¶ At cum tradiderint vos, ne ſitis ſolliciti, quomodo aut quid loquamini: dabitur enim vobis illa hora quid loquamini. Nõ enim vos eſtis illi loquentes, ſed ſpũs patris veſtri qui loquitur in vobis. ¶ Tradet autẽ frater fratrẽ in mortẽ, & pr̃ filiũ, & inſurgẽt filii aduerſus parẽtes, & morte afficiẽt eos: & eritis odio ha-biti

Dabitur [illegible]

Dabitur enim vobis

biti ab omnibus, propter nomen meũ. Verum qui sustinuerit vsq; ad finem, hic saluus erit. Cum autẽ persequuti vos fuerint in ciuitate hac, fugite in aliam. Amen enim dico vobis, non perambulabitis omnes ciuitates Israeliticas, quin iam venerit filius hominis. Non est discipulus supra praeceptorẽ, neq; seruus supra Dominũ suum. Sufficit discipulo vt sit sicut praeceptor ipsius, & vt seruus sit sicut Dominꝰ ipsius. Si ipsum patremfamilias vocauerunt Beelzebub, quanto magis domesticos illius? Ne igitur metuatis eos. Nihil enim est tectum, quod non sit retegendum, & nihil occultum, quin futurum sit vt sciatur. Quod dico vobis in tenebris, dicite in luce: & quod in aurẽ auditis, praedicate in tectis. Et ne metuatis vobis ab his qui occidunt corpus, animam autem non possunt occidere: sed metuite magis illum, qui potest & animam & corpus perdere in gehenna. Nonne duo passerculi minuto asse veneunt? & vnus ex illis non cadet in terram sine patre vestro? Vestri vero etiam pili capitis omnes numerati sunt. Ne igitur metuatis, vos pluris estis quã multi passerculi. Omnis igitur qui confitebitur me coram hominibus, confitebor & ego illum coram patre meo, qui est in caelis. Porrò quisquis negauerit me coram hominibus, negabo eũ & ego coram patre meo, qui est in caelis. Ne arbitremini quòd venerim ad mittendum pacem in terrã. Nõ veni vt mitterem pacem, sed gladium. Nam veni vt dissidere faciam hominem aduersus patrem suum, & filiam aduersus matrem suam, & sponsam aduersus socrũ suam: & inimici hominis erunt ij, qui sunt domestici ipsius. Qui amauerit patrem aut matrẽ supra me, nõ est me dignus: & qui amauerit filiũ aut filiã supra me, nõ est me dignus. Et qui nõ accipit crucẽ suã, ac sequitur me, nõ est me dignus. Qui inuenerit animã suã, perdiderit eã: & qui perdiderit animã suam mea causa, inueniet eã. Qui recipit vos, me recipit: & qui me recipit, recipit eum qui misit me. Qui recipit prophetã in

nomine

hated of all men for my names sake. But he þ endureth to the ende, shalbe saued.

When they persecute you in one cytie, flye into another. I tel you for a trueth, ye shal not finishe all þ cyties of Israel, tyll the sonne of man be come. The disciple is not aboue his master: nor yet the seruaunt aboue hys Lorde. It is ynough for þ disciple to be as hys master is, & that the seruaunt be as his lorde is. Yf they haue called the lorde of the house Beelzebub: how moche more shall they cal them of hys housholde so? Feare them not therfore. There is no thynge so close that shall not be opened, and nothyng so hyd, that shal not be knowen.

What I tel you in darcknes, þ speake ye in lyght, & what ye heare in the eare, that preache ye on the house toppes.

And feare ye not them which kyll the body, & be not able to kyl the soule. But rather feare hym, which is able to destroye both soule and body into hel. Are not two sparowes solde for a farthynge? And none of them doth lyght on the grounde wythout youre father. And now are al the heeres of youre heades nombred. Feare ye not therfore: ye are of more value then many sparowes.

✠ Whosoeuer therfore shall knowledge me before men, hym wyll I knowledge also before my father which is in heauen. But whosoeuer shall denye me before men, hym wyll I also denye before my father which is in heauen. ✠

Thynke not, that I am come to send peace into the erth. I came not to sende peace, but a swerde. For I am come to set a man at variaunce agaynst hys father, & the doughter agaynst her mother, and the doughter in lawe agaynst her mother in lawe: And a mannes foes shalbe they of hys owne housholde.

He that loueth hys father, or mother more then me, is not mete for me. And he that loueth hys sonne, or doughter more then me, is not mete for me. And he that taketh not hys crosse and foloweth me, is not mete for me. He that fyndeth hys lyfe, shall lose it: and he that loseth hys lyfe for my sake, shall fynde it.

He that receaueth you, receaueth me: & he þ receaueth me, receaueth hym that sent me. He that receaueth a Prophet

Marc.13. C

Luce.6. Ioan.13.15

Marc.4. Luc.8.12

Luce.12.

D

Marc.8. Luc.12.

Luc.12.

Mich.7.

Luce.14.

Marc.8. Luc.9 & 17

Luc.10.

in the

Joh.13.14.
Mar.9.

in the name of a Prophet, ſhal receyue a Prophetes rewarde: And he that receyueth a ryghteous man in the name of a ryghteous man, ſhall receyue ye rewarde of a ryghteous mã. And whoſoeuer ſhal geue vnto one of theſe lytle ones to drynk a cuppe of colde water only, in the name of a diſciple, I tell you of a trueth, he ſhall not loſe hys rewarde.

¶ The .xi. Chapter.

¶ John ſent diſciples to Chriſte.
Come vnto me all ye that laboure.
The yoke of Chriſt is eaſy.

A And it came to paſſe when Jeſus had made an ende of commaũdyng hys .xii. diſciples, that he departed thence, to teache and to preache in theyr cities. ✠ When John beynge in preſon hearde the workes of Chriſt, he ſent two of hys diſciples & ſayd vnto hym: Arte thou he that ſhal come: or ſhall we loke for another? Jeſus anſwered and ſayde vnto them. Go and ſhewe John what ye haue hearde & ſene. The blind ſe, the halt goo, the lepers are clenſed, the deef heare, the dead ryſe agayne, & the glad tydinges is preached to ye poore: And happy is he that is not offended by me. Luc.7.

C And as they departed, Jeſus begãne to ſpeake vnto the people of John. What for to ſe, went ye out into ye wyldernes? went ye out to ſe a rede ſhaken wyth the wynde? other what went ye out for to ſe? A man clothed in ſoft raymẽt? Beholde they that weare ſoft clothyng, are in kynges houſes. But what went ye out for to ſe? a prophet? ye I ſaye to you & more then a prophete. For thys is he of whome it is wrytten: Beholde, I ſende my meſſenger before thy face which ſhal prepare thy way before the. ✠ Marci.1. Lucæ.7.

B ✠ Verely I ſaye vnto you, among ye chyldren of wemẽ aroſe there not a greater then John the Baptiſt. Notwithſtandyng he that is leſſe in the kyngdome of heauen is greater then he. Frõ the tyme of John the Baptiſt hytherto the kyngdome of heauen ſuffreth violẽce, & they ye go to it wt violẽce plucke it vnto thẽ. For al the prophetes & the lawe prophecied vnto the tyme of John. Alſo yf ye wyl receyue it, thys is Helyas which ſhulde come. He that hath eares to heare let hym heare. ✠ Malach.3. Lucæ.7. Luc.16.

But

noie prophetæ, mercedem prophetæ accipiet. Et qui recipit iuſtum in nomine iuſti, mercedem iuſti accipiet. Et quicunq ad bibendum dederit uni ex puſillis his poculũ aquæ frigidæ tantum noie diſcipuli, amen dico vobis, non perditurus eſt mercedem ſuam.

CAPVT. XI.

Nũ patitur rapidi vim magnam regia cœli,
Dulce iugum, et ſtultis hoc modo noſſe licet.

E ET factum eſt, cũ finem feciſſet Ieſus mãdandi duodecim diſcipulis ſuis, progreſſ9 eſt illinc, vt doceret & prædicaret in ciuitatibus illorum. ✠ Ioannes autem cum audiſſet in carcere facta CHRISTI, miſſis duobus diſcipulis ſuis, dixit illi. Tu es ille qui venturus eſt, an alterum expectamus? Et reſpondens Ieſus dixit illis: Ite & renunciate Ioanni ea quæ auditis & videtis: Cæci viſum recipiunt, & claudi ambulant, leproſi mundantur, & ſurdi audiunt, mortui excitantur, & pauperes lætũ accipiunt Euangelij nuntium. Et beatus eſt quiſquis non fuerit offenſus per me. Euntibus aũt illis, cœpit IESVS dicere turbis de Ioanne: Quid exiſtis in deſertum, vt videretis? num arundinem, quæ agitatur a vento? Age, quid exiſtis, vt videretis? num hominem mollibus veſtib9 amictum? Ecce qui mollia geſtant, in domibus regum ſunt. At quid exiſtis videre? num prophetam? Certe dico vobis & excellentiorem propheta. ✠ Hic eſt enim de quo ſcriptum eſt. Ecce ego mitto nuncium meum ante faciem tuam, qui præparaturus eſt viam tuam ante te. ✠ Amen dico vobis, non exortus fuit inter eos qui naſcuntur è mulieribus, maior Ioanne Baptiſta. Attamen is, qui minor eſt in regno cœlorum, maior illo eſt. ✠ Porrò à diebus Ioannis Baptiſtæ vſq ad hunc diem, regnum cœlorum vim patitur, & violenti rapiunt illud. Nam omnes prophetæ, & ipſa lex, vſque ad Ioannem prophetauerunt: & ſi vultis recipere, ipſe eſt Helias ille qui venturus erat. Qui habet aures ad audiendum, audiat.

Sed cui aſſimilabo generationem hanc? Similis eſt pueris, qui ſedent in foris, & acclamantes ſodalibus ſuis dicunt: Tibia cecinimus vobis, & non ſaltaſtis: lugubria cecinimus vobis & non planxiſtis. Venit enim Ioannes, nec edens, nec bibens, & aiunt: Dæmonium habet. Venit filius hominis edens ac bibens, & dicunt: En hominem comedonem & vini potorem, publicanis amicum ac peccatoribus. Et iuſtificata eſt ſapientia à filiis ſuis. Tunc cœpit exprobrare ciuitatibus, in quibus æditæ fuerant plurimæ virtutes ipſius, quòd ſcelerum eas non pœnituiſſet. Væ tibi Chorazin, væ tibi Bethſaidan, quoniam ſi in vrbe Tyri, aut Sidonis factæ fuiſſent virtutes, quæ factæ ſunt in vobis, olim in ſacco & cinere ſcelerum ſuorum pœnitentiam egiſſent. Attamen dico vobis: Tyro & Sidoni tolerabilius erit in die iudicii quàm vobis. Et tu Capernaum quæ es vſque ad cælum exaltata, vſque ad inferos detraheris, quoniam ſi in Sodomis æditæ fuiſſent virtutes quæ æditæ ſunt in te, manſiſſent vſq; ad hodiernum diem. Veruntamen dico vobis, quòd Sodomis tolerabilius erit in die iudicii, quàm tibi. In illo tempore reſpõdens Ieſus, dixit: Gratias ago tibi pater domine cæli & terræ quòd abſconderis hæc a ſapientibus & prudentibus, & reuelaris ea paruulis. Certe pater, ſic fuit bona voluntas apud te. Omnia mihi tradita ſunt à patre meo, & nemo nouit filium, niſi pater: neq; patrem quiſquam nouit niſi filius, & cuicunq; voluerit filius reuelare. Venite ad me omnes qui laboratis & onerati eſtis, & ego refocillabo vos. Tollite iugum meum ſuper vos, & diſcite à me, quia mitis ſum & humilis corde, & inuenietis requiem animabus veſtris. Iugum enim meum commodum eſt, & onus meum leue eſt.

CAPVT. XII.

Omne perit regnum per bella domeſtica, nullum
Admiſſum in ſacrum pneuma lauare queat.

*In illo

But where vnto ſhall I lyken this generacion? It is lyke vnto children which ſyt in the markets and call vnto their felowes and ſaye: we haue pyped vnto you, and ye haue not daunſed: we haue mourned vnto you, and ye haue not ſorowed. For John came nether eatynge nor drynkynge, and they ſaye he hath the deuyll. The ſonne of man came eatynge & drynkynge, & they ſaye: beholde a glutton & a drynker of wyne, & a frende vnto publicans & ſynners. Neuertheleſſe wyſdome is iuſtified of her chyldren.

Then began he to vpbrayde the cyties, in which moſt of hys miracles were done, becauſe they mended not. Wo be to the Chorazin. Wo be to the Bethſaida: for yf the miracles which were ſhewed in you, had bene done in Tyre & Sidõ, they had repented lõg agone in ſack cloth and aſſhes. Neuertheleſſe I ſaye to you: it ſhal be eaſyer for Tyre & Sidõ at ŷ daye of iudgemẽt, thẽ for you. And thou Capernaum, which art lyft vp vnto heauen, ſhalt be brought downe to hell. For yf ŷ miracles which haue bene done in ŷ, had bene ſhewed in Zodõ: they had remayned to thys day. Neuertheleſſe I ſay vnto you: it ſhalbe eaſier for ŷ lande of Zodõ in the daye of iudgement, thẽ for the.

At that time Jeſus anſwered & ſayd: I prayſe the o father Lorde of heauen and erth, becauſe ŷ haſt hyd theſe thynges frõ the wyſe & prudẽt, & haſt opened thẽ vnto babes: euẽ ſo father, for ſo it pleaſed the. All thynges are geuẽ vnto me of my father. And noman knoweth ŷ ſonne but ŷ father: nether knoweth any mã the father, ſaue ŷ ſõne, & he to whome ŷ ſonne wyl opẽ hym. Come vnto me all ye ŷ laboure & are laden, & I wyll eaſe you. Take my yoke on you, & lerne of me, for I am meke & lowly in herte: and ye ſhall fynd reſt vnto your ſoules. For my yoke is eaſy: & my burdẽ is lyght.

C
Luc.vii.
D
Luc.x.
Ibidem.
Luc.x.
Ioan.x.
Hiere.vi.

¶ The .xii. Chapter.

¶ How the diſciples dyd eat corne vpon the ſaboth dayes.
The wythered hand was healed.
The blynde and dombe was healed.
The Phareſes requyred a ſygne.
The vncleane ſpirite that walketh thorow drye places.
How the mother and brethren of Chriſt ſtode at the dore.

At

A Marc.2. Luce.6. At that tyme Jeſus went on the
ſabboth dayes through ỹ corne, &
hys diſciples were an hungred, &
began to plucke ỹ eares of corne, and to
eate. When the phariſes ſawe that, they
1.Reg.21. ſayde vnto hym: Beholde thy diſciples
do that which is not lawfull to do vpon
the ſabboth daye. He ſayd vnto thẽ: Ha-
ue ye not read what Dauid dyd, whẽ he
was an hungred, and they alſo whiche
were wt hym? How he entred into ỹ hou-
ſe of God, & ate ỹ halowed loues, which
were not lawful for hym to eate, nether
C for thẽ whiche were wt hym, but onelye
for ỹ prieſtes? Or haue ye not read in the
law, how ỹ ỹ prieſtes in the tẽple breake
Oſee.6. Mat.9. the ſabboth daye, and yet are blameleſſe?
But I ſaye vnto you: ỹ here is one grea-
ter thã ỹ tẽple. Wherfore yf ye had wyſt
what thys ſayenge meaneth, I requyre
mercie & not ſacrifice: ye wolde neuer ha-
Marc.3. Luce.6. ue cõdẽned innocẽtes. For the ſonne of
man is Lorde euen of the Saboth daye.

B And he departed thẽce, & wẽt into theyr
ſynagoge: & beholde there was a man,
whiche had hys hand dryed vp. And they
axed hym, ſayinge: Is it lawfull to heale
vpon the ſaboth dayes? becauſe they
myght accuſe hym. And he ſaid vnto thẽ:
Which of you walde it be, yf he had a ſhe-
pe fallẽ into a pytte on ỹ ſaboth daye, ỹ
wolde not take him & lyfte him out? And
how muche is a mã better thã a ſhepe?
Wherfore it is leful to do a good dede
Mar.3. Luca.14. on ỹ ſaboth dayes. Thẽ ſayd he to ỹ mã:
Stretch forth thy hãd. And he ſtretched it
forth, & it was made whole agayne lyke
vnto ỹ other. Thẽ ỹ Phariſes went out,
& helde a counſel agaynſt hym, how they
myght deſtroy hym. Whẽ Jeſus knew ỹ, he
departed thẽce & muche people folowed
hym, & he healed thẽ all, & charged thẽ ỹ
they ſhulde not make him knowẽ: to ful-
Eſa.42. fyl ỹ which was ſpokẽ by Eſay ỹ Pro-
phet, whiche ſayeth: Beholde my chylde,
whome I haue choſẽ, my beloued, i whõ
C my ſoule delyteth. I wyl put my ſprete
on hym, & he ſhal ſhew iugemẽt to ỹ gẽ-
tyls. He ſhal not ſtryue, he ſhal not crye,
nether ſhal any mã heare hys voyce in ỹ
ſtreetes, a broſed rede ſhal he not breake,
& flaxe ỹ begynneth to burne he ſhal not
quenche, tyl he ſende forth iugemẽt vnto
Luc.11. victory, & i his name ſhal ỹ gẽtils truſt.
Then was broughte to hym, one poſſeſ-
ſed

IN illo tẽpore ibat IESVS
ſabbatis per ſegetes: diſcipuli
vero illius eſuriebant, & cœ-
perunt vellere ſpicas, & comede-
re. At phariſæi cum vidiſſent, dixe-
runt illi: Ecce diſcipuli tui faciũt,
quod non licet facere in ſabbato.
Ille vero dixit eis. Non legiſtis
quid fecerit Dauid, cum eſuriret
ipſe & ij qui erant cum illo, quo-
modo ingreſſus ſit in domũ dei &
panes propoſitionis ederit, quos
ipſi non licebat edere, neq; iis qui
cum illo erant, niſi ſacerdotibus
ſolis? Aut non legiſtis in lege quod
ſabbatis ſacerdotes in templo ſab-
batum prophanant, & crimine va-
cant? Dico autem vobis, quod tem-
plo maior eſt hoc in loco. Quod ſi
ſciretis quid ſit: Miſericordiã vo-
lo, & non ſacrificium, nequaquam
condemnaſſetis inſontes. Nam do-
minus eſt & ſabbati filius homi-
nis. ⁋ At progreſſus illinc, venit in
ſynagogam illorum: & ecce ho-
mo erat manum habens aridam,
& interrogabant illum, dicentes:
Licétne ſabbatis curare? vt accu-
ſarent eum. At ille dixit eis. Quis
erit ex vobis homo, qui habebit
ouem vnam, & ſi ea inciderit ſab-
batis in foueam, nonne apprehẽ-
det illam & eriget? Quanto igi-
tur præſtantior eſt homo oue? Li-
cet igitur ſabbatis beneficio affice-
re. Tunc dicit homini. Extende
manum tuam, & is extendit: ac
reſtituta eſt ſanitati ſicut altera.
⁋ Porro phariſæi egreſſi, cœperũt
conſilium aduerſus eum quomo-
do illum perderent. At Ieſus, vbi
nouiſſet, ſeceſſit illinc, ſequutæq;
ſunt eum turbæ multæ, & ſanauit
eos omnes: & interminatus eſt il-
lis, ne ſe facerent manifeſtum, vt
compleretur quod dictum erat
per Eſayam prophetam, qui ait.
⁋ Ecce filius meus, quem elegi: di-
lectus meus, in quo ſibi bene cõ-
placuit anima mea. Ponam ſpiri-
tum meum ſuper illum, & iudi-
cium gentibus annunciabit. Non
contendet, neq; clamabit, neq; au-
diet quiſquam in plateis vocem
eius: arundinem comminutam nõ
confringet, & linum fumigans
non extinguet, donec eiiciat ad
victoriam iudicium, & in nomi-
ne illius gentes ſperabunt.
Tunc adductus eſt ad eũ, qui dæ-
monio

monio agitabatur, cecus ac mutus: & ſanauit illū, ita vt cecus ac mutus & loqueretur, & cerneret. Et obſtupuerunt omnes turbę, dicebantq;: Num hic eſt filius Dauid? At Phariſei cum audiſſent, dicebant. Hic non eijcit dęmonia niſi pręſidio Beelzebub principis dęmoniorū. IESVS autem cum ſciret cogitationes illorum, dixit illis. Omne regnum diuiſum aduerſus ſeſe, deſolatur: & oīs ciuitas aut dom⁹ diuiſa aduerſ⁹ ſeipſam, nō ſtabit. Et ſi ſatanas ſatanā eijcit, aduerſus ſeipſum diuiſ⁹ eſt: Quomodo igitur ſtabit regnum illius? Et ſi ego pręſidio Beelzebub eijcio dęmonia, filij veſtri cuius pręſidio eijciūt? Propterea ipſi iudicabūt de vobis. Quod ſi ſpū dei ego eijcio dęmonia, ergo peruenit ad vos regnum dei. Alioqui quomodo poteſt aliquis intrare domū potētis, & vaſa illi⁹ diripere, niſi prius vinxerit potentē, & tunc domum illius diripiet? Qui non eſt mecum, aduerſum me eſt: & qui non congregat mecum, ſpargit. Propterea dico vobis: Omne peccatum & conuicium remittetur hominib⁹, at cōuitium in ſpiritum non remittetur hominibus. Et quicunq; dixerit verbum aduerſus filium hominis, remittetur illi: Qui autem dixerit aduerſus ſpiritum ſanctū, non remittetur ei, neq; in pręſenti ſeculo, neq; in futuro. Aut facite arborem bonam, & fructum eius bonum: aut facite arborem vitioſā, & fructū illi⁹ vitioſū. Nā e fructu arbor agnoſcitur. Progenies viperarū, quomodo poteſtis bona loqui, cū ſitis mali? Siquidē ex abūdātia cordis os loquit. Bonus homo e bono theſauro cordis expromit bona: & mal⁹ homo ex malo theſauro depromit mala. Sed dico vobis, quod de quocūq; verbo ocioſo, quod loquuti fuerint homines, reddituri ſunt rationē i die iudicij. Nā ex dictis tuis iuſtificaberis, & ex dictis tuis condemnaberis. Tunc interrogauerunt eum quidam e ſcribis ac phariſęis, dicentes: Pręceptor, volumus ex te ſignum videre. At ille reſpondens, dixit illis. Generatio praua & adultera ſignum quęrit, & ſignū non

ſed vͭ a deuyl which was both blynde & dūme, & he healed hym, in ſo moche yͭ he which was blynde & dūme, both ſpake & ſawe. And all yͤ people were amaſed, and ſayde: Is not thys that ſonne of Dauid? But whē yͤ Phariſes hearde that, they ſayd: Thys felow dryueth yͤ deuyls no nother wyſe oute but by yͤ helpe of Beelzebub yͤ chefe of yͤ deuyls. But Ieſ⁹ knewe theyr thoughtes, & ſayde to thē. Euerye kyngdom deuyded within it ſelfe, ſhalbe brought to nought. Nether ſhal any cytye or houſholde deuyded agaynſt it ſelf, cōtinue. So yf ſathā caſt out ſathā, thē he is deuyded agaynſt hym ſelfe. How ſhal thē hys kyngdom endure? Alſo yf I by yͤ help of Belzebub caſt oute deuyls: by whoſe helpe do youre chyldrē caſt them out. Therfore they ſhalbe youre iudges. But yf I caſt out yͤ deuyls by yͤ ſpirete of God: thē is yͤ kyngdom of god come on you. Ether how cā a mā enter into a ſtrōg mānes houſe, & violētly take awaye his goodes: except he fyrſt bynd yͤ ſtrong man, & thē ſpoyle his houſe? ✠ He yͭ is not wͭ me, is agaynſt me. And he yͭ gatheth not wͭ me, ſcattereth abrode. Wherfore I ſay vnto you, al maner of ſynne and blaſphemy ſhalbe forgeuē vnto mē: but yͤ blaſphemy of yͤ ſpirete, ſhal not be forgeuē vnto mē. And whoſoeuer ſpeaketh a worde agaynſt yͤ ſōne of mā, it ſhalbe forgeuen hym. But whoſoeuer ſpeaketh agaynſt yͤ holy goſt, it ſhal not be forgeuē hym, nether in thys world nether in the world to cōme. Ether make yͤ tree good & hys frute good alſo: or els make yͤ tree euyl & hys frute euyl alſo. For yͤ tree is knowē by hys frute. O generaciō of vipers, how cā ye ſaye wel, whē ye your ſelues are euyl? For of yͤ abūdāce of yͤ hert yͤ mouth ſpeaketh. A good mā out of yͤ good treaſure of his hart, bryngeth forth good thynges. And an euyl man oute of his euil treaſure, brīgeth forth euyl thinges. But I ſaie vnto you, that of euerie ydel worde that mē ſhal haue ſpokē: they ſhal geue acōptes at the daye of iudgemēt. For by thy wordes thou ſhalt be iuſtifyed: & by thy wordes yͧ ſhalt be cōdēned. ✠ Then anſwered certayne of the Scribes & of yͤ Phariſes ſaying. Maſter, we wolde fayne ſe a ſygne of the. He anſwered & ſayd to thē. The euyll & aduoutro⁹ generaciō ſeketh a ſygne, but

Mar.9.
Marc.3.
Luce.11.
Ibidem.
Mar.3.
D
Mar.3.
Luca.12.
Math.3.
Luce.6.
E
Mar.16
Marc.8.
Luc.11.
Ioni.2.

there ſhal no ſigne be geuē to the ſaue þ
Deute. 13. ſigne of þ prophet Jonas. For as Jonas
Ionæ.2.3. was thre dayes & thre nyghtes in þ whales
belly: ſo ſhal þ ſonne of man be thre
Ibidem. dayes & thre nyghtes in þ hert of þ earth.
The mē of Niniue ſhal ryſe at þ daye of
iudgemēt w thys nacion, & cōdemne thē:
for they amēded at þ preachyng of Jonas.
And beholde, a greater thē Jonas is
3. Reg. 10. here. The quene of þ ſouth ſhal ryſe at þ
2 Para. 9. daye of iudgemēt with thys generaciō, &
ſhal cōdēne them: for ſhe is come frō the
vttermoſt parties of þ worlde to heare þ
wyſdō of Solomō. And behold a greater
Luc. 11. thē Solomō is here. When the vncleane
ſpyrte is gone out of a man he walketh
thorowe drye places, ſekynge reſt &
fyndeth none. Thē he ſayeth: I wyll retourne
agayne into my houſe frō whēce
I came oute. And whē he is come, he fyndeth
þ houſe emptye & ſwept & garniſhed.
B Thē he goeth hys waye, & taketh vnto
hym ſeuen other ſpretes worſe then hymſelfe
& ſo entre they in & dwel there. And
þ ende of þ mā is worſe thē þ begynning.
Eue ſo ſhall it be with thys euyl nacion.
Mar. 3. Whyle he yet talketh to þ people: beholde
Luce. 8. hys mother & his brethrē ſtode withoute,
deſiring to ſpeake w hym. Thē one ſayde
vnto hym: beholde thy mother & thy brethrē
ſtōde withoute, deſiryng to ſpeake with
the. He anſwered & ſayd to hym þ tolde
hym: Who is my mother? or who are my
brethrē? And he ſtretched forth hys hand
ouer his diſciples & ſayd, behold my mother
& my brethren. For whoſoeuer doth
my fathers wyl whiche is in heauen, the
ſame is my brother, ſyſter, and mother.

¶The.xiii.Chapter.

¶The parable of þ ſower is expoūded.
The parable of the tares.
The kyngdem of heauen is lyke to muſtarde
ſeed, and leuen.
The parable of the tares is expounded.
The kyngdom of heauen is lyke to treaſure,
to a merchaunt, and to a net.
Newe and olde. A prophet is withoute
honoure in hys owne countre.

A THe ſame daye wente Jeſus out of
Marc. 4. the houſe, & ſat by the ſea ſyde, and
Luc. 8. moche people reſorted vnto hym
ſo greatlye, that he wente, and ſat in a
ſhyppe and all the people ſtode on the
ſhore. And he ſpake manye thynges
to them

non dabitur illi, niſi ſignum Ionæ prophetæ. ✠ Quemadmodum enim fuit Ionas in ventre ceti tribus diebus ac tribus noctibus, ſic erit filius hominis in corde terræ tribus diebus & tribus noctibus. ✠ Viri Niniuitæ ſurgent in iudicio cum generatione hac, & condemnabunt eam, quod ipſi reſipuerint ad prædicationem Ionæ. Et ecce plus quam Ionas eſt in hoc loco. ✠ Regina Auſtri ſurget in iudicio cum generatione hac, & condemnabit eam, quod venerit à finibus terræ ad audiendam ſapientiam Salomonis. Et ecce plus quam Salomon eſt in hoc loco. ✠ Cum autem immundus ſpiritus exierit ab homine, perambulat per arentia loca, quærens requiem, & non inuenit. Tunc dicit, Reuertar in domū meam vnde exiui. Et cum venerit, reperit eam vacantem, & ſcopis purgatam, atq; ornatam. Tunc abit & adiungit ſibi ſeptem alios ſpiritꝰ ſceleratiores ſe, & ingreſſꝰ inhabitat illic, & fiunt poſtrema hominis illius peiora primis: Sic erit & generationi huic peruerſæ. ✠ Cum autem adhuc loqueretur turbis, ecce mater & fratres eius ſtabant foris, quærentes ei loqui. Dixit autem illi quidam: Ecce mater tua & fratres tui foris ſtant, quærentes tibi loqui. At ille reſpō dens, dixit ei qui ſibi renunciauerat: Quæ eſt mater mea? aut qui ſunt fratres mei? Et protenſa manu ſua in diſcipulos ſuos, dixit, Ecce mater mea, & fratres mei. Quiſquis enim fecerit voluntatem patris mei qui eſt in cœlis, ipſe meꝰ frater, & ſoror, & mater eſt.

CAPVT. XIII.

Plura docet varium, ſed per tectoria vulgum,
Scribis vt in pſalmis ſancte propheta tuis.

IN die vero illo egreſſꝰ IESVS è domo, ſedit iuxta mare: & cōgregatæ ſunt ad illum turbæ multæ, adeo, vt ipſe nauim ingreſſus ſederet, & vniuerſa turba i littore ſtabat, ac dicebat

illis multa per ſimilitudines, dicens: Ecce, exijt qui ſeminabat ad ſeminandum, & cum ſeminaret alia quidem ceciderunt iuxta viã, & venerunt volucres, & deuorauerunt ea. Alia vero ceciderunt in loca petroſa, vbi non habebant multum terrę, & protinus exorta ſunt, propterea quòd non habebant profunditatem terrę. Cum autem exortus eſſet ſol, exęſtuarunt & quia non habebant radicem exaruerunt. Alia rurſus ceciderunt in ſpinas, & inſurrexerunt ſpinę, & ſuffocauerunt ea. Alia vero ceciderunt in terram bonam, & dederunt fructum aliud quidem centuplum, aliud vero ſexagecuplum, aliud vero trigecuplum. Qui habet aures ad audiendum audiat. Et adeuntes diſcipuli, dixerunt illi. Quare per parabolas loqueris illis? At ille reſpõdens, dixit eis. Vobis datum eſt noſſe myſteria regni cęlorum, illis autem non eſt datum. Quiſquis enim habet, dabitur illi, & reddetur abundantior. Quiſquis autem non habet, etiã illud quod habet, tolletur ab eo. Propterea per parabolas loquor illis, quia videntes non vident, & audientes non audiunt, nec intelligunt, & cõpletur in illis ꝓphetia Eſaię, quę dicit: * Auribꝰ audietis, & non intelligetis: & videntes videbitis, & nõ cernetis: incraſſatum eſt enim cor populi huius, & auribus grauiter audierunt, & oculos ſuos occluſerunt, nequando videant oculis, & auribus audiant, & corde intelligant, & conuertantur, & ſanem illos. * Veſtri vero beati ſunt oculi, quia vident, & aures veſtrę, quia audiunt. Amen enim dico vobis, quod multi prophetę & iuſti deſiderauerunt videre quę videtis, & non viderunt: & audire quę auditis, & non audierunt. * Vos igitur audite parabolam ſeminãtis. Cum quiuis audit ſermonem regni, & nõ itelligit, venit ille malus, & capit id quod ſeminatum eſt in corde illius, hic eſt, qui iuxta viam ſeminatus fuit. At qui in petroſa ſemen iactum excepit, hic eſt, qui verbum audit, ac protinus cum gaudio accipit illud, verum nõ habet radicẽ in ſemetipſo, ſed

to thẽ in ſimilitudes, ſayenge: Beholde the ſower wente forth to ſowe. And as he ſowed, ſome fell by the waye ſyde, and the fowles came and deuoured it vp. Some fell vpon ſtony grounde where it had not much earth, & anone it ſprange vp, becauſe it had no depth of earth, & whã the ſonne was vp it caught heate, and for lacke of rotynge wythered awaye. Some fell amonge thornes, & ŷ thornes ſprange vp and choked it. Some fell in good grounde, & brought forth good frute: ſome an hundreth folde, ſome ſyxtye folde, ſome thyrtye folde. Who ſo euer hath eares to heare: let him heare. Ibidem.

B And the diſciples came and ſayd to him: Why ſpeakeſt thou to thẽ in parables? He anſwered and ſayd vnto them: it is geuen vnto you to knowe the ſecretes of the kyngdome of heauen, but to thẽ it is not geuen. For whoſoeuer hath, to hym ſhalbe geuen: and he ſhall haue aboundance. But whoſoeuer hath not, frõ hym ſhall be taken awaye euen ŷ he hath. Ibidem. Therfore ſpeake I to thẽ in ſimilitudes: for though they ſe, they ſe not, & hearynge they heare not nether vnderſtãde. And in thẽ is fulfilled ŷ prophecie of Eſaias which prophecie ſaith: wt ŷ eares ye ſhal heare & ſhal not vnderſtãd, & wt ŷ eyes ye ſhal ſe, & ſhal not perceaue. For this peoples hartes are waxed groſſe, and theyr eares were dull of hearyng, & theyr eyes haue they cloſed leaſt they ſhulde ſe wt their eyes, & heare wt their eares, & ſhuld vnderſtande with their hartes, & ſhulde returne, ŷ I myght heale thẽ. Eſa. 6. Mar. 4. Luc. 8. Rom. 11. Act. 28. Ioan. 12. But bleſſed are your eyes, for they ſe: and your eares, for they heare. C Luc. 10. Verely I ſay vnto you, ŷ many prophetes & ryghtuous mẽ haue deſyred to ſe thoſe thinges which ye ſe, & haue not ſene thẽ, & to heare thoſe thinges which ye heare, & haue not hearde thẽ. Heare ye therfore ŷ ſimilitude of ŷ ſower. Mar. 4. Luc. 8. Whoſoeuer heareth the worde of the kyngdome & vnderſtandeth it not, there cometh the euill man and catcheth away that which was ſowen in his harte. And this is he which was ſowen by the waye ſyde. But he ŷ was ſowen in the ſtony grounde is he whiche heareth the worde of God and anone wt ioye receaueth it, yet hath he no rootes in him ſelfe, and therfore dureth

but a ſeaſon. For as ſone as tribulaciō or perſecuciō ariſeth becauſe of ẏ worde, by and by he falleth. He that was ſowen amonge thornes, is he that heareth the worde of God: but the care of this worlde, and the deceytfulnes of ryches choke ẏ worde, & ſo is he made vnfrutefull. He which is ſowen in the good grounde, is he that heareth ẏ worde and vnderſtandeth it: whyche alſo beareth frute and bryngeth forth ſom an hūderd fold, ſome ſyxtie folde & ſom thyrty fold.

Marc. 4. D Another ſimilitude put he forth vnto thē ſayēge. ✠ The kyngdome of heauen is lyke vnto a mā which ſoweth good ſeed ī his felde. But whyle the mē ſlept there came his foo & ſowed tares amōge the wheate, & wēt hys waye. When the blade was ſpronge vp & had brought forth frute, then appered the tares alſo. The ſeruauntes came to the houſholder, & ſayd vnto him: Syr ſowedeſt not thou good ſeed in thy cloſſe, from whence thē hath it tares? He ſayde to them: the enuyous man hath done this. Thē the ſeruauntes ſayd vnto him: Wilt ẏ thē ẏ we go & gader thē? But he ſayd, nay, leaſt whyle ye go aboute to wede out ẏ tares, ye pulcke vppe alſo wyth thē ẏ wheate by the rootes, let both growe to gether tyll harueſt come, & in tyme of harueſt, I wyll ſay to the repers, gather ye fyrſte ẏ tares, & bynde thē in ſheues to be brent, but gather the wheate into my barne. ✠

E Marc. 4. Luc. 13. ✠ Another parable he put forth vnto thē ſayēge: The kyngdome of heauen is lyke vnto a graine of muſtard ſeed, which a mā taketh & ſoweth ī his felde, which is ẏ leaſte of all ſeedes. But whē it is growen, it is the greateſt emonge yerbes, & it is a tree: ſo ẏ ẏ birddes of ẏ ayer come & byde in the braūches of it.

Luc. 13. Another ſimilitude ſayde he to them. The kyngdome of heauen is lyke vnto leuē which a womā taketh and hydeth ī iij. peckes of meele, tyl al be leuened.

Marc. 4. Al theſe thynges ſpake Jeſus vnto ẏ people by ſimilitudes, and without ſimilitudes, ſpake he nothinge to thē, to fulfyll that which was ſpoken by the prophet ſayenge: I wyll opē my mouthe in ſimilitudes, & wyl ſpeake forth thynges whiche haue bene kepte ſecrette from ẏ begynnyng of the worlde. ✠ Pſal. 77.

✠ Then

ſed tēporari⁹ eſt. Porro cū inciderit afflictio aut perſecutio propter ſermonem, cōtinuo offenditur. At qui in ſpinas ſemen exceperat, hic eſt qui verbū audit, & cura ſeculi huius, deceptioq; diuitiarum ſuffocat ſermonē, & infrugifer redditur. Cæterum qui in terram bonam excepit ſemē, hic eſt qui ſermonem audit & intelligit, qui deniq; fructū quoq; reddit ac facit: alius quidē centuplum, alius vero ſexagecuplum, alius vero trigecuplum. ✠ Aliam parabolam propoſuit eis, dicens: Aſsimilatū eſt regnum cælorum homini ſeminanti bonum ſemē in agro ſuo, ſed dormientibus hominibus, venit illius inimicus, & ſeminauit zizania inter triticū, abijtq;. Cum autē germinaſſet herba, & fructum feciſſet, tunc apparuerunt & zizania. Accedentes autem ſerui patriſfamilias, dixerūt illi: Domine, nonne bonum ſemen ſeminaras in tuo agro? vnde igitur habet zizania? Ille vero dixit illis: Inimicus homo hoc fecit. Serui autem dixerunt illi. Vis igitur abeamus & colligamus ea? At ille dixit: Non, ne dum colligitis zizania, eradicetis ſimul cum illis & triticū: ſinite pariter creſcere vtraq; vſq; ad meſſem, & in tempore meſſis dicā meſſoribus: Colligite primum zizania, & colligate ea in faſciculos ad comburendum ea: triticum vero cōgregate in horreum meū. ✠ Aliam parabolam propoſuit eis, dicens. Simile eſt regnum cælorū grano ſinapis, quod acceptū homo ſeminauit in agro ſuo, quod minimum eſt omnium ſeminum. Cæterum vbi excreuerit, maximū eſt inter olera, & fit arbor: adeo, vt veniant volucres cæli, & nidulentur in ramis illius. ✠ Aliam parabolam dixit illis. Simile eſt regnum cælorū fermento, quod acceptum mulier abſcondit in farinæ ſatis tribus donec fermentaretur totum. ✠ Hæc omnia loquutus eſt IESVS per parabolas ad turbas, & ſine parabola nihil loquutus eſt illis. vt compleretur quod dictū fuerat per prophetam, qui ait: Aperiam in parabolis os meum, eructabo abſcondita à conſtitutione mundi.

¶ Tunc dimissis turbis venit in domum Iesus, & accesserunt ad illum discipuli eius, dicentes: Explica nobis parabolã zizaniorũ agri. At ille respõdens, dixit illis: Qui seminat bonũ semen, est filius hominis, ager autẽ est mundus. Porrò bonũ semen, hi sunt filij regni: zizania vero sunt filij illius mali: Inimic⁹ autẽ qui seminat ea, est diabol⁹: messis vero cõsummatio seculi est: messores autẽ angeli sunt. ¶ Sicut igitur colliguntur zizania & igni comburuntur: sic erit in consummatione seculi huius. Mittet filius hoīs angelos suos, & colligent è regno illi⁹ oīa offendicula, & eos qui patrant iniquitatem, ac mittẽt illos in caminum ignis, ibi erit ploratus, stridorq; dentium. Tunc iusti fulgebunt vt sol in regno patris sui. Qui habet aures ad audiendũ, audiat. Rursum, simile est regnum cælorũ thesauro abscondito in agro, quẽ repertũ homo abscondidit, & prę gaudio quod habet super eo, abit, & oīa quæcunq; habet vendit, ac mercatur agrũ illũ. Rursum, Simile est regnum cælorum homini negotiatori, quærenti pulchras margaritas: qui cũ inuenisset vnam preciosam margaritã abiẽs vẽdidit omnia quæ possidebat, & mercatus est illã. Rursum, Simile est regnũ cælorũ verriculo iacto in mare, & ex omni genere cõtrahenti, quod cũ impletum fuisset, subduxerũt in litt⁹: & sedẽtes collegerunt quę bona sunt in vasa, quę vero mala foras abiecerunt. ¶ Sic futurũ est in cõsummatiõe seculi, venient angeli, & segregabũt malos de medio iustorũ, & mittẽt eos in caminũ ignis, illic erit ploratus & stridor dentium. Dicit illis IESVS: Intellexistis hæc omnia? Dicũt illi: Etiam domine: At ille dixit illis, Propterea omnis scriba doctus ad regnum cælorum, similis est homini patrifamilias, qui depromit è thesauro suo noua & vetera. Et factum est, vt cum finisset IESVS sermones hos, digrederetur illinc. ¶ Et cũ venisset in patriam suam docuit in synagoga illorũ, ita vt stuperẽt, ac dicerent: ¶ Vnde huic sapiẽtia hæc & virtutes? Nonne hic est ille fabri filius?

Marc. 4.

✠ Then left Jesus ẏ people alone, & came to a house. And his disciples came unto hym, sayinge: Declare unto us ẏ similitude of ẏ tares of the felde. Then answered he & sayde unto them: He ẏ soweth ẏ good sede, is ẏ sonne of man. And ẏ felde is ẏ worlde. And ẏ chyldren of ẏ kyngdome they are ẏ good sede. And ẏ tares are ẏ chyldren of ẏ wicked. And ẏ enemye that soweth thẽ, is ẏ deuill. The haruest is ẏ ende of ẏ worlde. And the repers be the angels. For euẽ as ẏ tares are gathered & brẽt i ẏ fyre, so shal it be in the ende of thys worlde. The sonne of man shal sende forth his angels & they shal gather oute of hys kigdom all thinges ẏ offende, & thẽ which do iniquite, & shal cast thẽ into a furnes of fyre. There shalbe waylinge & gnasshynge of teth. Thẽ shal ẏ iust mẽ shyne as bryght as ẏ sonne in ẏ kingdome of theyr father. Whosoeuer hath eares to heare, let hym heare. ✠

Apoc. 14.

F

✠ Againe ẏ kingdome of heauẽ is lyke unto treasure hyddẽ i ẏ felde, ẏ which a mã fyndeth & hydeth, & for ioye therof goeth & selleth all ẏ he hath, & byeth ẏ felde. Agayne ẏ kingdome of heauẽ is lyke to a marchaũt ẏ seketh good pearles, which when he had foũde one precious pearle, wẽt & solde all ẏ he had, & bought it. Agayne ẏ kigdome of heauẽ is lyke unto a net cast into ẏ sea, ẏ gathereth of all kyndes of fysshes: which whẽ it is full, mẽ drawe to lãde, & syt & gather ẏ good in to vessels, & cast ẏ bad awaye. So shall it be at the ende of the worlde. The aungels shal come out and seuer ẏ bad frõ ẏ good, & shall caste thẽ into a furnes of fyre, there shalbe waylynge and gnasshyng of teth.

Math. 22. & 25.

Jesus sayde unto them: Understãde ye al these thynges? They sayde: ye lorde. Thẽ sayde he unto thẽ. Therfore euery Scrybe which is taught unto the kingdome of heauen is lyke an housholder, which bryngeth forth out of hys treasure thynges bothe newe and olde. ✠

G

And it came to passe whã Jes⁹ had finished these similitudes, ẏ he departed thẽce, and came into his owne countre, and taught thẽ i theyr synagoges, i so moche that they were astonyed & sayde: Whẽce cometh al this wysdome & power unto hym? Is not this the carpenters sonne?

Mar. 6.
Luc. 4.
Ioan. 4.

is not his mother called Mary? & hys brethrē be called James & Joſes & Simō & Judas? & are not his ſuſters al here wt vs? whence hath he all theſe thynges. And they were offended by hym. Than Jeſus ſayde to thē: A prophete is not without honoure, ſaue in his owne countre, & among hys owne kynne. And he dyd not many miracles there, for theyr vnbelefes ſake.

Marc. 6. Luc. 4. Joan. 4.

¶ The .xiiii. Chapitre.

¶ Howe Herode put John in pryſon & hedded hym for Herodias ſake.
Of the fyue loues and two fyſſhes.
Jeſus walked on the ſea.
Peter walked on the ſea.

Marc. 6. Luc. 9. Marc. 6. Luc. 3.

A A AT that tyme Herode yͤ Tetrarche hearde of the fame of Jeſu and ſayde vnto his ſeruauntes: this is John yͤ Baptiſte he is riſen again frō death, and therfore are ſoche miracles wrought by him. For Herode had taken John, & bound him, & put him in preſon for Herodias ſake his brother Philips wife. For John ſaid vnto him: It is not lawful for yͤ to haue her. And when he wold haue put him to death, he feared yͤ people, becauſe they counted him as a Prophet.

But whē Herodes byrthe daye was come, the doughter of Herodias daūſed before thē and pleaſed Herod. Wherfore he promiſed with an oth, that he wolde geue her whatſoeuer ſhe wolde aſke. And ſhe beynge informed of her mother before, ſayde: geue me here John baptiſtes head i a platter. And the kynge ſorowed. Neuertheleſſe for his othes ſake, and for their ſakes which ſate alſo at the table, he commaunded it to be geuen hyr, & ſent and beheded John in the preſon, and his head was brought in a platter and geuē to the damiſell, and ſhe brought it to her mother. And his diſciples came and toke vp his body, and buried it, and went and tolde Jeſus.

Marc. 6. Luc. 9. Joan. 6. Ibidem.

B When Jeſus hearde that, he departed thence by ſhyppe into a deſert place out of the waye. And when the people had hearde therof, they folowed hym a fote out of theyr cyties. And Jeſus went forth & ſawe moche people & his harte had mercie vpon them, & he healed of them thoſe that were ſicke. When euē was come, his diſciples came to hym ſayinge:

Nōne mater eius vocatur Maria, & fratres eius Iacobus & Ioſes, & Simō & Iudas? & ſorores illius, nōne omnes apud nos ſunt? Vnde igitur huic hæc omnia? Et offendebantur ſuper eo. IESVS autem dixit illis: ✠ Non eſt propheta expers honoris, niſi in patria ſua, & domo ſua. Et non edidit illic virtutes multas propter incredulitatem illorum.

CAPVT XIIII.

Quum ſtuprum carpſit prodromi caput obtruncatur.
Panes quinq; cibant millia quinq; virûm.

✠ IN illo tempore audiuit A Herodes Tetrarcha famam IESV, & dixit famulis ſuis, Hic eſt Ioānes Baptiſta, is ſurrexit à mortuis, & ideo virtutes agunt in illo. ✠ Nā Herodes ceperat Ioannem & vinxerat, ac poſuerat in carcere propter Herodiadem vxorem Philippi fratris ſui. Dicebat enim illi Ioannes, Nō licet tibi habere eam. Et cum vellet eum occidere, metuebat multitudinem, propterea quòd illum ceu prophetam habebant. Cum autem celebraretur natalis Herodis, ſaltabat filia Herodiadis in medio, & placuit Herodi. Vnde cum iureiurando pollicitus eſt, ſe daturum illi quicquid peteret. At illa, prius inſtructa à matre ſua: Da mihi, inquit, hîc in patina caput Ioānis Baptiſtæ. Et indoluit rex: attamen propter iuſiurādum, & eos qui ſimul accumbebāt, iuſſit ei dari: & miſſis carnificibus, amputauit caput Ioānis in carcere. & allatum eſt caput eius in patina, datumq; eſt puellæ, atque illa obtulit matri ſuæ. Et acceſſerunt diſcipuli eius & ſuſtulerunt corpus, ac ſepelierunt illud, abieruntq; & renunciarunt IESV. ✠ Id cum audiſſet IESVS, ſeceſſit illinc in naui ad deſertū locum ſeorſum. Et cum audiſſent turbæ, ſequutæ ſunt illum itinere pedeſtri, relictis vrbibus. Et egreſſus IESVS vidit multā turbam, & tactus eſt affectu miſe. erga illos, ſanauitq; ex illis qui male valebant. Porrò cum appetiiſſet veſpera, adierunt eum diſcipuli ipſius, dicentes;

dicentes: Deſertus eſt loc⁹, & hora iam preterijt, dimitte turbas, vt abeant in vicos & emant ſibi cibaria. At Ieſus dixit illis, Non eſt illis neceſſe vt abeant, date illis vos quod edant. At illi dicunt ei, Non habemus hic niſi quinq; panes, & duos piſces. Ille vero dixit, Afferte mihi illos huc. Et iuſſis turbis diſcumbere ſuper gramina, ſumptiſq; quinq; panibus ac duobus piſcib⁹, ſublatis in cælum oculis, benedixit: & cum fregiſſet dedit diſcipulis panes, diſcipuli vero turbis. Et comederunt omnes & ſaturati ſunt. Et ſuſtulerunt quod ſuperfuerat de fragmentis duodecim cophinos plenos. Porrò qui comederant fuere viri ferme quinquies mille, preter mulieres ac pueros. Et ſtatim cōpulit Ieſus diſcipulos ſuos, vt cōſcenderent nauim, & precederent ſe in ripā vlteriorē, donec dimitteret turbas. At dimiſſis turbis aſcēdit in montē ſol⁹ ad orādum. Cum autem aduenisſet veſpera, ſolus erat illic. Cæterū nauis iam in medio maris erat, & affligebatur ab vndis, nam ventus erat aduerſus. Quarta autē noctis vigilia abijt ad illos Ieſus, ambulans ſup mare: & vbi vidiſſent eum diſcipuli ſuper mare ambulantem, turbati ſunt dicentes: Spectrum eſt, ac pre metu exclamauerunt, ſed ſtatim loquutus eſt illis Ieſus, dicens: Bono animo eſte, ego ſum, ne terreamini. Reſpondens autem illi Petrus, dixit, Domine, ſi tu es, iube me ad te venire ſuper aquas. At ille dixit, Veni. Et cum deſcēdiſſet e naui Petrus, ambulabat ſuper aquas, vt iret ad Ieſum. Cæterum cum videret ventum validum, territus eſt: & cum cepiſſet demergi, clamauit, dicēs, Domine ſerua me. Continuo autem IESVS extenſa manu apprehendit eum, & dixit illi: Exiguæ fiduciæ prædite, cur hæſitabas? Et cum eſſent ingreſſi nauim, cōquieuit ventus. Porrò qui erant in naui, acceſſerunt & adorauerunt eum, dicentes, Vere dei filius es. Et cum traiecisſent, venerunt in terrā Geneſareth. Et cū agnouiſſent illum viri loci illi⁹, emiſerunt nuncios in totam vndique finitimam

ſayinge: this is a deſerte place, and the daye is ſpent: let the people departe, that they maye go into the townes, & bye them vytalles. But Jeſus ſayde to them: They haue no nede to go awaye. Geue ye them to eate. Then ſayd they vnto him: We haue here but .v. loaues and two fyſſhes. Ibidem. And he cōmaunded ẏ people to ſyt downe on the graſſe, and toke the .v. loaues and the .ij. fyſſhes and loked vp to heauen & bleſſed, & brake & gaue the loaues to his diſciples & the diſciples gaue them to ẏ people. And they dyd all eate, and were ſatiſfyed. And they gathered vp of the gobbets ẏ remayned .xij. baſkets full. And they that eate, were in nombre about .v. M. men, beſyde wemen and chyldren. C

And ſtraught waye Jeſus made his diſciples enter ito a ſhyppe, & to go ouer before him, whyle he ſent ẏ people awaye. And aſſone as he had ſent the people awaye, he wēt vp into a mountayne alone to praye. And when nyght was come, he was there him ſelf alone. And the ſhyppe was now in the myddes of the ſea, and was toſte with waues, for it was a contrary wynde. In the fourth watche of ẏ nyght Jeſus came vnto the walkynge on the ſea. Luc.5.A. And whā his diſciples ſawe him walkyng on the ſea, they were troubled, ſaying: it is ſome ſpirite, and cryed oute for feare. And ſtreyght way Jeſus ſpake vnto thē ſaying: be of good cheare, it is I: be not afrayed.

Peter anſwered him, & ſayde: maſter, yf thou be he, byd me to come vnto the on the water. And he ſayd, come. And when Peter was com: downe out of the ſhyppe, he walked on the water, to go to Jeſ⁹. But whā he ſawe a myghty wynde, he was afrayed. And as he begāne to ſynke, he cryed, ſayinge: maſter ſaue me. And immediatlye Jeſus ſtretched forth hys hande, and caught hym, and ſayd to him: O ẏ of lytell faith, wherfore dyddeſt thou doute? D Marc.6. And aſſone as they were come into the ſhyppe, ẏ wynde ceaſed. Thē they ẏ were ĩ that ſhyppe, came and worſhypped hym, ſayinge: of a truth thou arte the ſonne of God. And when they were come ouer, they wente into the lande of Geneʒareth. And when the men of that place had knowledge of hym, they ſent oute into al that countre

rounde aboute, & brought vnto hym all þ were ſicke, & beſought hym, þ they myght touche the hemme of hys veſture onlye. And as many as touched it were made ſafe.

¶ The .xv. Chapitre.

¶ Of þ breakynge the cõmaundementes of God to obſerue the tradicions of mẽ.
Blynde leaders.
The woman of Canane.
Marc. 7. Of the great nombre þ Christ healed.
Of the .vii. loaues and a fewe fyſſhes. ✠

A Then came to Jeſus Scrybes and Phariſes frõ Jeruſalẽ, ſaynge: why do thy diſciples trãſgreſſe þ tradicions of the elders? for they waſſhe not their hãdes whẽ they eate bread. He anſwered & ſayde vnto thẽ: why do ye alſo trãſgreſſe þ cõmaundemẽt of God thorow youre tradicions? For God cõmaunded ſayinge: honoure thy father & Exod. 20. Deut. 5. mother and he þ curſeth father or mother ſhall ſuffre death. But ye ſaye, euery man ſhal ſaye to hys father or mother: þ which þ deſireſt of me to helpe the w, is geuen God: and ſo ſhal he not honoure hys father or hys mother. And thus haue ye made, þ the cõmaundement of God is withoute effecte, thoroughe youre tradicions. Hypocrites, well propheſied of you Eſayas ſaying: Thys people draweth nye vnto me w theyr mouthes, and honoureth me w their lyppes, Eſa. 29. howbeit their hartes are farre frõ me: but in vaine they worſhyppe me teachĩg B doctrines, which are nothyng but mens preceptes. And he called þ people vnto hym, & ſayde to thẽ, heare & vnderſtonde. That which goeth into the mouth, defyleth not the man: but þ whiche cõmeth out of the mouthe, defyleth the man.

Thẽ came hys diſciples, & ſayde vnto hym: Perceyueſt þ not, how þ the Phariſes are offended in hearĩge this ſaying? He anſwered & ſayd: all plantes which my heauenly father hath not planted, ſhalbe plucked vp by the rootes. Let thẽ Luc. 6. alone, they be blinde leaders of þ blinde. Mar. 7. Yf the blynde lead the blynde, both ſhall C fall into the dyche.

Then anſwered Peter & ſayd to hym: declare vnto vs thys parable. Then ſayde Jeſus: are ye yet without vnderſtãdyng:

finitimam regionem illam. Et obtulerunt illi omnes male habentes. Et obſecrabant eum, vt tantũ tangerent fimbriam veſtimenti ipſius, & quotquot tetigiſſent, ſalui facti ſunt.

CAPVT XV.

Res nulla ingrediens per os intima corda prophanat.
Quæ menſis cadit mica catellus edit.

*TVnc accedunt ad IESVM, qui ab Hieroſolymis venerant ſcribæ & phariſæi, dicentes. Quare diſcipuli tui tranſgrediuntur traditionem ſeniorum? non enim abluunt manus ſuas, dum edunt panem. At ille reſpondens, dixit eis: Quare & vos tranſgredimini præceptum Dei propter traditionem veſtram? Nam Deus præcepit, dicens: *Honora patrem & matrem: & qui maledixerit patri aut matri, morte moriatur. Vos autem dicitis, Quicunque dixerit patri & matri: quicquid doni à me profecturum erat, id in tuum vertitur cõmodum, & non honorabit patrẽ ſuum, aut matrem ſuam: & irritum feciſtis præceptum dei propter traditionem veſtram. Hypocritæ, recte de vobis prædixit Eſaias, dicens: *Appropinquat mihi populus hic ore ſuo, & labijs me honorat, cæterum cor eorum procul abeſt à me, ſed fruſtra me colunt, docentes doctrinas, præcepta hominum. Et aduocatis ad ſe turbis, dixit eis: Audite & intelligite: Non quod ingreditur in os impurat hominẽ: ſed quod egreditur ex ore, hoc impurũ reddit hominem. Tunc accedentes diſcipuli eius, dixerunt illi. Noſti phariſæos audito ſermone iſto offenſos fuiſſe? At ille reſpondens ait, Omnis plantatio, quam non plantauit pater meus cæleſtis, eradicabitur. *Omitte illos, duces ſunt cæci cæcorum. Porrò ſi cæcus cæco dux fuerit, ambo in foueam cadent. *Reſpondens autem Petrus, dixit ei: Diſſere nobis parabolam iſtam. IESVS autem dixit: Adhuc & vos intelligentia caretis?

eſtis? Nondum intelligitis, q quicquid ingreditur in os, in aluum abit, & in ſeceſſum eijcitur? At ea quæ proficiſcuntur ex ore, ex ipſo corde egrediuntur, & illa impurum reddunt hominem. Nam ex corde exeunt cogitationes malæ, cædes, adulteria, ſtupra, furta, falſa teſtimonia, conuicia. Hæc ſunt quæ impurant hominem. Cæterum illotis manibus capere cibum, non inquinat hominem. Et digreſſus illinc IESVS, ſeceſſit in partes Tyri & Sidonis. Et ecce mulier Cananæa quæ a finibus illis venerat, clamabat ad illum, dicens: Miſerere mei domine fili Dauid: Filia mea miſere a dæmonio agitatur. Ille vero non reſpondit ei quicquam. Et accedentes diſcipuli eius rogabãt illum dicentes: Amitte illam, nã clamat poſt nos. At ille reſpondens, dixit: Non ſum miſſus niſi ad oues perditas, domus Iſraeliticæ. Illa vero venit & adorauit eum, dicẽs: Domine ſuccurre mihi. At ille reſpondens, dixit: *Non eſt honeſtum ſumere panem filiorum, & obijcere catellis. Illa autem reſpondit: Certe domine: etenim catelli edũt de micis quæ cadunt de menſa Dominorũ ſuorum. Tunc reſpondens IESVS, dixit illi: O mulier, magna eſt fides tua, fiat tibi ſicut vis. Et ſanata fuit filia eius ex eo tẽpore. Et progreſſus illinc IESVS, venit iuxta mare Galilææ, & conſcenſo monte, ſedebat illic. Et acceſſerunt ad eum turbæ multæ, habentes ſecum claudos, cæcos, ſurdos, mutilos, & alios multos, & abiecerũt eos ad pedes IESV: & ſanauit eos, adeo, vt turbæ mirarentur, cum viderent mutos loqui, mutilos eſſe ſanos, claudos ambulare, cæcos videre, & glorificabant Deum Iſrael. ✠IESVS autem vocatis ad ſe diſcipulis ſuis, dixit: Miſereor me turbæ, propterea quod iam triduum perſeuerant apud me, & non habent quod edant, & dimittere eos ieiunos nolo, ne deficiant in via. Et dicunt ei diſcipuli eius: Vnde nobis in ſolitudine panes tam multi, vt ſaturemus turbam tantam? Et dicit

illis

vnderſtandynge? perceaue ye not yet, þ whatſoeuer goeth in at þ mouthe, deſcendeth downe into þ bely, & is caſt out in to the draught? But thoſe thinges which procede out of þ mouthe, come frõ þ hert: & they defyle þ man. For out of þ herte come euyll thoughtes, murder, breakynge of wedlocke, whoredõ, thefte, falſe witnes beryng, blaſphemye. These are the thinges which defyle a man. But to eate with vnwaſſhẽ handes, defyleth not a man. Ibidem.

✠And Iesus wẽt thẽce, & departed into the coſtes of Tyre & Sidon. And beholde a woman which was a Cananite came out of the ſame coſtes, & cryed vnto hym, ſayẽge: haue mercy on me Lorde thou ſonne of Dauid, my doughter is pyteouſlye vexed wt a deuill. And he gaue her neuer a worde to anſwere. Thẽ came to hym hys diſciples, & beſought hym, ſaiynge: ſende her awaye, for ſhe foloweth vs, cryinge. He anſwered, & ſayde: I am not ſent, but vnto the loſt ſhepe of the houſe of Iſrael. Thẽ ſhe came & worſhipped hym, ſayinge: maſter, helpe me. He anſwered & ſayd: It is not good, to take the childrens bread, and to caſt it to whelpes. (Marc.7.) She anſwered and ſayd, truthe lord, neuertheleſſe the whelpes eate of the crõmes, which fall frõ theyr maſters table. Thẽ Ieſ9 anſwered and ſayde vnto her: O woman great is thy faith, be it to þ euẽ as þ wilt. And her doughter was made whole euẽ at that ſame houre.✠

D Thẽ Ieſ9 wẽt awaye frõ thẽce, & came nye vnto þ ſea of Galile, & wẽt vp into a mountayne & ſat downe there. And much people came vnto hym, hauynge wt thẽ halt, blinde, dõme, maymed, & other many: and caſt thẽ downe at Ieſ9 fete. And he healed thẽ, in ſo much þ the people wõdred to ſe the dõme ſpeake, the maymed whole, the halt to go, & the blynde to ſe. And they glorifyed the God of Iſrael.

Then Ieſus called hys diſciples to hym, & ſayde: I haue compaſſion on þ people, becauſe they haue cõtinued wt me now .iij. dayes, & haue nought to eate, & I wil not let thẽ departe faſtynge, leſt they periſhe i þ waye. And hys diſciples ſayd vnto hym: whence ſhuld we get ſo muche bread i þ wildernes, as ſhuld fyll ſo great a multitude? And Ieſ9 ſayde (Marc.8.)

vnto them: How many loues haue ye? And they ſayde: ſeuen, and a fewe lytle fyſſhes. And he commaunded the people to ſyt downe on the grounde: & toke the ſeuē loues and the fyſſhes, and gaue thākes, brake thē, and gaue to hys diſciples, and the diſciples gaue thē to the people, and they dyd al eate, and were ſuffiſed. And they toke vp of the broken meate that was lefte. vij. baſkettes full. And yet they that eate were. iiij. M. men, beſyde wemen and chyldren. And he ſent awaye the people, and toke ſhyppe and came in to the parties of Magdala.

¶ The. xvi. Chaptre.

¶ The Phariſes deſyer a ſygne.
Beware of the leuen of the Phariſes.
How Chriſt aſked his diſciples whome men ſayde that he was.
Of the confeſſion of Peter
How Peter intreated Chriſt to fauer hym ſelfe, whome Chriſt called Sathan
Of the iudgement to come.

Marc 8.
Ioan. 6.

Then came the Phariſes & Sadduces and dyd tempte hym, deſyryng hym to ſhewe thē ſome ſigne from heauē. He anſwered & ſayde vnto them. At euen ye ſaye, we ſhal haue fayre wedder, & that becauſe the ſkye is reed: & in the mornynge ye ſaye, to daye ſhalbe foule wedder, & ŷ becauſe ŷ ſkie is cloudy & reed: O ye ypocrytes ye can diſcerne the faſhiō of the ſkye: & cā ye not diſcerne ŷ ſignes of ŷ tymes? The frowarde naciō & aduouterous, ſeketh a ſigne: and there ſhall no nother ſigne be geuē vnto them but the ſigne of the prophet Jonas. So lefte he them and departed.

Luk. 11.

A

Ionæ. 2.
Marc. 8.

And when hys diſciples were come to the other ſyde of the water, they had forgotten to take bread with them. Thē Jeſus ſayd vnto them: Take hede & beware of the leuen of ŷ Pharyſes & of ŷ Sadduces. And they thought in them ſelues ſayīg: becauſe we haue brought no bread w̄ vs. When Jeſus vnderſtode that, he ſayde vnto them: O ye of lytle faythe, why are youre myndes cumbred becauſe ye haue brought no bread? Do ye not yet perceyue nether remember thoſe. v. loues whē there were. v. M. mē, & how many baſkettes toke ye vp? Nether ŷ. vij. loues whē there were iiij. M. & how many baſkettes toke ye vp? Why perceyue

Marc 8.
Luc. 12.
Marc. 8.

B

illis Ieſus, Quot panes habetis? At illi dicunt, Septem, & paucos piſciculos. Et iuſsit turbas diſcumbere in terra. Et ſumpſit ſeptem panes ac piſces, & poſtquam gratias egiſſet, fregit, deditq; diſcipulis ſuis, diſcipuli vero turbæ, comederuntq; omnes, & ſaturati ſunt. Et ſuſtulerunt quod ſupererat, fragmentorum ſeptem ſportulas plenas. At ij qui comederant, erant quater mille viri, præter mulieres & pueros. Et dimiſsis turbis conſcendit nauim, venitq; in fines Magdala.

CAPVT XVI.

Signa petunt, prohibet rabi fermenta maligni,
Bar Ionæ Petrus, Bar ſatanæq; Petrus.

ET aggreſsi phariſæi vnà cum Sadducæis tentantes rogabant eum, vt ſignum è cælo oſtenderet ſibi. At ille reſpondens, dixit eis: * Cum cœperit eſſe veſpera, dicitis: ſerenitas erit, nam rubet cælum: & mane, hodie tempeſtas, rubet enim cælum triſte. Hypocritæ, faciem cæli ſcitis diiudicare, ſigna vero temporum non poteſtis? * Natio praua & adultera ſignum requirit, & ſignum non dabitur ei, niſi ſignum Ionæ prophetæ. Et relictis illis abijt. Et cum veniſſent diſcipuli eius in vlteriorē ripam, per obliuionem non ſumpſerant panes. IESVS autem dixit illis, * Videte & cauete a fermento Phariſæorum ac Sadducæorum. At illi reputabant intra ſeſe, dicentes, panes non ſumpſimus. Quod vbi cognouit IESVS, dixit illis: Quid cogitatis intra voſipſos, ô parum fidentes, quod panes non ſumpſeritis? Nondum intelligitis, neque memoria tenetis quinque illos panes, cum homines eſſent quinquies mille, & quot cophinos ſuſtuliſtis? Neque ſeptem illos panes, cum homines eſſent quater mille, & quot ſportas accepiſtis? Qui fit vt non

intelligatis, quoniam non de pane dixi vobis illud, vt caueretis à fermento Phariſæorũ & Sadducæorum? Tunc intellexerunt quòd non iuſſiſſet cauere à fermento panis, ſed à doctrina Phariſæorum & Sadducæorum. Cum veniſſet autem IESVS in partes Cæſareæ eius, quæ cognominatur Philippi, interrogauit diſcipulos ſuos, dicens. *Quem me dicunt homines eſſe, filium illum hominis? Illi vero dicebant: Alij quidem Ioannem Baptiſtam, alij vero Heliam, alij vero Hieremiam, aut vnum de numero prophetarum. Dicit illis: At vos quem me dicitis eſſe? *Reſpondens autẽ Simõ Petrus, dixit: Tu es CHRISTVS ille filius Dei viuentis. Et reſpondens Ieſus, dixit illi: Beatus es Symon Bar Iona, quia caro & ſanguis non reuelauit tibi, ſed pater meus qui eſt in cælis. *At ego viciſſim tibi dico quòd tu es Petrus, & ſuper hanc petram ædificabo meam eccleſiam, & portæ inferorum non valebunt aduerſus illam. Et dabo tibi claues regni cælorum, & quicquid alligaueris in terra, erit alligatum & in cælis, & quicquid ſolueris in terra, erit ſolutum & in cælis. Tunc edixit diſcipulis ſuis, ne cui dicerẽt quòd ipſe eſſet IESVS CHRISTVS. *Ex eo tempore cœpit IESVS indicare diſcipulis ſuis, quòd oporteret ipſum abire Hieroſolyma, ac multa pati à ſenioribus & principibus ſacerdotum, & ſcribis, & occidi, & tertio die reſuſcitari. Et cum abduxiſſet eum Petrus: cœpit illum increpare dicens: Propitius tibi ſis Domine, nequaquam erit tibi hoc. At ille conuerſus, dixit Petro. Abi poſt me ſatana, obſtaculo es mihi, quia non ſapis ea quæ ſunt Dei, ſed ea quæ ſunt hominum. Tunc IESVS dixit diſcipulis ſuis: *Si quis vult poſt me venire, abneget ſemetipſum, & tollat crucem ſuam, ac ſequatur me. Qui enim voluerit animam ſuam ſeruare, perdet eam: rurſus qui perdiderit animam ſuam mea cauſa inueniet eam. Quid enim prodeſt homini, ſi totum mundum lucratus fuerit, animæ

vero

perceaue ye not then, that I ſpake not vnto you of bread, whā I ſayde, beware of the leuen of the Phariſes and of the Saduces? Then vnderſtode they, how ŷ he bad not them beware of the leuen of bread: but of the doctryne of the Phariſes and of the Saduces.

C

✠ When Jeſus came into the coaſtes of the cytie whych is called Ceſarea Philippi, he axed hys diſcyples, ſayenge: whō do men ſay that I the ſonne of man am? They ſayd, ſome ſay that ŷ arte John Baptiſt, ſome Helyas, ſome Jeremias, or one of the Prophetes. He ſayde vnto them: but whom ſay ye that I am? Symon Peter anſwered and ſayde: Thou arte Chriſt the ſõne of the lyuing God. And Jeſus anſwered and ſayde to hym: happy art thou Symō the ſonne of Jonas, for fleſhe and bloud hath not opened vnto the that, but my father whiche is in heauen. And I ſay alſo vnto the that thou arte Peter: and vpon thys rocke I wyll buylde my congregacion. And the gates of hell ſhal not preuayle agaynſt it. And I wyl geue vnto the ŷ keyes of the kyngdome of heauē, & what ſoeuer thou byndeſt vpō earth ſhalbe bounde in heauen, and whatſoeuer thou lowſeſt on earth, ſhalbe lowſed in heauen. ✠

Mat. 9.
Luc. 9.
Marc. 8.
Luc. 9.
Ioan. 6.
Math. 18.

D

✠ Then he charged hys diſcyples, that they ſhuld tel no man, that he was Jeſus Chriſt. From that tyme forth Jeſꝰ began to ſhewe vnto hys diſcyples, how ŷ he muſte go vnto Jeruſalem, and ſuffre many thynges of the elders, and of the hye prieſtes, and of the Scribes, & muſt be kylled: & ryſe agayne the thyrd daye. But Peter toke hym aſyde, and began to rebuke hym, ſayenge: maſter fauer thy ſelfe: thys ſhal not come vnto the. Then turned he aboute, and ſayde vnto Peter: come after me Satan, thou offendeſt me, becauſe thou ſauoureſt not godly thynges, but worldly thynges.

Marc. 8.

Jeſus then ſayde to hys diſcyples. Yf any man wyll folowe me, let hym forſake hym ſelfe, and take vp hys croſſe & folowe me. For whoſoeuer wyl ſaue his lyfe, ſhall looſe it. And whoſoeuer ſhall looſe hys lyfe for my ſake, ſhall fynde it.

Mar. 8.
Luc. 9. 17.

What ſhall it profite a man, though he ſhulde wynne all ŷ whole worlde, yf he

E.

looſe hys owne ſoule? Or els what ſhal
a man geue to redeme hys ſoule agayne
Marc. 9. withall? For þ ſonne of man ſhal come
Luc. 9. in the glory of hys father, with his angels:
Rom. 2. & then ſhall he rewarde euerye man
accordyng to hys dedes. Verelye I ſay
vnto you, ſome there be among thē that
here ſtonde, whych ſhal not taſte of death
tyll they ſhal haue ſene the ſonne of man
come in hys kyngdome.

¶ The. xvii. Chapter.

¶ The transfiguracion of Chriſt.
John Baptyſt is Helyas.
The ſpryte of the fallyng ſyckenes which coulde not be caſt out but by prayer & faſtynge.
Howe Peter went to fetche money out of the mouth of the fyſhe to paye for Chriſt and hym.

A AND after vi. dayes, Jeſus toke
Marc. 9. Peter & James & John hys brother
& broughte them vp into an
hye mountayne out of the way, and was
transfigured before them, & hys face dyd
ſhyne as the ſonne: & hys clothes were
as whyte as the lyght: & beholde there
appered vnto thē Moſes & Helyas, talkyng
wyth hym. Then anſwered Peter
and ſayde to Jeſus: maſter here is good
Ibidem. beyng for vs. yf thou wylt, let vs make
here thre tabernacles, one for the, & one
for Moſes, and one for Helyas. Whyle
he yet ſpake, beholde a bryghte cloude
ſhadowed thē. And behold there came a
voyce out of that cloude, ſayeng: thys is
Marc. 3. my deare ſonne, in whome I delyte, heare
hym. And whē the diſciples hearde that,
they fell on theyr faces and were ſore
afrayed. And Jeſus came and touched
them, and ſayd: aryſe and be not afrayed.
And when they loked vp, they ſawe no
man, ſaue Jeſus onely.

B And as they came downe frō the moūtayne
Jeſus charged them, ſayinge: ſe þ
ye ſhewe the viſiō to no mā, vntil þ ſonne
of man be ryſen agayne from the death.
✠ And hys diſciples aſked of him, ſaying:
Why thē ſaye the Scribes, that Helyas
muſt fyrſt come? Jeſus anſwered & ſayde
vnto them: Helyas ſhal fyrſt come, & reſtore
all thynges. And I ſaye vnto you þ
Helias is come already, & they knew hym
not: but haue done vnto hym whatſoeuer
they luſted. In lyke wyſe ſhall alſo
the

vero ſuæ iacturā fecerit? Aut quid dabit homo, cuius permutatione redimat animam ſuam? * Futurū eſt enim, vt filius hominis veniat in gloria patris ſui, cum angelis ſuis, & tunc reddet vnicuique iuxta facta ipſius. Amen dico vobis, ſunt quidam hic ſtantes, qui nō guſtabunt mortem, donec viderint filium hominis venientem in regno ſuo.

CAPVT. XVII.

Transformat faciem ſuper alta cacumina montis
Pro Petroq; iubet ſeſq; numiſma dari.

E * ET poſt dies ſex aſſumit Ieſus Petrum ac Iacobū, & Ioannē fratrem eiꝰ: & ſubducit illos in montem excelſum ſeorſum, transformatuſq; eſt corā illis, & ſplenduit facies eius ſicut ſol. Veſtimenta autem illius facta ſunt candida ſicut lumen. Et ecce conſpecti ſunt illis Moſes & Helias, cum illo colloquentes. Reſpōdens autem Petrus, dixit IESV: Domine, bonum eſt nos hic eſſe, ſi vis, faciamus hic tria tabernacula, tibi vnū, & Moſi vnum, & Heliæ vnum. Adhuc eo loquente, ecce nubes lucida obumbrauit illos, & ecce vox è nube quæ diceret. * Hic eſt filius meus dilectus ī quo mihi bene complacitū eſt, ipſum audite. Et cum hæc audiſſent diſcipuli, ꝓciderūt ī faciē ſuā, & territi ſunt vehementer. Et accedēs Ieſus tetigit illos, dixitq;: Surgite, & ne timeatis. Vbi vero ſuſtuliſſent oculos ſuos, neminem videbāt, niſi Ieſum ſolum. Et cum deſcenderēt de mōte, præcepit illis Ieſus, dicens: Ne cui dixeritis viſionē, donec filius hominis à mortuis reſurgat. Et interrogauerūt eū diſcipuli ſui dicētes: Cur igitur ſcribæ dicūt quod Heliam oporteat venire prius? Ieſus autem reſpōdēs, dixit illis: Helias quidem veniet prius, & reſtituet omnia. Cæterum dico vobis, Heliā iam veniſſe, & non agnouerunt eum, ſed fecerunt in eo quæcunq; voluerunt. Sic &

filius hominis paſſurus eſt ab illis. Tunc intellexerũt diſcipuli, quòd de Ioanne Baptiſta dixiſſet ipſis. *Et cum veniſſent ad turbam, acceſſit ad eum homo quidam flectens genua illi dicenſque. Domine miſerere filij mei: quoniam lunaticus eſt, & miſere affligitur. Nam ſæpe cadit in ignem, & ſæpe in aquam, & obtuli eum diſcipulis tuis, nec potuerunt eum ſanare. Reſpondens autem IESVS, dixit: O natio incredula, & diſtorta, quouſq; tandem ero vobiſcum? Vſquequo patiar vos? Adducite illum huc. Et increpauit illud IESVS. Et exijt ab eo dæmonium, & ſanatus eſt puer à tempore illo. Tunc accedentes diſcipuli ad IESVM ſeorſum, dixerunt: Quare nos non potuimus eijcere illud? IESVS autem dixit illis. Propter incredulitatem veſtram.

*Amen quippe dico vobis, ſi habeatis fidem ſicut granum ſinapis, dicetis monti huic: demigra hinc illuc, & demigrabit: neq; quicquam impoſſibile erit vobis. Sed hoc genus non egreditur niſi per deprecationem & ieiunium. *Cum autem verſarentur in Galilæa, dixit illis IESVS. *Futurum eſt vt filius hominis tradatur in manus hominum, & occident eũ, ac tertio die reſurget. Et mœrore affecti ſunt vehemẽter. Cum autem veniſſent in oppidum Capernaũ, acceſſerũt qui didrachma ſolent accipere, ad Petrum, dixeruntq;: Præceptor veſter, non ſoluit didrachma? Dicit, etiam. Et cum ingreſſus fuiſſet in domum, præuenit illum IESVS, dicẽs: Quid tibi videtur Simon? Reges terræ, à quibus accipiunt tributa aut cenſum, à filiis ſuis, an ab alienis? Dicit illi Petr⁹: Ab alienis. Ait illi IESVS: Ergo liberi ſunt filii. Verum ne ſimus illis offendiculo, profectus ad mare, mitte hamum: & eum piſcem qui prodierit primus, tolle: & aperto ore illius inuenies ſtaterem: acceptum eum, da illis pro me & te.

CAPVT. XVIII.

[illegible]

the ſonne of man ſuffre of thẽ. Then the diſciples perceyued that he ſpake vnto them of Iohn baptiſt.

And when they were come to ẏ people: there cã to hym a certayn mã, and kneled downe to hym, & ſayd: Maſter haue mercy on my ſonne: for he is franticke, and is ſore vexed. And ofttymes he falleth into the fyre, and oft into the water. And I brought hym to thy diſciples, and they could not heale hym. Jeſus anſwered & ſayde: O generacion faythleſſe & croked: howe lõge ſhall I be wyth you? how lõge ſhall I ſuffre you? brynge hym hyther to me. And Jeſus rebuked the deuyl, and he came out of hym. And the child was healed euen the ſame houre.

C
Marc.9.
Luc.9.
Ibidem.

Then came the diſciples to Jeſus ſecretly, and ſayd: Why could not we caſt hym out? Jeſus ſayde vnto them: Becauſe of youre vnbeleſe. For I ſaye verely vnto you: yf ye had faythe as a grayne of muſtard ſeed, ye ſhuld ſaye vnto thys mountayne, remoue hence to yõder place, and he ſhuld remoue: nether ſhuld any thynge be vnpoſſible for you to do. Howe be it thys kynde goeth not out, but by prayer and faſtyng.

D
Luce.17.

As they paſſed the tyme in Galile, Jeſus ſayd vnto them: The ſonne of man ſhalbe betrayed into the handes of men, and they ſhal kyl hym, and the thyrd daye he ſhall ryſe agayne. And they ſorowed greatly.

Marc 9.
Matth.16.
18.& 20.
Marc.9.&.

✠And when they were come to Capernaum, they that were wont to gadre poll money, came to Peter, and ſayde: Doth your maſter paye tribute? He ſayde: yea. And when he was come into the houſe, Jeſus ſpake fyrſt to hym, ſayeng: What thinkeſt thou Simon? of whom do the kynges of the earth take tribute or pol money? of theyr chyldren, or of ſtraungers? Peter ſayde vnto hym: of ſtraungers. Thẽ ſayd Jeſus vnto hym agayne: then are the chyldrẽ free. Neuertheleſſe, leſt we ſhuld offende thẽ: go to the ſea, and caſte in thyne angle, & take the fyſſhe that fyrſt cometh vp: & when thou haſte opened hys mouth, thou ſhalt fynde a pece of twentie pence, that take and paye for me and the.

¶The.xviii. Chapter.

Then

¶ How the diſciples enquyred amonge them ſelues who ſhulde be the greateſt among them.
Wo be to thē ẏ geue occaſion of offēces.
Of the hundred ſhepe.
How men bynde and looſe.
The power of byndyng and looſynge.
A Of hym that ought ten thouſand talētes
A couenaunt to the vnmercifull.

Mar.9. & 10. Luc.9.22.
The ſame time the diſciples came vnto Jeſus, ſayinge: Who is the greateſt in the kyngdō of heauē?
Marc.10. Luc.9.
Jeſus called a child vnto hym, & ſet hym in the myddes of them, and ſayd: Verelye I ſay vnto you: except ye tourne, & become as chyldrem, ye cā not enter in to the kyngdome of heauē. Whoſoeuer therfor hūbleth hym ſelfe as this chylde, the ſame is the greateſt in the kyngdome of heuen. And whoſoeuer receaueth ſuche a
Mar.9. Luc.9. Ioan.13. Marc.9. Luc.17.
chylde in my name, receaueth me. But whoſoeuer offēdeth one of theſe lytelous whych beleue in me, it were better for hym that a milſtone were hanged about hys necke, and that he were drowned in ẏ depthe of the ſea. Wo be vnto the world becauſe of offences. Howbeit, it can-
Marc.9.
not be auoyded but that offences ſhalbe geuen. Neuertheleſſe wo be to the man by whom the offence cometh.

B Wherfore yf thy hāde, or thy fote offēde the, cut hym of and caſt hym frō the. It is better for the to enter into lyfe
Math.5. Marc.9.
halt or maymed, rather then ẏ ſhuldeſt hauinge two handes or two fete, be caſt in to euerlaſtyng fyre. And yf alſo thyne eye offende the plucke hym oute & caſt hym frō the. It is better for the to enter into lyfe wyth one eye, then hauing two eyes to be caſt into hell fyre.

See that ye deſpiſe not one of theſe lytelones. For I ſay vnto you that i heuē
Luc.19. Luc.15.
theyr angels alwayes behold the face of my father which is in heuē. Yea & ẏ ſonne of mā is come to ſaue that whych is loſt. How thinke ye? yf a mā haue an hūdred ſhepe, & one of thē be gonne aſtraye doth he not leue nynety and nyne in the mountaynes, & go and ſeke ẏ one which is gone aſtraye? yf it happē ẏ he fynde hym verely I ſay vnto you: he reioyſeth more of ẏ ſhepe, thē of ẏ nynety & nyne which wēt not aſtraye. Euē ſo it is not ẏ wyll of youre father in heuen, ẏ one of theſe lytelons

Vectat ad Aſtriferum puerorum imitatio regnum.
Et nummum decies mille remittit herus.

1 *IN illo tempore acceſſerūt diſcipuli ad IESVM dicentes. Quis maximus eſt in regno cælorum? Et accerſitum ad ſe puerum IESVS, ſtatuit in medio illorum, & dixit: *Amen dico vobis, niſi conuerſi fueritis, & efficiamini ſicut pueri, non ingrediemini in regnum cælorum. Quiſquis igitur demiſerit ſemetipſum, ſicut eſt puer iſte, hic eſt ille maximus in regno cælorum. *Et qui receperit vnum puellum talem in nomine meo, me recipit. *Qui autē offenderit vnum de puſillis iſtis, qui in me credunt, expedit ei vt ſuſpendatur mola aſinaria in collū eius, ac demergatur in profundum maris. væ mundo ab offendiculis. Neceſſe eſt enī vt veniāt offēdicula: verūtamē væ homini, ꝑ quē offēdiculū venit: *Quod ſi manꝰ tua, vel pes tuus obſtaculo tibi ſit, abſcide eum & proiice abs te. Bonum eſt tibi ad vitā ingredi claudum, aut mutilum, potius quàm duas manus, vel duos pedes habentem, mitti in ignem æternū. *Et ſi oculus tuus offendit te, erue eum, & proiice abs te. Bonum eſt tibi, vt luſcus intres in vitam, potius quàm vt duos oculos habens, mittaris in gehennam ignis. Videte, ne cōtemnatis vnum ex his puſillis. Dico enim vobis, quod angeli eorum in cælis ſemper vident faciem patris mei, qui in cælis eſt. *Venit enim filius hominis ſeruare quod perierat. *Quid vobis videtur? ſi fuerint alicui homini centum oues, & errauerit vna ex eis, nōnne relictis nonagintanouem in montibus, vadit & quærit eam quæ errauerat? Et ſi contigerit vt inueniat eam: Amen dico vobis, gaudet ſuper ea magis, quàm ſuper nonagintanouem, quæ non errauerunt. Sic non eſt voluntas coram patre veſtro, qui in cælis eſt, vt pereat vnus de puſillis iſtis

illis. ✠ Porro si peccauerit in te frater tuus, vade & argue eū inter te & ipsum solum. Si te audierit, lucratus es fratrem tuum. Sin verò te non audierit, adhibe tecum adhuc vnum aut duos: vt in ore duorum aut trium testiū consistat omne verbum. Quod si non audierit eos: dic ecclesiæ. Quod si ecclesiam non audierit: sit tibi velut ethnicus & publicanus. ✠ Amen dico vobis, quæcunq; alligaueritis super terram, erūt ligata in cælo: & quæcunq; solueritis super terram, erūt soluta in cælo. Rursum dico vobis, quod si duo ex vobis consenserint super terram, de omni re, quamcunq; petierint, fiet illis à patre meo, qui in cælis est. Vbi enim sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum. ✠ Tunc accedens Petrus ad eum, dixit: Domine, quoties peccabit in me frater meꝰ & remittā ei? Num vsque septies? Dicit illi IESVS, Non dico tibi vsq; septies, sed vsq; septuagies septies. Ideo assimilatum est regnū cælorum homini regi, qui voluit conferre rationem cū seruis suis, & cum cœpisset conferre, oblatꝰ est ei vnus, qui debebat ei decem millia talentorum. Cæterum cum is non esset soluendo, iussit eū dominus venundari, & vxorem eiꝰ, & liberos, & omnia quæ habebat, ac fieri solutionem. Procidēs autem seruus ille, adorabat eum, dicens. Domine esto patiens erga me, & omnia tibi reddam. Misertus autem dominus serui illius, absoluit eum, & æs alienum remisit ei. Egressus vero seruus ille, inuenit vnum de conseruis suis, qui debebat sibi centū denarios, & iniecta in eum manu obtorto collo trahebat, dicens: Solue quod debes. Et procidens conseruus eius, rogabat eum, dicens: Esto patiens erga me, & omnia reddam tibi. At ille nolebat, sed abijt, & coniecit eum in carcerem, donec redderet debitum. Porro cum vidissent conserui eius, quæ fiebant, indoluerunt valde, & venerunt, exposueruntq; domino suo omnia quæ facta fuerant. Tunc accersiuit illum dominus suus, & ait illi. Serue nequam, totum debitum

lytelons shalbe perysshe.

✠ Moreouer yf thy brother trespace agaynst the. Go and tell hym hys faute C Eccle.19.
betwene hym & þ alone. Yf he heare þ, þ Luc.17.
hast wonne thy brother: But yf he heare
þ not, thē take yet wt the one or two, þ in
the mouthe of two or thre wytnesses all 2.cor.13.
thynges maye be stablyshed. Yf he heare Deut.7.
not thē: tell it vnto the congregation. Yf
he heare not the cōgregatiō, take hym as Ioan.20.
an Hethen man & as a publican. Verely
I saye vnto you: what soeuer ye bynde on
earth, shalbe bounde in heauē. And what
soeuer ye lowse on earth, shalbe lowsed ī
heauē. Agayne I say vnto you: þ yf two
of you shall agre in earthe vpon any maner
thynge, whatsoeuer they shal desyre,
it shalbe geuen thē of my father whyche
is in heauen. For where two or. iii. are Math.6.
gathered to gether in my name, there am Marc.11.
I in the myddes of them. Luc.17.

Then came Peter to hym, and sayd: D
mayster howe ofte shall I forgeue my
brother, yf he synne agaynst me, seuen tymes?
Jesus sayde vnto hym: I saye not
vnto the seuē tymes: but seuenty tymes
seuentimes. ✠ Therfore is the kyngdome
of heauen lykened vnto a certayne
kynge, whyche wolde take accountes of
hys seruauntes. And when he had begon
to recken: one was brought vnto hym
whyche ought hym ten thousand talētes
whō because he had nought to paye, hys
mayster cōmaūded hym to be solde, & hys
wyfe, & hys chyldrē, & all þ he had, & paymēt
to be made. The seruaūt fel downe &
besought hym sayinge: Syr geue me respyte,
& I wyl paye it euery whyt. Then
had the Lord pitie on that seruaunt, and
lowsed hym, and forgaue hym the dette.

And the sayde seruaunte went out & founde
one of hys felowes whyche ought hym
an hundred pēce, & layed hādes on hym, &
tooke hym by the throte, sayinge: pay me
that þ owest. And hys felow fell downe
& besought hym sayinge: haue pacience wt
me, & I wyll paye the all. And he wolde E
not but went and cast hym into prisō tyll
he shuld pay the dette. Whē his other felowes
sawe what was done, they were very
sory, & came and tolde vnto theyr Lord
all that had happened. Then hys Lord
called hym and sayd vnto hym: O euyll
seruaunte I forgaue the all that dette,

becauſe thou prayedſt me: was it not mete alſo that thou ſhuldeſt haue had cōpaſſion on thy felowe: euen as I had pytie on the? And hys lord was wrooth, & delyuered hym to ye iaylers tyl he ſhulde paye all that was due to hym.

Mat.6.
Marc.11.
So lyke wyſe ſhal my heuenly father do vnto you, except ye forgeue wyth your hartes, eche one to hys brother theyr treſpaſſes. K.

¶ The .xix. Chapitre.

¶ The queſtion of the phariſes whether it was lawful for a mā to be diuorſed from hys wyf or not.
There are chaſt whych are ſo borne.
Younge chyldren were brought to Chriſt
Of the ryche man that aſked Jeſus what he myght do to obtayne eternal lyfe.
He that forſaketh for Chriſtes ſake any thyng the ſame ſhal receaue an hūdred fold in the lyfe to come.

A
Marc.10.
AND it came to paſſe, when Jeſꝰ had fyniſhed thoſe ſayenges, he gat hym from Galile, and came into the coaſtes of Jewry beyonde Jordan, & moche people folowed hym. and he healed them there. Then came vnto hym the phariſes tēptyng hym, and ſayeng to hym: Is it lawful for a man to put awaye hys wyfe for all maner of cauſes? He anſwered & ſayde vnto them: haue ye not redde, howe
Gen.1.2. that he whiche made man at the begynnyng,
Ephe.5. made thē man & woman, & ſayde:
1.Cor.6. For thys thyng, ſhal a man leue father & mother and cleue vnto hys wyfe. & they twayne ſhalbe one fleſhe. Wherfore now are they not twayne but one fleſh. Let no man therfore put a ſunder that which God hath coupled together.

B
Deut.24.
Math.5.
Then ſayd they to hym: why dyd Moſes cōmaunde to geue a teſtimonial of diuorſemēt & to put her awaye? He ſayd vnto them. Moſes becauſe of the hardnes of your hartes ſuffred you to put awaye
Math.5. your wyfes. But from the begynnyng it
Mar.10 was not ſo. I ſaye therfore vnto you:
Luc.16. whoſoeuer putteth awaye hys wyfe (excepte it be for fornicacyō) & maryeth another breaketh wedlock, & whoſoeuer marieth her which is deuorſed, doth cōmitte aduoutry. The ſayd his diſciples to hym yf the matter be ſo betwene man & wyfe, thē is it not good to mary. He ſayd vnto them: all men can not away wyth thys

illud remiſi tibi, cum obſecraſſes me: nonne oportuit & te miſereri conſerui tui, ſicut & ego tui miſertus eram? Et iratus dominus eius, tradidit eum tortoribꝰ, quoadusq; redderet totum quod debebatur ſibi. * Sic & pater meus cæleſtis faciet vobis, ſi non remiſeritis ſuo quiſq; fratri de cordibus veſtris delicta illorum.

CAPVT XIX.

An licet vxorem, dicunt amittere, Chriſtus
Promittit famulis centupla dona ſuis.

E
ET factum eſt, cum conſummaſſet IESVS ſermones hos, demigrauit à Galilæa, & venit in fines Iudææ trans Iordanem, & ſequutæ ſunt eum turbæ multæ, & ſanauit eos ibi. Et acceſſerunt ad eum phariſæi tentantes eum, & dicentes ei: Licetne homini diuortium facere cum vxore ſua, qualibet ex cauſa? Qui reſpondens, ait eis. * An non legiſtis quòd is qui fecit ab initio maſculum & fœminam fecit eos? Et dixit: Propterea deſeret homo patrem & matrem, & adglutinabitur vxori ſuæ. & erunt duo in carnem vnam. Itaque iam nō ſunt duo, ſed vna caro. Quod ergo deꝰ copulauit, homo ne ſeparet. Dicūt illi. * Cur ergo Moſes iuſſit dare libellum repudii, ac dimittere eam? Ait illis: Moſes ad duritiam cordis veſtri permiſit vobis repudiare vxores veſtras, cæterum ab initio non fuit ſic. * Dico autem vobis, quòd quicunq; repudiauerit vxorem ſuam, niſi ob ſtuprum, & aliam duxerit, is cōmittit adulterium. Et qui repudiatam duxerit, is adulteriū cōmittit. Dicūt ei diſcipuli eiꝰ: Si ad iſtū modū habet cauſa hoīs cum vxore, non expedit cōtrahere matrimonium. Qui dixit illis: Non omnes capaces ſunt huius

huius dicti, ſed ij quibus datū eſt. Sunt enim eunuchi, qui de matris vtero ſic nati ſunt: & ſunt eunuchi qui facti ſūt eunuchi ab hoīb⁹, & ſunt eunuchi qui ſeipſos caſtrauerunt propter regnū cælorū. Qui poteſt capere, capiat. ¶ Tunc oblati ſunt ei pueri, vt manus eis imponeret, & oraret. Diſcipuli autem increpabant eos. IESVS vero ait eis: Sinite pueros, & ne prohibeatis eos ad me venire: talium eſt enim regnum cælorum: & cū impoſuiſſet eis manus, abiit illinc. Et ecce vnus accedens, ait illi: Magiſter bone, quid boni faciam, vt habeam vitam æternam? Qui dixit ei: Cur me vocas bonū? Nullus eſt bonus niſi vnus, nempe Deus. Quòd ſi vis ad vitam ingredi, ſerua mandata. Dicit illi: Quæ? IESVS autē dixit. Nō facies homicidium. Non cōmittes adulterium. Non facies furtum. Nō falſum dices teſtimonium. ¶ Honora patrem & matrē, & diliges proximum tuum, vt teipſum. Dicit illi adoleſcens: Omnia hæc ſeruaui à iuuentute mea, quid adhuc mihi deeſt? Ait illi Ieſus. ¶ Si vis perfectus eſſe, vade, vende quæ habes, & da pauperibus, & habebis theſaurum in cælo, & veni ſequere me. Cum audiſſet autē adoleſcēs eum ſermonem, abiit triſtis. Erat enim habens poſſeſſiones multas. ¶ Ieſus autem dixit diſcipulis ſuis: Amen dico vobis, diues difficile intrabit in regnum cælorum. Et iterum dico vobis: facilius eſt camelum per foramen acus tranſire, quàm diuitem in regnum Dei ingredi. Auditis autem his, diſcipuli expauerunt valde, dicentes: Quis ergo poteſt ſaluus fieri? Intuitus autem illos Ieſus, dixit illis: Apud homines hoc impoſſibile eſt, apud deum autem oīa poſſibilia ſunt. Tunc reſpondens Petrus, dixit ei: Ecce nos reliquimus omnia, & ſequuti ſumus te, quid ergo erit nobis? Ieſus autem dixit illis. ¶ Amen dico vobis, quòd vos qui ſequuti eſtis me, in regeneratione, cum ſederit filius hominis in ſede maieſtatis ſuæ, ſedebitis & vos ſuper ſedes duodecim, iudicantes duodecim tribus Iſrael.

Et

this ſayeng, ſaue they to whome it is geuen. There are chaſte, whiche were ſo borne out of theyr mothers belly. And there are chaſte, whiche be made of men. And there be chaſte, which haue made them ſelues chaſte for the kyngdome of heauens ſake. He that can take it, let hym take it.

Mar. 10.
Luc. 18.

Then were brought to hym yonge chyldren, that he ſhulde put hys handes on them & praye. And the diſciples rebuked them. But Jeſus ſayde: ſuffre the chyldren, and forbyd them not to come to me: for of ſuche is the kyngdome of heauen. And when he had put hys handes on thē, he departed thence. And beholde one came, and ſayd vnto hym: good maiſter, what good thyng ſhal I do that I maye haue eternal lyfe? He ſayd vnto hym: why calleſt thou me good? there is none good but one, & ỹ is God. But yf thou wylt entre into lyfe, kepe the cōmaundementes. The other ſayd to hym: Whiche? And Jeſus ſayde: breake no wedlocke, kyl not, ſteale not, beare not falſe wytnes, honour father and mother, & loue thyne neyghboure as thy ſelfe. And the yonge man ſayd vnto hym: I haue obſerued al theſe thynges from my youth, what lacke I yet? And Jeſus ſayde vnto hym: yf thou wylt be perfect, go & ſell that thou haſt, & geue it to the poore, & thou ſhalt haue treaſure in heauen, and come & folowe me. Whē ỹ yonge mā hearde ỹ ſayeng, he wēt away mournynge. For he had great poſſeſſions. Thē Jeſus ſayd vnto hys diſciples. Verely I ſay vnto you: it is harde for a ryche man to entre into the kyngdome of heauē. And moreouer I ſey vnto you it is eaſyer for a camel to go through ỹ eye of a nedle, then for a ryche mā to entre into the kyngdome of God. When hys diſciples hearde ỹ, they were exceadyngly amaſed, ſayenge: Who thē cā be ſaued? Jeſus behelde thē, & ſayde vnto thē: With men this is vnpoſſyble, but wyth God all thynges are poſſible.

Exod. 20.
Marc. 10.
Luc. 18.
Marc. 10.
Luc. 18.
Ibidem.

¶ Then anſwered Peter and ſayd to hym. Beholde we haue forſaken all & folowed the: what ſhall we haue? Jeſ⁹ ſayd vnto them: Verely I ſay to you: when ỹ ſonne of man ſhall ſyt in the ſeate of his maieſtie, ye which folow me in the ſecond generacion ſhall ſyt alſo vpon .xii. ſeates and iudge the .xii. trybes of Iſrael.

Luc. 22.

And

Anno [illegible] Jacobus [illegible]

And whoſoeuer forſaketh houſes or brethren, or ſyſters other father or mother, or wyfe or chyldren, or landes for my names ſake, the ſame ſhal receaue an hundred folde, & ſhal inherit euerlaſtyng life. ✠ Many that are fyrſt ſhalbe laſte, & the laſt ſhalbe fyrſt. Marc.10. Luc.13.

¶The.xx.Chap.

¶The parable of the vineyarde, & of the labourers that were hyred to worke in it.
The mother of Zebedes chyldren.
Two men that were blynde.

A FOr the kyngdome of heauē is lyke vnto an houſholder, which wēt out erly in ẏ mornynge to hyre labourers into his vyneyard. And he agreed wt the labourers for a peny a daye, and ſent thē into hys vyneyarde. And he wēt out aboute the thyrde houre, & ſawe other ſtādynge ydel in ẏ market place, & ſayde vnto thē: go ye alſo in to my vineyarde, and whatſoeuer is ryghte, I wyll geue you. And they wēt theyr waye. Agayne he wēt out aboute the ſyxte & nynthe houre, & dyd lyke wyſe. And he went oute aboute the eleuenth houre & founde other ſtādyng ydell, & ſayde vnto them: Why ſtande ye here all the daye ydell? They ſayde vnto hym: becauſe no man hath hyred vs. He ſayde to thē: go ye alſo into my vineyard & whatſoeuer is ryghte, ẏ ſhal ye receaue.

B When euen was come, the lord of the vyneyarde ſayde vnto hys ſtewarde: call the labourers, & geue thē theyr hyer, begynnynge at the laſte, tyll ẏ come to the fyrſte. And they which were hyred aboute ẏ eleuēth houre came & receued euery mā a peny. Thē came ẏ fyrſte, ſuppoſing that they ſhulde receue more, & they lyke wyſe receaued euery mā a peny. And whē they had receaued it, they murmured agaynſt ẏ good mā of the houſe ſayenge: Theſe laſte haue wrought but one houre, and ẏ haſt made them equal vnto vs which haue borne the burthen & heat of the daye.

C He anſwered to one of them, ſayeng: frende I do the no wrong: dyddeſt ẏ not agre wt me for a penny? Take ẏ which is thy duetye, & go thy waye. I wyl geue vnto thys laſt as moche as to the. Is it not lawfull for me to doo as me luſteth wyth myne owne? Is thyne eye euyl becauſe I am good? So the laſte ſhalbe fyrſte, and the fyrſte ſhall be laſt. Marc.10.

For

Et omnis qui reliquerit domos, aut fratres, aut ſorores, aut patrem, aut matrem, aut vxorem, aut filios, aut agros propter nomen meum, centuplum accipiet & vitæ æternæ ſortietur hæreditatem. ✱ Multi autem primi erunt nouiſſimi, & nouiſſimi primi.

CAPUT XX.

Bacchæam ad vitem quater inuitauit Ieſus.
Pocula amara ſuo cumq; nepote bibit.

N NAm ſimile eſt regnum cælorum homini patrifamilias, qui exiit primo ſtatim diluculo, ad conducendos operarios in vineam ſuam. Conuentione autem facta cum operariis in ſingulos dies denario, miſit eos in vineam ſuam. Et egreſſus circiter horam tertiam, vidit alios ſtantes in foro otioſos, & illis dixit: Ite & vos in vineam, & quodcunq; iuſtū fuerit, dabo vobis. Illi autē abierunt. Rurſum autem exiit circiter ſextam & nonā horā, & fecit ſimiliter. Circa vndecimam vero exiit & inuenit alios ſtantes otioſos, ac dicit illis: Cur hic ſtatis totū diem otioſi? Dicunt ei: quia nemo nos conduxit. Dicit illis: Abite & vos in vineam, & quicquid fuerit iuſtum, accipietis. Cū autem veſpera facta eſſet, dicit dominus vineæ procuratori ſuo: Voca operarios, & redde illis mercedem, incipiēs à poſtremis vſq; ad primos. Et cū veniſſent qui circa vndecimam horam venerant, acceperunt ſinguli denariū. Venientes autē & primi, arbitrati ſunt quod plus eſſent accepturi: & acceperunt ipſi quoque ſinguli denarium. Et cū accepiſſent, murmurabant aduerſus patremfamilias, dicentes: Hi nouiſſimi vnā horam fuerūt in opere, & illos pares nobis feciſti, qui portauimus pondus diei & æſtū. At ille reſpondens vni eorum, dixit: Amice, non facio tibi iniuriam. Nonne denario pactus es mecum? Tolle quod tuum eſt & abi. Volo autem huic nouiſſimo dare ſicut & tibi. An non licet mihi quod volo facere in rebꝰ meis? An oculus tuus malus eſt, quod ego bonus ſim? ✱ Sic nouiſſimi erunt primi, & primi nouiſſimi.

* Multi enim ſunt vocati, pauci vero electi. * Et aſcendens IESVS Hieroſolyma, aſſumpſit duodecim diſcipulos ſuos ſolos in via & ait illis: Ecce conſcendimus Hieroſolyma, & filius hominis tradetur principibus ſacerdotum ac ſcribis, & cõdemnabunt eum morte, & tradent eum gentibus ad illudendum, & flagellandum, & crucifigendum, & tertia die reſurget. * Tunc acceſsit ad eum mater filiorum Zebedæi cum filijs ſuis adorans, & petens aliquid ab eo, At ille dicit ei: Quid vis? Ait illi: Dic vt ſedeant hi duo filij mei vnus ad dexteram tuam, & alter ad ſiniſtram in regno tuo. Reſpondens autem IESVS, dixit: Neſcitis quid petitis. Poteſtis bibere poculum, quod ego bibiturus ſum? & baptiſmate, quo ego baptizor, baptizari? Dicunt ei: Poſſumus. Ait illis. Poculum quidem meum bibetis: & baptiſmate quo ego baptizor, baptizabimini: ſedere autem ad dexteram meam & ſiniſtram meam, non eſt meum dare, ſed his continget, quibus paratum eſt à patre meo. Et cum audiſſent decem, indignati ſunt de duobus fratribus. IESVS autem vocauit eos ad ſe, & ait. * Scitis quòd principes gentium dominentur illis, & qui magni ſunt, poteſtatem exerceant in eas. * Non ita erit inter vos, ſed quicunque voluerit inter vos magnus fieri, ſit veſter miniſter: & qui voluerit inter vos primus eſſe, ſit veſter ſeruus. * Sicut filius hominis non venit, vt ſibi miniſtraretur, ſed vt ipſe miniſtraret, vel daret animam ſuam redemptionem pro multis. Et egredientibus illis ab Hierico ſequuta eſt eum turba multa. * Et ecce duo cæci ſedẽtes iuxta viam, cum audiſſent quòd IESVS tranſiret, clamauerunt, dicentes: * Domine, miſerere noſtri fili Dauid. Turba autẽ increpabat eos, vt tacerent. At illi magis clamabant, dicentes: Miſerere noſtri fili Dauid. Et ſtetit Ieſus & vocauit eos. & ait: Quid vultis vt faciã vobis? Dicunt illi: Domine,

For many are called, & fewe be choſen. ⊦

Luc.13.
Mar.20.
Marci.10.
Luc.18.
Mat.16.17
Mar.9.
10.
Lucæ.17.
18.

✝ And Jeſus aſcended to Jeruſalẽ and toke the .xii. diſciples aparte in ỹ waye, and ſayd to thẽ: Beholde we go vp to Jeruſalẽ, & ỹ ſonne of mã ſhalbe betrayed vnto the chefe preſtes & vnto the ſcribes: & they ſhall cõdemne hym to death, and ſhall delyuer him to the gẽtils, to be mocked, to be ſcourged, and to be crucified, & ỹ thyrd day he ſhal ryſe agayne.

Mar.10.

✝ Then came to him the mother of Zebedes chyldren with her ſonnes worſhyppynge hym and deſiringe a certaine thinge of hym. And he ſayd vnto her: what wilt ỹ haue? She ſaid vnto him: Graũte ỹ theſe my two ſonnes may ſit, the one on thy ryght hand, and the other on thy lyfte hand in thy kyngdome.

D

Jeſus anſwered & ſayde: Ye wote not what ye aſke. Are ye able to drinke of the cuppe ỹ I ſhal drinke of: & to be baptiſed with the baptyme ỹ I ſhalbe baptiſed wt? They anſwered to him: ỹ we are. And he ſayd vnto thẽ: Ye ſhal drinke of my cup & ſhal be baptiſed wt the baptyme ỹ I ſhalbe baptiſed with. But to ſit on my ryght hãd & on my lyfte hande, is not myne to geue, but to them for whom it is prepared of my father. ⊦

E

And when ỹ ten heard this, they diſdayned at the two brethren. But Jeſus called them vnto hym & ſayde: Ye know that the Lordes of the gentyls haue dominacion ouer them. And they that are great, exercyſe power ouer them. It ſhal not be ſo among you. But whoſoeuer wyll be greate amonge you, let hym be youre miniſter, and whoſoeuer wyll be chefe, let hym be your ſeruaunte, euen as the ſonne of man came not to be miniſtred vnto but to miniſter, and to geue his lyfe for the redempcion of many. ⊦

Marc.10.
Lucæ.22.
Mar.9.10.
Luc.9.22.
Mar.10.

And as they departed from Hierico, moch people folowed hym. And beholde two blind mẽ ſyttyng by the way ſyde, when they hearde Jeſus paſſe by, cryed ſayẽge: Thou Lord the ſonne of Dauid haue mercy on vs. And ỹ people rebuked thẽ because they ſhuld hold theyr peace. But they cryed the more ſayẽge: Haue mercy on vs ỹ lord which arte the ſonne of Dauid. Then Jeſus ſtode ſtyll, and called them, and ſayde: What wyll ye ỹ I ſhuld do to you? They ſayd to him, Lorde

Mar.10.
Luc.18.
Mat.9.

Lord, that our eyes maye be opened. Jeſus had compaſſion on thē, and touched theyr eyes. And immediatly theyr eyes receaued ſight. And they folowed hym.

¶ The .xxi. Chapitre.

¶ Of the Aſſe and her colte.
Howe the byers and ſellers were dryuē oute of the temple.
The fyggetree that had no fruite
Howe the chiefe rulers ⁊ preſtes aſked of chriſt by what auctoritie he dyd thoſe thynges that he dyd.
The queſtion of Chriſt to the pharyſes.
The parable of the two ſonnes.
The parable of a vineyarde whych was let out to hyer.

Marc. 11. Luc. 19. A WHē they drewe nye vnto Jeruſalē, ⁊ were cōe to Bethphage, vnto mounte Oliuete, thē ſente Jeſ⁹ two of hys diſciples, ſayīg to thē: Go ī to ẏ towne ẏ lyeth ouer agaynſte you, ⁊ anone ye ſhal fynde an aſſe bounde, and her colte w̄ her: loſe thē ⁊ bryng them vnto me. And yf any man ſaye oughte vnto you, ſaye ye ẏ the Lord hath nede of them: and ſtrayght waye he wyll let Ioan. 12. them goo. All thys was done to fulfyll that which was ſpokē by the prophet, Zach. 9. Eſa 62. ſaying: Tell ye the doughter of Syon, beholde thy kīge cōmeth vnto the, meke ⁊ ſitting vpō an aſſe ⁊ a colte, the fole of an aſſe vſed to the yooke. The diſciples wēt ⁊ dyd as Jeſus cōmaunded thē, ⁊ broughte the aſſe ⁊ the colte, and put on Matt. 21. Luc. 19. Ioan. 12. thē theyr clothes, and ſet hym theron. And manye of the people ſpredd theyr garmentes in the way. Other cut downe braūches frō the trees, and ſtrawed thē in ẏ waye. Moreouer the people ẏ went before, ⁊ they alſo that came after, cryed ſayinge: Hoſanna to ẏ ſonne of Dauid. Bleſſed be he ẏ cometh in the name of ẏ Lord, Hoſanna in ẏ hyeſt. ¶ And when he was come in to Jeruſalē, all the citie was moued ſayīg: who is this? And the B people ſayd: this is Jeſus ẏ Prophet of Nazareth a citie of Galile: And Jeſus Mar. 11. Luc. 19. Ioan 2. went in to the temple of God, ⁊ caſt out all them that ſoulde ⁊ bought in ẏ tēple, ⁊ ouerthrew the tables of ẏ money chaungers, ⁊ the ſeates of thē that ſolde doues, ⁊ ſayde to thē: It is wrytten, my Eſa. 56. Hiere. 6. houſſe ſhalbe called the houſſe of prayer.

But

Domine, vt aperiantur oculi noſtri. Miſertus autem eorum Ieſus, tetigit oculos eorum, & cōfeſtim viſum receperunt oculi illorum, & ſequuti ſunt eum.

CAPVT. XXI.

Cantat Hoſanna piis, ſacro deturbat ementes,
Heredem vitis ruricolæq; necāt.

E ET cum appropinquaſſent Hieroſolymis, & veniſſent Bethphage ad mōtem oliuarum, tunc Ieſ⁹ miſit duos diſcipulos, dicens eis: Ite in caſtellum quod contra vos eſt, & ſtatim inuenietis aſinam alligatam, & pullum cum ea, ſoluite & adducite mihi. Et ſi quis vobis aliquid dixerit, dicite: Dominus his opus habet: & confeſtim emittet eos. *Hoc autem totum factum eſt, vt adimpleretur quod dictum eſt per prophetam, dicentem: Dicite filiæ Sion: *Ecce rex tuus venit tibi mãſuetus, ſedens ſuper aſinam, & pullum filium ſubiugalis. Euntes autem diſcipuli, fecerunt ſicut præceperat illis Ieſus. Et adduxerunt aſinam & pullum, & impoſuerunt ſuper eos veſtimenta ſua, & eum ſuper illa collocauerunt. * Plurima autem turba ſtrauerunt veſtimenta ſua in via. Alij vero cædebant ramos de arboribus, & ſternebant in via. Porrò turbæ quæ præcedebant, & quæ ſequebantur, clamabant, dicētes: Hos anna, filio Dauid, benedictus qui venit in nomine domini, hos anna in altiſſimis. Et cum intraſſet Hieroſolyma, commota eſt vniuerſa ciuitas, dicens: Quis eſt hic? Turbæ autem dicebant: Hic eſt IESVS ille propheta à Nazareth Galilææ. * Et intrauit IESVS in tēplum Dei, & eijciebat omnes vendentes, & ementes in templo menſaſq; nūmulariorum & cathedras vendētium colūbas euertit. Et dixit eis: *Scriptum eſt: Domus mea, domus deprecationis vocabitur.

At vos fecistis illā ſpeluncā latro-
num. * Et acceſſerunt ad eū caeci
& claudi in tēplo, & ſanauit eos.
* Cum vidiſſent principes ſacer-
dotum & ſcribae mirabilia quae
fecerat, & pueros clamantes in
templo, & dicentes: Hoſanna
filio Dauid: indignati ſunt & di-
xerunt ei: Audis quid iſti dicunt?
IESVS autem dicit eis: Quid
ni? Nunquam legiſtis? Ex ore
infantium & lactentium perfeci-
ſti laudem. Et relictis illis, exijt è
ciuitate in Bethaniam, & diuer-
ſatus eſt illic. * Mane autem
reuertens in ciuitatem, eſurijt.
Et cum vidiſſet fici arborem vnam
in via, venit ad eam, & nihil in-
uenit in ea, niſi folia tantum. Et
ait illi: Ne poſthac ex te fruct⁹ naſ-
catur in aeternum. Et areſacta eſt
continuo ficus. Et eo viſo, diſcipuli
mirati ſunt, dicentes: Quomodo
continuo exaruit ficus? Reſpon-
dens autem Ieſus, ait eis: * Amē
dico vobis, ſi habueritis fidem, &
non haeſitaueritis, non ſolum hoc
quod accidit ficui facietis: verum
etiam ſi monti huic dixeritis, tol-
le te, & proijce te in mare, fiet.
* Et omnia quaecunque petieritis
in deprecatione credentes, acci-
pietis. * Et cum veniſſet in tem-
plum, acceſſerunt ad eum docen-
tem, principes ſacerdotum & ſe-
niores populi, dicentes: Qua au-
thoritate haec facis, & quis tibi de-
dit iſtam authoritatem? Reſpon-
dens autem IESVS, dixit eis:
Interrogabo vos & ego quiddam:
quod ſi dixeritis mihi, & ego vo-
bis dicā qua authoritate haec fa-
ciam. Baptiſmus Ioannis vnde e-
rat, è caelo, an ex hoībus? At illi co-
gitabant apud ſe, dicentes. Si di-
xerim⁹, è caelo, dicet nobis: Quare
ergo nō credidiſtis illi? Sin autem
dixerimus, ex hominibus: time-
mus turbam. * Omnes enim ha-
bent Ioannem vt prophetam. Et
reſpondentes IESVS, dixerunt:
Neſcimus. Ait illis & ipſe. Nec ego
dico vobis, qua authoritate haec
faciam. Quid autem vobis vide-
tur. Homo habebat duos filios, &
accedens ad priorem dixit: Fili,
vade hodie operare in vinea mea.
Ille autem reſpondens, ait: Nolo.
Poſtea vero poenitētia mot⁹, abijt.

Accedens

But ye haue made it a denne of theues. Luce.19.
And the blind & the halt came to hym in
the tēple, & he healed thē. When ỹ chefe Luc.10.
Prieſtes & Scribes ſawe the marueylles
ỹ he dyd, & the children crying in the tē-
ple & ſayīg: Hoſanna to the ſonne of Da-
uid, they diſdayned, and ſaid vnto hym:
heareſt ỹ what theſe ſaye? Jeſ⁹ ſaid vnto
thē yea: haue ye neuer redde, of ỹ mouth Pſal.8.
of babes & ſucklīges ỹ haſte ordeyned
prayſe? And he lefte thē, & wēt out of ỹ
citie vnto Bethanie, & had his abydinge
there. ✝ In the mornyng as he retur- Mar.11.
ned into the cite agayne, he hungred, and
ſpied a fygge tree in the waye, & came to
it, & foūde nothīg therō, but leues on-
ly, & ſaid to it: neuer frute growe on the
hence forwardes. And anon the fygge tree
widdered awaye. And when his diſciples
ſaw that, they marueiled ſayinge: Howe Marc.11.
ſone is ỹ fygge tree widdred awaye? Jeſ⁹ Luc.17.
anſwered, & ſaid vnto thē: Verelie I ſaie
vnto you: yf ye ſhall haue fayth & ſhall
not doute ye ſhall not only do ỹ which I
haue done to the fygge tree: but alſo yf
ye ſhall ſaye vnto thys moūtayne, take
thy ſelfe awaye & caſt thy ſelfe into the
ſea, it ſhalbe done. And whatſoeuer ye C
ſhal aſke i prayer (yf ye beleue) ye ſhal re- Marc.11.
ceyue it. ✝ And whē he was come into Ioan.14.16
the tēple, the chefe Preſtes & the elders Mar.11.
of the people came vnto hym as he was Luc.20.
teachīg, & ſayde: By what auctorite doeſt
ỹ theſe thīges? & who gaue the thys po-
wer? Jeſ⁹ anſwered, & ſayde vnto thē:
I alſo wil aſke of you a certaine queſtiō,
which yf ye aſſoyle me, I in lykewyſe
wil tell you by what auctorite I do theſe
thynges. The baptyme of John whence
was it: frō heauē or of men? Then they
reaſoned amōg thē ſelues ſaying: yf we
ſhal ſaye frō heauē: he will ſay vnto vs:
why dyd ye not thē beleue him? But
yf we ſhall ſaye of men, thē feare we the Mat.14.
people. For all men helde John as a
Prophet. And they anſwered Jeſus and
ſayd: we cā not tell. And he lykewiſe ſaid
vnto thē: nether tell I you by what au-
ctorite I do theſe thīges. ✝ What ſaie
ye to thys? ✝ A certaine mā had two
ſonnes, & came to the elder & ſaid: Sonne
go and worke to daye in my vyne-
yarde. He anſwered and ſayde, I wyll
not: but afterwarde repented and went.

Then

Thē came he to ẏ ſeconde, & ſaid lykewiſe.
And he anſwered & ſayd. I wyll ſyr: yet
wēte not. Whether of thē twayne dyd ẏ
wyll of ẏ father? And they ſaide vnto
him, ẏ firſt: Jeſus ſaid vnto thē: verely
I ſay vnto you, ẏ ẏ publicans & ẏ harlotes
ſhall come in to the kingdome of
god before you. For John cāe vnto you
in ẏ way of righteouſnes, & ye beleued
him not. But ẏ publicans & ẏ harlotes
beleued hym. And yet ye (thoughe ye
Marc.12. Luc.20. ſaw it) wer not yet moued to repētaūce, ẏ
D ye might afterward haue beleued hym. ⊢

✠ Herkē another ſimilitude. There
was a certaine houſholder, which plāted
a vine yarde, & hedged it round about &
made a wynepreſſe in it, & built a tower,
& let it out to huſbandmen, & went into
a ſtraūge coūtre. And whē ẏ time of the
frute drewe neare, he ſent his ſeruaūtes
to the huſbandmen to receyue the frutes
of it. And the huſbandmen caughte hys
ſeruauntes, & bet one, killed another, &
ſtoned another. Agayne he ſēt other ſeruaūtes,
moo then ẏ firſt & they ſerued
them lykewyſe. But laſt of all, he ſente
vnto them hys owne ſonne, ſayinge: they
wyll feare my ſonne. But whē the huſbandmen
ſawe the ſonne, they ſayde amonge
them ſelues. Thys is the heyre:
come, let vs kyll him, and let vs take
his inheritaūce to oure ſelues. And they
caught him, & thruſt him oute of ẏ vineyard,
& ſlewe him. Whē ẏ lord of ẏ vineyarde
cometh, what will he do wᵗ thoſe
huſbādmē? Thei ſaid vnto him: he wil
Psal.117. cruelly deſtroie thoſe euyll pſōs, & wil
let out his vineyarde vnto other huſbād
mē, which ſhall deliuer hym the frute at
E tymes cōuenīet. Jeſus ſayde vnto thē:
dyd ye neuer reade ī the ſcriptures? The
ſtone which ẏ builders refuſed ẏ ſame is
ſet in ẏ principal part of ẏ corner? thys
was the lordes doinge, & it is merueilous
in oure eyes. Therfore ſay I vnto you: ẏ
Luc.19: kīgdom of God ſhalbe takē frō you, &
&.20.22. ſhalbe geuē to ẏ gētyls, which ſhal brīge
forth the frutes of it. And whoſoeuer
Luc.19. ſhall fall on this ſtone, he ſhalbe broken:
&.20.22. but on whoſoeuer it ſhall fall vpon, it
Ioan.7.8. will grynde him to powder. And when
ẏ chiefe prieſtes & phariſes hearde theſe
ſimilitudes, they perceiued ẏ he ſpake of them. And they went aboute
to laye handes on hym, but they feared the people, becauſe they toke
hym, as a prophet. ⊢

Accedens autē ad alterum, dixit
ſimiliter. At ille reſpondēs, ait: Eo
domine: & non abiit. Vter è duobus
fecit quod voluit pater? Et dicunt
ei. Prior. Dicit illis Ieſus: Amē
dico vobis ꝙ publicani & meretrices
præcedūt vos in regnū dei.
Venit enī ad vos Ioānes per viam
iuſtitiæ, & non credidiſtis ei: publicani
autem & meretrices crediderūt
ei. Vos autē cū vidiſſetis,
non fuiſtis commoti pœnitentia
poſtea, vt crederetis ei. ✠ Aliā parabolā
audite. Homo quidam erat
paterfamilias, qui plātauit vineā:
& ſepem circūdedit ei, & fodit in
ea torcular, & ædificauit turrim,
& locauit eam agricolis, ac peregre
profectus eſt. Cum autem
tempus fructuū appropinquaſſet,
miſit ſeruos ſuos ad agricolas, vt
acciperent fructus ipſius. Et agricolæ
apprehenſis ſeruis eiꝰ, alium
cæciderunt, alium occiderunt, aliū
vero lapidauerunt. Iterum miſit
alios ſeruos plures prioribus: &
fecerunt illis ſimiliter. Nouiſſime
autem miſit ad eos filium ſuum,
dicens: Reuerebūtur filiū meum.
Agricolæ autem viſo filio, dixerūt
intra ſe: Hic eſt hæres: venite occidamus
eum, & occupemus hæreditatem
eius. Et apprehenſum eū,
eiecerunt ex vinea, & occiderūt.
Cum ergo venerit dominꝰ vineæ,
quid faciet agricolis illis? Aiunt illi.
Mali cū ſint, male perdet illos,
& vineā ſuā locabit aliis agricolis,
q reddēt ei fructū tēporibus ſuis.
Dicit illis Ieſus: Nūquā legiſtis in
ſcripturis: Lapidē quē reprobauerūt
ædificātes, hic factꝰ eſt in caput
anguli? A dn̄o factū eſt hoc, &
eſt mirabile in oculis noſtris. Ideo
dico vobis, auferetur à vobis regnū
Dei, & dabitur gēti facienti fructus
eiꝰ. Et qui ceciderit ſup lapidē iſtū
cōfringetur: ſup quē vero ceciderit
[illegible] eū. ✠ Et cū audiſſent
pr[illegible]dotum ac phariſæi
parabo[illegible] eius, cognouerūt ꝙ de
ſe diceret. ✠ Et quærentes illi manus
inijcere, timuerūt turbas, qm̄
tanquā prophetā eum habebant.

CAPVT

¶ The.

CAPVT XXII.

De tauris, cenſu, defuncti vxore docetur.
Chriſtus & eſt Dauid filius, eſt & herus.

ET reſpondens IESVS, iterum dixit eis per parabolas, & ait. Simile factum eſt regnum cælorum homini regi, qui fecit nuptias filio ſuo. Et emiſit ſeruos ſuos, vt vocarent inuitatos ad nuptias, & nolebant venire. Rurſum emiſit alios ſeruos, dicens: Dicite inuitatis: Ecce prandium meum paraui: tauri mei & altilia mactata ſunt, & omnia parata, venite ad nuptias. Illi autem neglexerunt & abierunt, alius in villam ſuam, alius vero ad negotiationem ſuam, reliqui vero tenuerunt ſeruos eius, & contumelijs affectos occiderunt. Rex autem cum audiſſet, iratus eſt, & miſsis exercitibus ſuis, perdidit homicidas illos, & ciuitatem illorum ſuccendit. Tūc ait ſeruis ſuis: Nuptiæ quidem paratæ ſunt, ſed qui inuitati erant, non fuerāt digni. Ite ergo ad exitus viarum, & quoſcunque inueneritis, vocate ad nuptias. Et egreſsi ſerui eius in vias, congregauerunt omnes quotquot inuenerunt, malos pariter ac bonos: & impletæ ſunt nuptiæ diſcumbentibus. Ingreſſus autem rex vt videret diſcumbentes, vbi vidit illic hominem non veſtitum veſte nuptiali, ait illi: Amice, quomodo huc intraſti, nō habens veſtem nuptialem? At ille obmutuit. * Tunc dixit rex miniſtris: Ligatis pedibus & manibus eius, mittite eum in tenebras exteriores, ibi erit fletus & ſtridor dentium. * Multi enim ſunt vocati, pauci vero electi. * Tūc abeuntes phariſæi, cōſilium ceperunt, vt illaquearent eum in ſermone. Et ad illum emittunt diſcipulos ſuos cum Herodianis, dicentes: Magiſter ſcimus quod verax ſis, & viam dei in veritate doceas, neq; cures quenquā, non enim reſpicis pſonā hoīm. Dic ergo nobis, quid tibi videtur? Licet cenſum dare Cæſari, an non? Cognita autem IESVS malitia eorum ait.

¶The xxii. Chapter.

¶One had not on hys weddig garment.
The queſtion whether it were lawfull to paye tribute.
The queſtion of the reſurrection.
The chiefe commaundement.
The queſtiō ỹ Chriſt aſked of ỹ Phariſes.

AND Jeſ⁹ anſwered & ſpake vnto thē agai, i ſimilitudes, ſaying: A Luc. 14.
✠The kyngdome of heauē is like vnto a certayne kynge whiche maryed his ſonne, & ſent forth his ſeruaūtes to call thē ỹ were byd to ỹ wedding, & they wold not come. Again, he ſēt forth other ſeruaūtes ſaiyg: Tel thē which are bidē, behold I haue prepared my diner, mine oxen & my fatlynges are killed, and all thiges are redy, com vnto the mariage. But they made lyght of it, and went their waies: one to his fermē place another about his marchaundiſe, the remnaūt toke his ſeruaūtes & intreated thē vngodly, & ſlewe thē. When the kynge hearde that, he was wroth & ſēt forth his warriers & deſtroied thoſe murtherers, & brēt vp theyr cytie. Apoc. 19.

Then ſayd he to his ſeruauntes: the wedding was prepared. But they which were bydden, were not worthy. Go ye therfore oute ito ỹ hye waye, & as many as ye finde, byd thē to ỹ mariage. The ſeruaūtes wēt oute into ỹ hye wayes, & gathered to geder as many as thei could fynde, both good & bad, & the weddynge was furnyſhed wt geſtes. Thē the kyng came i to viſet ỹ geſtes, & ſpied there a mā which had not on a weddig garmēt, & ſayd vnto hym: frēde, how cameſt ỹ i hyther, & haſte not on a weddige garmēte? And he was euē ſpeachleſſe. Matt. 25. Thē ſayd the kinge to hys miniſters: take, & bide him hāde & fote, & caſte hym ito vtter darknes, there ſhalbe wepig & gnaſhige of teeth. For many are called & fewe be choſē. ¶ Thē wēt the phariſes & toke coūſel how thei mighte tāgle hym in hys wordes. Matth. 25. Marc. 12. Luc. 20. B And they ſend vnto hym theyr diſciples with Herodes ſeruaūtes, ſaiyge: Maiſter, we know that thou art true, and teacheſt the way of god truely, nether careſt for any mā, for ỹ conſidreſt not mennes eſtate. Tell vs therfore howe thinkeſt ỹ? Is it lawful to geue tribute vnto Ceſar or not? Jeſus perceyued theyr wyckednes, and ſayd

ſaid: Why tẽpte ye me ye ypocrites: Let me ſee the trybute mony. And they toke hym a peny. And he ſayde vnto them: whoſe is thys ymage & ſuperſcription? Mar.12. Rom 13. They ſayde vnto hym: Ceſars. Then ſayd he vnto them: Geue therfore to Ceſar, that which is Ceſars: and geue vnto God, that which is Goddes.

Marc.12. Luc.20. ¶ When they harde that they marueyled, and left hym, and went theyr waye.

C Deute.25. The ſame day ỹ Saduces came to him (which ſaye ỹ there is no reſurreccion, & aſked him) ſayieng Maſter. Moſes bade if a mã die, hauing no childrẽ, ỹ ỹ brother mary his wife, & reiſe vp ſeed vnto hys brother. Ther wer with vs ſeuen brethrẽ, & ỹ firſt maried & deceaſed without iſſue & left his wife vnto his brother. Lykewiſe ỹ ſecõd & ỹ third, vnto ỹ ſeuenth. Laſt of al ỹ womã died alſo. Nowe in ỹ reſurreccion whoſe wife ſhall ſhe be of theſe ſeuẽ? For al had her. Ieſꝰ anſwered & ſaid vnto thẽ: ye are deceiued & vnderſtand not ỹ ſcriptures, nor yet ỹ power of God. For in ỹ reſurrecciõ they neither mary nor are maryed: but are as the angels in heauen.

As touchyng ỹ reſurrecciõ of ỹ dead haue ye not redde what is ſaid vnto you of God, which ſayeth: I am Abrahams God, & Iſaacs God: & the God of Iacob? Exod.3. God is not the God of the dead: but of the liuing. And when the people heard that, they were aſtonid at his doctrine.

D Marc 12. ¶ When the phariſes had hearde, howe ỹ he had put ỹ Saduces to ſilẽce, they drewe together, & one of them whiche was a doctour of lawe, aſked hym a queſtion temptynge hym, and ſayenge: Mayſter which is the chefe commaundement in the law? Ieſꝰ ſayd to hym: Loue the Lorde thy God with al thine harte Deut.6. with all thy ſoule, and with all thy mynde. Thys is the fyrſte and the chefe commaundement. And there is another lyke vnto thys. Loue thyne neyghboure as thy ſelf. In theſe two Leuit.19. commaundementes hange all the lawe Roma.13. and the Prophetes. Mar.12. Whyle the phariſes were gathered together, Jeſus Luc.20. aſked them, ſayinge: what thynke ye of

Chriſte

ait: Quid me tentatis hypocritæ? Oſtendite mihi numiſma cenſus. At illi obtulerunt ei denarium. Et ait illis: Cuius eſt imago hæc, & inſcriptio? Dicunt ei: Cæſaris. * Tunc ait illis: Reddite ergo quæ ſunt Cæſaris, Cæſari: & quæ ſunt Dei, Deo. Et his auditis, mirati ſunt: & omiſſo eo, abierũt. * In illo die acceſſerunt ad eum Sadducæi, qui dicunt non eſſe reſurrectionem, & interrogauerunt eum, dicentes: Magiſter, Moſes dixit: * Si quis mortuus fuerit, non habens filium, vt ducat frater eius vxorem illius, & ſuſcitet ſemen fratri ſuo. Erant autem apud nos ſeptem fratres, & primus vxore ducta defunctus eſt: ac non habẽs ſemen, reliquit vxorem ſuam fratri ſuo: ſimiliter ſecundus & tertius, vſque ad ſeptimum. Nouiſſime autem omnium defuncta eſt & mulier. In reſurrectione ergo cuius ẽ ſeptem illis erit vxor? omnes enim habuerunt eam. Reſpondens autem IESVS, ait illis: Erratis, neſcientes ſcripturas, neque virtutem dei. In reſurrectione enim neque matrimoniũ contrahunt, neque elocantur, ſed ſunt ſicut angeli dei in cælo. De reſurrectione vero mortuorũ non legiſtis, quod vobis dictum eſt à Deo, qui ait: * Ego ſum Deus Abraham, & Deus Iſaac, & Deus Iacob? Deus non eſt Deus mortuorum, ſed viuentium. Et cum audiſſent turbæ ſtupuerunt de doctrina eius. * Phariſæi autem cum audiſſent, quòd obturaſſet os Sadducæis, conuenerunt in vnum, & interrogauit eum vnus ex eis, legis doctor quiſpiam, tentans eum, & dicens: Magiſter, quod eſt mandatum magnum in lege? Ait illi IESVS: * Diliges dominum deum tuum ex toto corde tuo, & in tota anima tua, & in tota mente tua. Hoc eſt primum & magnum mãdatum. Secundum autem ſimile eſt huic: * Diliges proximũ tuũ perinde atque teipſum. In his duobus mandatis tota lex & prophetæ pendent. Congregatis aũt phariſæis, interrogauit eos Ieſus, dicẽs: Quid vobis videt de

CHRISTO, cuius filius eſt? Dicunt ei, Dauid. Ait illis: Quo modo ergo Dauid in ſpiritu vocat eum dominum, dicens: Dixit dominus domino meo ſede à dextris meis, Donec ponam inimicos tuos ſubſellium pedum tuorum? Si ergo Dauid vocat eũ dominũ, quomodo filius eius eſt? Et nemo poterat ei reſpondere quicquam, neque auſus fuit quiſquam ex eo die eum amplius interrogare.

CAPVT. XXIII.

Eximiam Moſi ſcribæ inuaſere cathedram.
Quorum facta vetat, dicta tenere iubet.

TVnc IESVS loquutus eſt ad turbas, & ad diſcipulos ſuos, dicens: In cathedra Moſi ſederunt ſcribæ & phariſæi: omnia ergo quæcunq; iuſſerint vos ſeruare, ſeruate, & facite: ſecundum opera vero eorum nolite facere: dicunt enim: & nõ faciunt. Colligant enim onera grauia difficiliaq; portatu, & imponunt in humeros hominum, cæterum digito ſuo nolunt ea mouere. Omnia vero opera ſua faciunt in hoc vt ſpectẽtur ab hominibus. Dilatant autem phylacteria ſua, & magnificãt fimbrias palliorum ſuorũ, amãtq; primos accubitus in cœnis, & primo ſedere loco in cõciliis, & ſalutatiões in foro, & vocari ab hominibus rabbi. Vos autem nolite vocari rabbi, vnus eſt enim magiſter veſter, nẽpe Chriſtus, omnes autem vos fratres eſtis. Et patrẽ nolite vocare vobis in terra, vnus eſt enim pater veſter qui in cœlis eſt. Nec vocemini magiſtri: vnus enim veſter eſt magiſter, nempe Chriſtus. Qui maximus eſt veſtrum, erit miniſter veſter. Qui autem ſe exaltauerit humiliabitur: & qui ſe humiliauerit, exaltabitur. Væ autẽ vobis, ſcribæ & phariſæi hypocritæ, quia clauditis regnũ cœlorũ ante homines, vos etiã nõ intratis, nec admittentes ſinitis intrare.

o v

Chriſte? Whoſe ſonne is he? They ſayd vnto hym, the ſonne of Dauid. He ſayd vnto them: howe then doeth Dauid in ſpirete call hym Lorde ſayinge: The Lord ſayd to my Lord: ſyt on my ryght hande, tyll I make thyne enemyes thy fote ſtole. Yf Dauid call hym Lord, howe is he then hys ſonne? And none coulde anſwere hym agayne one worde, neyther durſt any from that daye forthe, aſke hym any more queſtions. Pſal. 109.

¶The .xxiii. Chap.

¶They that ſytte in Moſes ſeate ſhulde be obeyed.
Chriſte rebuketh the ſcribes, Pharyſes and ypocrites, ſhewĩg theyr wickednes and ypocriſy.

A THen ſpake Jeſus to the people, and to his diſciples ſayẽge: The Scribes and the Pharyſes ſyt in Moſes ſeate. All therfore whatſoeuer they byd you obſerue, that obſerue and do, but after theyr workes do not, for they ſaye and do not. Yea and they bynde heuy burthens and greuous to be borne and ley them on mennes ſhulders: but they them ſelues will not heaue at them wt one of theyr fingers. All theyr workes they do for to be ſene of men. They ſet abroade theyr philateries, & make large borders on theyr garmentes, and loue to ſyt vppermoſte at feaſtes, and to haue the chefe ſeates in the ſynagoges, & greetynges in the markettes, and to be called of men Rabbi. Luc. 11. Marc. 12. Lucæ. 20.

B But ye ſhal not ſuffre youre ſelues to be called Rabby. For one is youre maſter, that is to wyt Chryſt, and all ye are brethrẽ. And cal no man youre father vpon the earth, for there is but one your father, and he is in heauen. Be not called maſters: for there is but one your maſter: and he is Chriſt. He that is greateſt amonge you, ſhalbe youre ſeruant. But whoſoeuer exalteth hym ſelf, ſhalbe brought lowe. And he that humbleth hym ſelfe, ſhalbe exalted. Iacob. 4. Lucæ. 14.

Wo be vnto you Scribes & Phariſes, ypocrites, for ye ſhutte vp ỹ kyngdome of heauẽ before mẽ: ye your ſelues go not i, neyther ſuffre ye thẽ ỹ come to entre i. Ibidem.

Wo

Luc.xx. Wo be vnto you Scribes and Phariſes hypocrytes, ye deuoure wyddowes houſes, & ẏ vnder a coloure of prayengẽ longe prayers, wherfore ye ſhal receaue greater damnacion. Wo be vnto you Scribes & Phariſes hypocrites, whiche compaſſe ſea & lãde, to brynge one into your belefe: and when he is brought ye make hym two fold more the chyld of hell, then ye youre ſelues are.

Wo be vnto you blinde gydes, whiche ſaye whoſoeuer ſweareth by the tẽple, it is nothĩg, but whoſoeuer ſweareth by ẏ golde of the tẽple, he offẽdeth. Ye fooles & blĩde, whether is greater the golde or the tẽple that ſantifieth the golde? And whoſoeuer ſweareth by the aulter, it is nothĩge: but whoſoeuer ſweareth by the offerĩg ẏ lyeth on the aulter, offendeth. Ye fooldes & blĩde: whether is greater the offerĩge, or the aulter whyche ſanctifieth the offerĩg? Whoſoeuer therfore ſweareth by the aulter, ſweareth by it, & by all that there on is. And whoſoeuer ſweareth by the tẽple, ſweareth by it & by him that dwelleth therin. And he that Luc.xi. ſweareth by heauẽ, ſweareth by the ſeate of God, & by hym that ſitteth theron.

C Wo be to you Scribes & Phariſes hypocrytes, which tith mĩte, aniſe, & cõmẽ, & leaue ẏ waightier matters of ẏ lawe vndone, iudgemẽt, mercy, & faithe. These ought ye to haue done, and not to haue lefte ẏ other vndone. Ye blĩd gydes which ſtraine out a gnat & ſwalowe a cãmell.

Wo be to you Scribes & Phariſes hypocrytes, which make clene ẏ vtter ſyde of ẏ cuppe & of ẏ platter: but wͭin they are full of brybery & exceſſe. Thou blĩde phariſe, clẽſe firſte ẏ inneſyde of ẏ cup & platter, ẏ the outſyde of thẽ may be clene alſo. Wo be to you Scribes & Phariſes hypocrites, for ye are lyke vnto paĩted tõbes, which appere beautyfull outwarde, but are wͭin ful of dead bones & of al fylthines. So are ye, for outward ye appere righteous vnto men, whẽ wͭin ye are full of hypocryſye and iniquitie.

D Wo be vnto you Scribes & Phariſes hypocrites, ye build ẏ tõbes of ẏ Prophetes & garnyſhe ẏ ſepulchres of ẏ righteous, & ſaie: yf we had bene in ẏ dayes of oure fathers, we wold not haue ben parteners with thẽ in the bloude of the prophetes.

¶Væ vobis ſcribæ & phariſęi hypocritę, quia comeditis domos viduarũ, idq; prætextu prolixæ precationis, ꝓpter hoc grauius puniemini. Væ vobis ſcribæ & phariſæi hypocritæ, quia circumitis mare & aridam, vt faciatis vnum proſelitum: & cum fuerit factus, facitis eum filium gehennę, duplo magis quàm vos eſtis. Væ vobis duces cæci, quia dicitis: Quicunq; iurauerit per templum, nihil eſt, qui autem iurauerit per aurum templi, reus eſt. Stulti & cæci, vtrum enim maius eſt, aurum, an templum quod ſanctificat aurum? Et quicunq; iurauerit ꝑ altare nihil eſt: quicunq; autem iurauerit per donum, quod eſt ſuper illud, reus eſt. Stulti ac cæci, vtrum eñ maius eſt, donum, an altare quod ſanctificat donum? Qui ergo iurauerit per altare, iurat per ipſum, & per omnia quæ ſuper illud ſunt. Et qui iurauerit ꝑ templum, iurat per ipſum, & per eum qui habitat in ipſo. Et q̃ iurauerit ꝑ cælum, iurat per thronum Dei, & ꝑ eum qui ſedet ſuper illum. ¶ Væ vobis ſcribæ & phariſæi hypocritæ, qui decimatis mentã, & anethum, & ciminum, & reliquiſtis quæ grauiora ſunt legis, iudicium & miſericordiam ac fidem: hęc oportuit facere, & illa non omittere. Duces cæci, excolantes culicem, camelum autem glutientes. Væ vobis ſcribę & phariſæi hypocritæ, quia purgatis exteriorẽ poculi patinæq; partem, cæterum intus plena ſunt rapina & intemperantia. Phariſæe cæce, purga prius quod eſt intra poculũ & patinam, vt & exteriores horũ partes puræ reddãtur. Væ vobis ſcribæ & phariſęi hypocritę, quia ſimiles eſtis ſepulchris dealbatis, q̃ foris quidem apparẽt ſpecioſa, intus vero plena ſunt oſſibus mortuorum, oiq; ſpurcitia. Sic & vos foris quidem apparetis hominibus iuſti, intus autem pleni eſtis fictione & iniquitate. Væ vobis ſcribæ & phariſæi hypocritæ, quia ædificatis ſepulchra prophetarum, & ornatis monumenta iuſtorum, & dicitis. Si fuiſſemus in diebus patrum noſtrorum, non fuiſſemus ſocij eorum in ſanguine

prophetarum. Itaque teſtimonio eſtis vobiſmetipſis, quod filii eſtis eorum qui prophetas occiderunt. Vos quoque implete menſuram patrum veſtrorum. Serpentes, progenies viperarũ, quomodo effugietis iudicium gehennæ? Ideo ecce ego mitto ad vos prophetas, & ſapiẽtes, & ſcribas, & illorum aliquot occidetis crucifigetisq́, & illorum nonnullos flagellabitis in ſynagogis veſtris, & perſequemini de ciuitate in ciuitatem, vt veniat ſuper vos omnis ſanguis iuſtus, qui effuſus eſt ſuper terram, á ſanguine Abel iuſti vſq; ad ſanguinẽ Zachariæ filii Barachiæ, quem occidiſtis inter templum & altare. Amen dico vobis, venient hæc omnia ſuper generationem iſtam. O Hieruſalem Hieruſalem, quæ occidis prophetas, & lapidas eos qui ad te miſſi ſunt: quoties volui cõgregare filios tuos quemadmodum gallina congregat pullos ſuos ſub alas, & noluiſtis? Ecce relinquitur vobis domus veſtra deſerta. Dico enim vobis, haudquaquam me videbitis poſthac, donec dicatis, Benedictus qui venit in nomine domini.

CAPVT. XXIIII.

Fiet vt hoc quondam ruat alto á culmine templum.
Ingruet incautis vltimus ille dies.

B ET egreſſus IESVS, diſcedebat á templo, & acceſſerunt diſcipuli eius, vt oſtenderent ei ſtructuras templi. IESVS autẽ dixit eis. Nonne videtis hæc omnia? Amen dico vobis, non relinquetur hic lapis ſuper lapidem, qui non deſtruetur. Sedente autem eo in monte oliuarum, acceſſerunt ad eum diſcipuli ſecreto, dicentes: Dic nobis quando hæc erunt? & quod ſignum aduentus tui & conſummationis ſeculi? Et reſpondẽs Ieſus, dixit eis. Videte, ne quis vos ſeducat. Multi enim

venient

1. Theſſa. 2.

prophetes. So then ye be witneſſes vnto your ſelues, that ye are the children of thẽ which killed the prophetes. Fulfyll ye lykewyſe þ meaſure of youre fathers. Ye ſerpentes and generacion of vypers, howe ſhuld ye ſcape the dãnacion of hell? B Wherfore, beholde I ſende vnto you prophetes, wyſe men, and Scribes, and of thẽ ye ſhall kyll and crucifye, and of thẽ ye ſhall ſcourge in your ſynagoges, and perſecute frõ cytie to cytie, that vpon you maye come all the ryghteous bloude that was ſhed vpon the earth, from the bloude of righteous Abel, vnto þ bloud of Zacharias þ ſonne of Barachias, whõ ye ſlewe betwene the temple and the aultre. Verely I ſaye vnto you, all theſe thynges ſhall lyght vpon this generacion. Jeruſalem, Jeruſalem which kylleſt the prophetes, and ſtoneſt thẽ which are ſent to the: how oftẽ wolde I haue gathered thy chyldrẽ together as þ hẽne gathereth her chyckens vnder her wynges, but ye wolde not. Beholde your habitacion ſhalbe lefte vnto you deſolate. For I ſaye to you, ye ſhall not ſe me hence forth, tyll þ ye ſaye: bleſſed is he that commeth in the name of the Lorde. ¶The. xxiiii. Chap.

Hebr. 11.
2. Para. 24.
Luc. 13.
4. Eſdr. 1.

¶The deſtruction of the temple.
The tokens that ſhall come before the laſt day.
How falſe prophetes ſhal ariſe before þ day ⁊ wyth ſorte myracles ⁊ ſtraunge holye termes ⁊ with ſoche lyke deceaue the Chriſten, makyng them to worſhyp in ſecrete places þ for God whiche is not, but beleue thẽ not, ſayth Chriſt.
Watche, for no man knoweth the houre nor the tyme.

A
Marc. 13.
Luc. 21.

A AND Jeſus went out and departed from the temple: and his diſciples came to hym for to ſhewe hym the byldinge of the temple. Jeſus ſayd vnto them: Se ye not all theſe thynges? Verely I ſaye vnto you: there ſhal not be here left one ſtone vpon another that ſhall not be caſt downe.

Luce. 17.

C

And as he ſat vpon the mount Oliuete: hys diſciples came vnto hym ſecretly ſayinge: Tell vs when theſe thynges ſhalbe: and what ſigne ſhalbe of thy commynge ⁊ of the ende of the worlde? And Jeſus anſwered and ſayd vnto thẽ: take hede that no man deceaue you. For many

Ibidem.

N ſhall

Ephes.5. ſhall come in my name ſayinge: I am
1.Corin.3. Coloſſ.2. Chriſt: and ſhal deceaue many.
B Ye ſhall heare of warres, & of the fame
of warres: but ſe that ye be not trou-
bled. For all theſe thynges muſt come to
paſſe, but the ende is not yet. For nacion
ſhal ryſe agaynſt naciõ, & realme agaynſt
realme: and ther ſhalbe peſtilence, honger
and erthquakes in all quarters. Al theſe
are the begynnyng of ſorowes.

Thẽ ſhal they put you to trouble, & ſhal
Marc.10. kyll you, & ye ſhalbe hated of al nacions
Luc.21. for my names ſake. And thẽ ſhal many be
Ioã.15.16. offended, & ſhall betraye one another, &
ſhall hate one the other. And manye falſe
Prophetes ſhall aryſe, and ſhall deceaue
many. And becauſe iniquite ſhall haue
the vpper hande, the loue of many ſhall
Marc.10. abate. But he that endureth to the ende,
Act 2. the ſame ſhalbe ſafe. And thys glad tydin-
ges of the kyngdome ſhalbe preached in
Marc.13. all the worlde, for a wytnes vnto al na-
cions: and then ſhall the ende come.

C When ye therfore ſhal ſe the abhomi-
Danie.9. nacion that betokeneth deſolaciõ, ſpoken
of by Daniel the Prophet, ſtande in the
holy place: let hym that redeth it, vnder-
ſtãde it. Then let them whych be in Iury,
Marc.13. flye into the mountaynes. And let hym
Luc.21. whyche is on the houſſe toppe not come
downe to fet any thinge out of his houſe
Nether let hym whiche is in the felde,
returne backe to fetche hys clothes. Wo
Ibidem. ſhalbe in thoſe dayes to thẽ that are with
chylde, & to them that geue ſucke. But
praye ẏ youre flyght be not in ẏ wynter,
nether on the Saboth daye. For then
ſhalbe greate tribulacion, ſuche as was
not frõ the begynnynge of the worlde to
thys tyme, nor ſhalbe: ye and except thoſe
dayes ſhuld be ſhortened, there ſhuld no
fleſhe be ſaued, but for the choſens ſake,
Marc.13. thoſe dayes ſhalbe ſhortened.

Thẽ yf eny man ſhal ſaye vnto you: lo,
Luc.17. here is Chriſte, or there is Chriſte: be-
leue it not. For there ſhall ariſe falſe
chriſtes, & falſe ꝓphetes, & ſhal do great
myracles & wonders. In ſo moche that
yf it were poſſible, ẏ verie electe ſhuld be
deceaued. Take hede, I haue tolde you
before. Wherfore yf they ſhal ſaye vnto
Luc.17. you: beholde he is in the deſert, go not
forth: beholde he is in the ſecret places
beleue not. For as ẏ lyghtenynge cometh
out

venient in nomine meo, dicentes: Ego ſum CHRISTVS: multoſq; ſeducent. Audituri autem eſtis bella, & rumores bellorum, videte ne turbemini. Oportet enim omnia fieri, ſed nondum eſt finis. Conſurget autem gens contra gentem, & regnum contra regnum: & erunt peſtilentiæ, & fames, & terræ motus ſingulis locis. Hæc autem omnia initia ſunt dolorum.

* Tunc tradent vos in afflictionẽ, & occident vos, & eritis inuiſi cũctis gẽtibus propter nomen meũ. Et tunc offendiculum patientur multi, & alius alium inuicem tradent, ſeq; odio habebunt inuicẽ: & multi pſeudoprophetæ ſurgẽt ac ſeducent multos. Et quoniam abundabit iniquitas, refrigeſcet charitas multorum. * Qui autem perſeuerauerit vſq; in finẽ, hic ſaluus erit. * Et prædicabitur hoc euangelium regni in vniuerſo orbe, in teſtimonium omnibus gentibus, & tunc veniet conſummatio. * Cum ergo videritis abominationem deſolationis, quæ dicta eſt à Daniele propheta, ſtantem in loco ſancto, qui legit, intelligat. * Tunc qui in Iudæa ſunt, fugiant ad montes: qui in tecto, non deſcẽdat, vt tollat quicquam de domo ſua: & qui in agro, non reuertatur vt tollat veſtes ſuas. Væ autem prægnantibus & lactantibus in illis diebus. Orate autem, vt non fiat fuga veſtra hyeme, neq; ſabbato. Erit enim tunc afflictio magna, qualis non fuit ab initio mundi ad hoc vſq; tempus, neq; fiet. Et niſi decurtati fuiſſent dies illi, non fieret ſalua omnis caro, ſed propter electos decurtabũtur dies illi.

* Tunc ſi quis vobis dixerit: Ecce hic CHRISTVS, aut illic: nolite credere. * Surgent enim pſeudochriſti, & pſeudoprophetæ, & dabunt ſigna magna, & prodigia, ita vt in errorem inducantur (ſi fieri poſſit) etiam electi. Ecce prædixi vobis. Si ergo dixerint vobis: Ecce in deſerto eſt, nolite exire: ecce in penetralibus, nolite credere. * Sicut enim fulgur exit ab oriente, &

apparet vſque in occidentem, ita erit aduentus filij hominis. Vbicunq; enim fuerit cadauer, illic congregabuntur & aquilæ. * Statim autem poſt afflictionem dierum illorum ſol obſcurabitur, & luna non dabit lumen ſuum, & ſtellæ cadent de cælo, & virtutes cælorum commouebuntur. Et tunc apparebit ſignum filij hominis in cælo, & tunc plangent omnes tribus terræ, & videbunt filium hominis venientem in nubibus cæli cum virtute & gloria multa. Et mittet angelos ſuos cum tubæ voce magna, & congregabunt electos eius à quatuor ventis, à ſummis cælorum vſque ad terminos eorum. * Ab arbore autem fici diſcite ſimilitudinem, cū iam ramus eius tener fuerit, & folia fuerint enata, ſcitis q̃ prope ſit æſtas. Ita & vos, cum videritis hæc omnia, ſcitote q̃ prope ſit in foribus. Amen dico vobis, non præteribit ætas hæc, donec omnia iſta fiant. Cælum & terra præteribunt, verba autem mea non præteribunt. * Cæterum de die illo & hora nemo ſcit, ne angeli quidem cælorum, niſi pater meus ſolus. * Sed ſicut erant dies Noe, ita erit & aduentus filij hominis. Sicut enim erant in diebus, qui præceſſerunt diluuium, edentes & bibentes, contrahentes matrimonium, & nuptum dantes, vſq; ad eum diem quo intrauit Noe in arcam, & non cognouerunt, donec veniſſet diluuium, & ſuſtuliſſet vniuerſos: ita erit & aduentus filij hominis. Tunc duo erunt in agro, vnus aſſumitur, & alter relinquitur. Duæ molentes in mola, vna aſſumitur, & altera relinquitur. * Vigilate ergo, quia neſcitis qua hora dominus veſter venturus ſit. Illud autem ſcitote, quoniam ſi ſciſſet paterfamilias, qua hora fur venturus fuiſſet, vigilaſſet vtique, & non ſiniſſet perfodi domum ſuam.

* Ideo & vos eſtote parati, quia qua hora non putatis, ea filius hominis venturus eſt.

* Quis nam eſt fidelis ſeruus, & prudens, quem præfecit dominus familitio ſuo, vt det illis cibum in tempore. * Beatus ſeruus

out of the eaſt and ſhyneth into the weſt, ſo ſhall the commynge of the ſonne of man be. For where ſoeuer a dead karkas is, euen thyther wyl the egles reſorte.

D

Marc. 13.
Luc. 21.
Iohel. 2.

Immediatly after the tribulacions of thoſe dayes, ſhal the ſonne be darkened: & the mone ſhall not geue hyr lyght, and ÿ ſtarres ſhall fall frō heauē, & ÿ powers of heauē ſhal moue. And thē ſhal appere the ſygne of the ſonne of mā in heauen. And thē ſhal al the kynreddes of ÿ erth morne, & they ſhall ſe the ſonne of man come in the cloudes of heauen wt power and greate glorie. And he ſhall ſende hys angels wt the greate voyce of a trōpe, & they ſhal gather to gether hys choſen, frō the fower wyndes, & frō the one ende of the worlde to the other.

Danie. 7.

Marc. 13.
Luc. 21.

Learne a ſimilitude of the fygge tree: when hys braūches are yet tendre, & hys leues ſpronge, ye knowe that ſommer is nye. So lykewyſe ye, when ye ſee all theſe thynges, be ye ſure ÿ it is neare euen at ÿ dores. Verely I ſay vnto you, that thys generaciō ſhal not paſſe tyll all theſe be fulfylled. Heauen & erthe ſhall peryſhe, but my wordes ſhall abyde. But of that day & houre knoweth no man, no not the angels of heauen, but my father only.

Mar. 13.

Luc. 17.
Gene. 6. 7.

As the tyme of Noe was, ſo lykewyſe ſhall the commynge of the ſonne of mā be. For as in the dayes before the floude, they dyd eate and drynke, mary and were maryed, euen vnto the daye that Noe entred into the ſhyppe, and knewe of no thynge, tyl the floude came and toke thē all awaye: So ſhall alſo the commynge of the ſonne of man be. Thē two ſhal be in the feldes, the one ſhalbe receaued, & the other ſhalbe refuſed, two ſhalbe grindynge at the myll, the one ſhalbe receaued, and the other ſhalbe refuſed.

Mar. 13.
E

Wake therfore, becauſe ye knowe not what houre youre maſter wyl come. Of this be ſure, that yf the good man of the houſe knewe what houre the thefe wolde come, he wolde ſurely watche, & not ſuffre hys houſe to be broken vppe. Therfore be ye alſo redy, for in the houre ye thinke he wolde not, wyl ÿ ſonne of man come. Yf there be any faythful ſeruaūt & wyſe, whome hys maſter hath made ruler ouer hys houſholde to geue them meate in ſeaſon conuenient: happy

Marc. 13.
Luc. 12.

Luc. 12.

1.Corith.5 Apoc.16. is that ſeruaunt whō hys mayſter (whē he cometh) ſhal fynde ſo doinge. Verely I ſaye vnto you, he ſhall make hym ruler ouer all hys goodes. But and yf ẏ euyll ſeruaunt ſhal ſaye in hys herte, my mayſter wyll defer hys commynge, & begynne to ſmyte his felowes, ye & to eate and to drinke wyth the dronken, that ſeruauntes maiſter wil come in a daye whē he loketh not for hym, and in an houre that he is not ware of, & wyl deuyde hym, and geue hym hys rewarde wyth ypocrites. There ſhalbe wepyng and gnaſhyng of tethe.

¶The.xxv.Chapiter.

¶The ten vyrgyns of whych fyue were wyſe, and fyue were folyſhe.
The parable of the talentes.
Of the commyng of Chriſt to iudgemēt and the maner of it.

A Then the kyngdom of heauē ſhalbe lykened vnto ten virgyns, whiche tooke theyr lampes & wēt to mete the brydgrome. Fyue of thē were folyſhe and fyue were wyſe. The folyſhe toke theyr lampes, but toke none oyle wyth them. But the wyſe toke oyle wyth them in theyr veſſels wyth theyr lampes alſo. Whyle the brydegrome taryed, all ſlombred and ſlepte. And euē at mydnyght there was a crye made: beholde, the brydegrome cometh, goo out agaynſt hym. Then all thoſe virgins aroſe, and prepared theyr lampes. And the folyſhe ſayd to the wyſe: geue vs of your oyle for oure lampes goo out. But the wyſe anſwered ſayeng: not ſo, leaſt ther be not ynough for vs & you: but go rather to them that ſell & bye for your ſelues. And whyll they went to bye the brydgrome came: & they that were redye, went in wt hym to the weddyng, & the gate was ſhet vp. Afterwardes came alſo the other virgins ſayinge: mayſter, open to vs. But he anſwered & ſayde: verely I ſaye vnto you: I knowe not you. Watche therfore: Math.24. Luce.12. for ye knowe nether the daye nor yet the houre, whē the ſonne of man ſhall come. Math.13. ✝ Lykewyſe as a certayne mā is redy to Luc.19. B take hys iorney to a ſtraunge countre, Luc.19. called hys ſeruauntes & delivered to thē hys goodes. And vnto one he gaue .v. talentes, to another .ii. & to another one: to euery mā after hys abilite, & ſtraught waye departed. Thē he that had receaued the

ſeruus ille, quem cum venerit dominus eius inuenerit ſic facientē: Amen dico vobis, quoniam ſuper omnia bona ſua conſtituet eum. Quod ſi dixerit ſeruus ille malus in corde ſuo, cunctatur dominus meus venire, cœperitq; percutere conſeruos, imò edere & bibere cum ebriis: veniet dominus ſerui illius in die quo non expectat, & hora qua ignorat, & diſſecabit eum, partemq; eius ponet cū hypocritis. Illic erit ploratus & ſtridor dentium.

CAPVT. XXV.

Gaudebit virgo cuius funalia lucent,
Hœdos læua tenet, dextera ſeruat oues.

TVnc ſimile fiet regnū cœlorum decem virginibus, quæ ſumptis lampadibus ſuis, exierunt in occurſum ſponſo. Quinq; autem ex eis erant fatuæ, & quinq; prudentes. Quæ erant fatuæ, acceptis lampadibus ſuis, non ſumpſerant oleū ſecum. Prudentes vero ſumpſerant oleum in vaſis ſuis vnà cum lampadibus. Tardante vero ſponſo, dormitauerunt omnes, ac dormierūt. Porro medio noctis clamor factus eſt: Ecce ſponſus venit, exite obuiam ei. Tunc ſurrexerunt omnes virgines illæ, & apparauerunt lampades ſuas. Fatuæ autem prudentibꝰ dixerunt: Date nobis de oleo veſtro, quia lampades noſtræ extinguntur. At reſponderunt prudentes, dicentes: Nequaquam, ne non ſufficiat nobis & vobis: ſed ite potius ad eos, qui vendunt, & emite vobiſipſis. Porro dum irent emptū venit ſponſus: & quæ paratæ erāt, intrauerunt cū eo ad nuptias, clauſaq; eſt ianua. Poſtea vero veniunt & reliquæ virgines dicētes: Domine domine, aperi nobis. At ille reſpōdēs, ait: Amē dico vobis, nō noui vos. ✝ Vigilate itaq;, quia neſcitis diem, neq; horam, in qua filius hominis veniet. ✝ Sicut enī homo quidā peregre proficiſcens, vocauit ſeruos ſuos, & tradidit illis bona ſua. ✝ Et huic quidē dedit quinq; talenta, alij autem duo, alij vero vnum, vnicuiq; ſecundum propriam facultatem, & profectus eſt ſtatim. Abijt autem qui

quinq; talenta acceperat, & negotiatus eſt per ea, & confecit altera quinq; talẽta. Similiter & qui duo acceperat, lucratus eſt & ipſe altera duo. Qui autẽ vnũ acceperat, abiens fodit in terram, & abſcondit pecuniam Domini ſui. ¶ Poſt multũ vero temporis venit Dominus ſeruorũ illorum, & poſuit rationem cum eis. Et accedẽs is, qui quinq; talenta acceperat, attulit altera quinque talenta, dicens: Domine, quinq; talẽta tradidiſti mihi, ecce altera quinq; talenta lucratus ſum per ea. Ait illi Dominus eius: Euge ſerue bone & fidelis, ſuper pauca fuiſti fidelis, ſuper multa te conſtituam, intra in gaudiũ domini tui. Accedens autem & qui duo talenta acceperat, ait: Domine, duo talenta tradidiſti mihi, ecce alia duo lucratus ſum per ea. Ait illi dominus eius: Euge ſerue bone & fidelis, ſuper pauca fuiſti fidelis, ſuper multa te conſtituam, intra in gaudium Domini tui. Accedens autem & qui vnum talentum acceperat, ait: Domine, noueram te quòd homo durus ſis, metẽs vbi nõ ſeminaſti, & inde cõgregans vbi non ſparſiſti: ac timidus abij, abſcondiq; talentum tuũ in terra: Ecce habes quod tuum eſt. Reſpondens autem Dominus eius, dixit ei: Serue male & piger, ſciebas quòd metam vbi non ſeminaui, & cõgregẽ illinc vbi nõ ſparſi. Oportuit ergo te committere pecuniam meam menſarijs, & veniens ego recepiſſem vtiq; quod meum eſt cum vſura. Tollite itaq; ab eo talentum, & date ei qui habet decem talenta. ¶ Omni enim habenti dabitur, & abũdabit: Qui vero non habet, etiam quod habet, auferetur ab eo.

¶ Et inutilem ſeruum eijcite in tenebras exteriores, illic erit fletus & ſtridor dentium. Cum autem venerit filius hominis in gloria ſua, & omnes ſancti angeli cum eo, tunc ſedebit ſuper ſedem gloriæ ſuæ, & congregabuntur ante eum omnes gentes, & ſeparabit eos, alteros ab alteris, ſicut paſtor ſegregat oues ab hœdis: & ſtatuet oues quidem à dextris ſuis, hœdos autem à ſiniſtris. Tunc dicet rex his qui à dextris ſibi erũt.

Venite

the .v. talentes, went and beſtowed them, & wanne other fyue talentes. Lykewyſe he ÿ receaued two, gayned other two. But he that receaued ÿ one, went & digged a pyt in ÿ earth & hyd his maſters money. After a lõge ſeaſon ÿ lorde of thoſe ſeruauntes came & rekened wyth thẽ. Then came he that had receaued .v. talentes, & brought other .v. talẽtes, ſayinge: mayſter thou delyueredſt vnto me fyue talẽtes, beholde I haue gayned wt them fyue talẽtes moo. Thẽ hys mayſter ſayde vnto hym: Wel good ſeruaũt and faythfull. Thou haſt bene faythful in lytel, I wyl make the ruler ouer moche, entre in into thy mayſters ioye. Alſo he ÿ receaued .ii. talẽtes, came & ſayde: mayſter thou delyueredſt vnto me two talentes, beholde I haue wõne two other talẽtes with thẽ. And his mayſter ſayde vnto hym, well good ſeruaũt & faythful. Thou haſt bene faythful in litel, I wyl make ÿ ruler ouer moche: go in into thy maſters ioye. ✠ Luc.19.

Then he which had receaued ÿ one talent, came & ſayd: mayſter, I conſydered that ÿ waſt an harde man, whiche repeſt where ÿ ſowedſt not & gathereſt where ÿ ſtrawedſt not: & was therfore afrayd, & went & hyd thy talẽt in the earth: behold thou haſt thine owne. Hys maſter anſwered & ſayde vnto hym: thou euyl ſeruaũt & ſlowthful, thou kneweſt that I repe where I ſowed not, and gather where I ſtrawed not: thou oughteſt therfore to haue had my money to the chaungers, & then at my cõmynge ſhulde I haue receyued myne owne wyth vauntage. Take therfore ÿ talẽte frõ hym, & geue it vnto hym which hath ten talentes. For vnto euerye mã ÿ hath ſhalbe geuẽ, & he ſhall haue aboũdaunce, & from hym that hath not, ſhalbe takẽ awaye, euen that he hath. And caſte that vnprofitable ſeruaũt into vtter darknes: there ſhalbe wepynge and gnaſhyng of teeth. G

Math.13.
Marc.4.
Luc.8.19.
Math.22.
Mar.13.
Luc.13.

✠ When ÿ ſonne of man cometh in hys glorye, & all ÿ holy angels wyth hym, thẽ ſhal he ſit vpon the ſeate of hys glory, & before hym ſhalbe gathered all nacyons. And he ſhal ſeperate thẽ one frõ another as a ſhepherd deuideth the ſhepe frõ the gootes. And he ſhal ſet the ſhepe on hys ryght hãde, & the gotes on ÿ lyft. Then ſhal ÿ kynge ſaye to thẽ on his right hãd,

D iii Come

Eſa.58.
Ezech.18.
Eccle.7.

Come ye bleſſed chyldren of my father: inherit ye yͤ kyngdome prepared for you frō the begynnyng of the worlde. For I was an hongred, & ye gaue me meate. I thurſted, and ye gaue me drynke. I was herbourleſſe, & ye lodged me. I was naked & ye clothed me. I was ſycke & ye viſited me. I was in preſon, & ye came vnto me. Then ſhall the ryghteous anſwere hym, ſaying: maſter, whē ſawe we the an hōgred, & feed the? or a thurſt, & gaue yͤ drynke? when ſawe we the herbourleſſe, & lodged the? or naked and clothed the? or when ſawe we the ſicke or in preſon, and came vnto the? And yͤ kinge ſhal anſwere and ſaye vnto thē: Verely I ſaye vnto you: in as muche as ye haue done it vnto one of the leaſt of theſe my brethren, ye haue done it to me.

D

Math.7.
Luc.13.
Pſal.6.

Then ſhall the kyng ſaye vnto thē that ſhalbe on the lyfte hande: depart frō me ye courſed, into euerlaſtyng fyre, whych is prepared for the deuyl & hys angels. For I was an hongred, and ye gaue me no meate. I thurſted, and ye gaue me no drinke. I was herbourleſſe, & ye lodged me not: I was naked, and ye clothed me not. I was ſicke & in preſon, & ye viſited me not. Then ſhal they alſo anſwere him ſayeng: maſter whē ſaw we the an houngred, or a thurſt: or herbourleſſe: or naked: or ſick: or in preſon, and dyd not miniſter vnto the? Then ſhall he anſwere thē, & ſaye: Verely I ſay vnto you, in as muche as ye dyd it not to one of yͤ leaſt of theſe, ye did it not to me. And theſe ſhal go into euerlaſtyng payne: and the ryghteous into lyfe eternall.

Ioan.5.

Venite benedicti patris mei, poſſidete regnum paratum vobis ab exordio mundi. *Eſuriui enim, & dediſtis mihi edere: Sitiui, & dediſtis mihi bibere: Hoſpes eram, & collegiſtis me: Nudus, & operuiſtis me. *Infirm⁹, & viſitaſtis me: In carcere eram, & veniſtis ad me. Tunc reſpondebunt ei iuſti, dicentes: Domine, quando te vidimus eſurientem, & pauimus: aut ſitientem, & dedimus tibi potū? Quando autem te vidimus hoſpitem, & collegimus te: aut nudū, & cooperuimus te: aut quando te vidimus infirmum, aut in carcere, & venimus ad te? Et reſpondens rex, dicet illis: Amen dico vobis, quatenus feciſtis vni de his fratribus meis minimis, mihi feciſtis. Tunc dicet & his qui à ſiniſtris erunt *Diſcedite a me maledicti in ignem æternum, qui paratus eſt diabolo & angelis eius. Eſuriui enim, & non dediſtis mihi cibum: Sitiui, & non dediſtis mihi potum: Hoſpes eram, & non collegiſtis me: Nudus, & non operuiſtis me. Infirmus, & in carcere eram, & non viſitaſtis me. Tunc reſpondebunt ei & ipſi, dicentes: Domine, quando te vidimus eſurientem, aut ſitientem, aut hoſpitem, aut nudum, aut infirmum, aut in carcere, & non miniſtrauimus tibi? Tunc reſpondebit illis, dicens: Amen dico vobis, quatenus non feciſtis vni de minimis his, nec mihi feciſtis. * Et ibunt hi in ſupplicium æternum, iuſti vero in vitam æternam.

¶The.xxvi. Chapter.

¶Cayphas, whych conceled agaynſt Chriſte.
How Jeſus was anoynted of Mary.
How Iudas ſolde Chriſte.
Chriſt dyd eate the eſter lambe wyth his diſciples.
The inſtitucion of the ſacrament of Chriſtes bodye and bloude.
How Chriſt armed hym ſelf agaynſt he ſhuld ſuffer.
How Iudas the betrayer came wyth thē that toke hym.
How Peter denyed yͤ he knew Chriſt.

And

CAPVT. XXVI.

In caput vnguento fuſo capitur, perit enſe
Vulnifico quiſquis percutit enſe virum.

Et

A

❧ET factum eſt cũ conſummaſſet Ieſus ſermones hos omnes, dixit diſcipulis ſuis: Scitis quia poſt biduum paſcha fit, & filius hominis tradetur, vt crucifigatur. ❧Tunc congregati ſunt principes ſacerdotum, & ſcribæ, & ſeniores populi in atrium principis ſacerdotum, qui dicebatur Caiphas, & conſilium fecerunt, vt IESVM dolo caperent, & occiderent. Dicebant autem: ❧ Non in die feſto, ne tumultus fiat in populo. Cum autem IESVS eſſet in Bethania, in domo Simonis leproſi, acceſſit ad eum mulier, habens alabaſtrum vnguenti precioſi, & effudit ſuper caput ipſius recumbentis. ❧ Videntes autem diſcipuli, indignati ſunt, dicentes: Ad quid perditio hæc? Potuit enim iſtud vnguentum venundari magno, & dari pauperibus. Eo autem cognito, IESVS ait illis: Quid moleſti eſtis mulieri? Opus enim bonum operata eſt erga me. Nam ſemp pauperes habebitis vobiſcum, me vero non ſemp habebitis. Quod enim hæc vnguentum hoc miſit ſuper corpus meum, ad ſepeliendum me fecit. ❧ Amen dico vobis, vbicunq; prædicatum fuerit hoc Euangelium in toto mundo, hoc quoque quod hæc fecit, narrabitur in memoriam ipſius. ❧Tunc abiit vnus de duodecim, qui dicebatur Iudas Iſcariotes, ad principes ſacerdotum, & ait illis: Quid vultis mihi dare, & ego vobis tradam illum? At illi conſtituerunt ei triginta argenteos. Et ex eo tempore quærebat opportunitatem, vt eum traderet. Cæterum primo die azymorum acceſſerunt diſcipuli ad IESVM, dicentes ei: Vbi vis paremus tibi ad edendum paſcha? At ille dixit: Ite in ciuitatem ad quendam, & dicite ei: Magiſter dicit, tempus meum prope eſt, apud te facio paſcha cum diſcipulis meis. Et fecerunt diſcipuli ſicut conſtituit illis IESVS, & parauerũt paſcha. Veſpere autem facto, diſcumbebat cum duodecim, & edentibus illis dixit.

❧ Amẽ dico vobis, quod vnꝰ veſtrũ me traditurus eſt. Et mœſti redditi vehementer,

A

And it came to paſſe, when Jeſus had fyniſhed all theſe ſayinges, he ſayd vnto hys diſciples.

Marc.14.
Luc.22.
Ioan.13.

✠ Ye knowe that after two dayes ſhalbe eſter, and the ſonne of man ſhalbe delyuered to be crucifyed. Then aſſembled together the chefe preſtes & the ſcribes & the elders of the people to the palace of the hye preſte, called Cayphas, & helde a counſel, how they myght take Jeſus by ſutteltie, and kyll hym. But they ſayde, not on the holy daye, leſt any vproure aryſe amonge the people.

Luc.22.
Ioan.11.
Marc.14.
Ibidem.
Ioan.12.
Luc.7.
Marc.14.

When Jeſus was in Bethany, in the houſſe of Simon the leper, there came vnto hym a woman, which had an alabaſter boxe of precyous oyntmẽt, & powred it on his heade, as he ſat at the bourde. When his diſciples ſawe that, they had indignacion ſayinge: what nedeth thys waſt? Thys oyntment myght haue bene well ſolde, & geuen to the poore. When Jeſus vnderſtoode that, he ſayde vnto them: why trouble ye the womã? ſhe hath wrought a good worke vpõ me. For ye ſhal haue poore folcke alwayes with you but me ſhall ye not haue all wayes. And in that ſhe caſted thys oyntment on my body, ſhe dyd it to burye me withall. Verely I ſaye vnto you, where ſoeuer thys goſpel ſhalbe preached thorowghout all the worlde, there ſhall alſo thys that ſhe hath done, be tolde for a memorial of her.

Ioan.12.
Marc.14.

Then one of the twelue called Iudas Iſcarioth went vnto the chefe preſtes, & ſayde: What wyl ye geue me, & I wyl delyuer hym vnto you? And they appoynted vnto hym thyrty peces of ſyluer. And from that tyme he ſought oportunite to betraye hym.

Marc.14.
Luc.22.
B

The fyrſt daye of ſwete bread the diſciples came to Jeſus ſayeng vnto hym: where wylt thou that we prepare for þ to eate the paſchall lambe? And he ſayde: go into the cytie, vnto ſuche a man, and ſaye to hym: the maſter ſayeth: my tyme is at hande, I wyl kepe myne eaſter at thy houſe wyth my diſciples. And the diſciples dyd as Jeſus had appoynted them, & made redy the eaſter lambe.

When the euen was come he ſat downe wyth the .xii. And as they dyd eate, he ſayde: Verelye I ſaye vnto you, that one of you ſhall betraye me. And they were [illegible]

Marc.14.
Ioan.13.

[illegible] [illegible]

Ibidem. exceding ſorowful, and beganne euerye
one of them to ſay vnto hym: is it I maſter?
He anſwered & ſayde: he ỷ dyppeth
hys hāde wyth me in the dyſhe, the ſame
ſhal betraye me. The ſonne of mā goeth
Marc.14. as it is written of hym: but wo be to the
Luc.22 man, by whome the ſonne of man ſhalbe
Ibidem. betrayed. It had bene good for that mā,
yf he had neuer bene borne.

Ioan 6. The Iudas which betrayed hym, anſwered
Mar.14. and ſayd: is it I maſter? He ſayde
Luc.22. vnto hym: thou haſte ſayd. As they dyd
C eate: Ieſus toke bread and gaue thākes:
brake it and gaue it to the diſciples and
ſayde: Take, eate thys is my body. And
1.Corin.11 he toke the cup, and thanked and gaue it
them, ſayinge: drinke of it euery one. For
thys is my bloude of the newe teſtamēt,
Marc.14. that ſhalbe ſhedde for many, for the remiſſiō
of ſynnes. I ſaye vnto you: I wyl
not drynke hence forth of thys frute of
the vyne tree, vntyl that daye when I
Ioan.18. ſhall drynke it newe wyth you in my fathers
Marc.14. kyngdome.

Luc.22. And when they had ſayde grace, they
Zach.13 went out into mounte Olyuete. Then
ſayde Ieſus vnto thē. All ye ſhalbe offēded
by me thys nyght. For it is written:
I wyl ſmyte the ſhepe herde, and ỷ ſhepe
of the flocke ſhalbe ſcattered abroade.
Marc.14. But after I am ryſen agayn, I wyll go
Luc.22. before you into Galile. Peter anſwered
Ioan.13. & ſayd vnto hym: though al men ſhuld be
offended by the, yet wyll I neuer be offended.
Ieſus ſayd vnto hym: verely I ſaye
vnto the: that thys ſame nyght before ỷ
Marc.14. cockecrowe, thou ſhalt denye me thryſe.
Luc.22. Peter ſayde vnto hym: If I ſhulde dye
Ibidem. wyth ỷ, yet wolde I not denye the. Lykewyſe
alſo ſayd all the diſciples.

D Then went Ieſus wyth them into a
place whiche is called Gethſemane, and
ſayd vnto the diſciples, ſyt ye here whyle
I go and praye yonder. And he toke with
hym Peter & the two ſonnes of Zebede,
& begā to were ſorowful & to be in agonye.
Marc.14. Then ſayde Ieſus vnto them: My
Ioan.12. ſoule is heuy euē vnto ỷ death. Tary ye
Mar.14. here: and watche wyth me. And he went
Ioan.12. a lytell aparte, and fell flat on hys face,
and prayed ſayenge: O my father yf it be
Ioan.19. poſſible, let thys cuppe paſſe from me:
Marc.14. neuertheleſſe, not as I wyll, but as
thou wylt. And he came vnto the
diſciples

vehementer, cœperunt ſinguli dicere: Num ego ſum Domine? At ipſe reſpondens, ait: Qui intinxit mecum manum in catino, hic me proditurus eſt. Filius quidem hominis vadit, ſicut ſcriptum eſt de illo. Væ autem homini illi, per quem filiꝰ hominis proditur. * Bonum erat ei, ſi natus non fuiſſet homo ille. * Reſpōdens aūt Iudas, qui tradidit eum, dixit: Num ego ſum rabbi? Ait illi: Tu dixiſti. Veſcentibus autem eis, accepit Ieſus panem. * & cum egiſſet gratias, fregit deditq́; diſcipulis, & ait: Accipite, comedite, hoc eſt corpus meum. * Et accepto poculo, gratiis actis, dedit illis, dicens: Bibite ex hoc omnes. Hic eſt enim ſāguis meus, qui eſt noui teſtamenti, qui pro multis effunditur in remiſſionem peccatorum. * Dico autem vobis: Non bibam poſthac ex hoc fructu vitis, vſque in diem illum, cum illud bibā vobiſcum nouum ī regno patris mei. * Et cū hymnū cecinisſent, exierunt in montem oliuarum. * Tunc dicit illis IESVS: Omnes vos offendiculum patiemini mea cauſa in nocte hac. Scriptum eſt enim: Percutiam paſtorem, & diſpergentur oues gregis. Poſtquam autem reſurrexero, præcedam vos in Galilæam. * Reſpōdens autem Petrus ait illi: Et ſi omnes offendiculum paſſi fuerint tua cauſa, ego tamē nunquam offendiculum patiar. Ait illi IESVS: Amen dico tibi quòd in hac nocte antequam gallus cantet, ter me negabis. Ait illi Petrus: * Etiam ſi oportuerit me mori tecum, non te negabo. Similiter & omnes diſcipuli dixerunt. Tunc venit IESVS cum illis in villam, quæ dicitur Gethſemane, & dixit diſcipulis: Sedete hic, donec vadam & orem illic. Et aſſumpto Petro & duobus filiis Zebedæi cœpit affici dolore ac mœſtitudine. Tunc ait illis Ieſus. * Mœſta eſt anima mea vſque ad mortem: ſuſtinete hic, & vigilate mecum. * Et progreſſus puſillum, procidit in faciem ſuam, orans ac dicens: Pater mi, ſi poſſibile eſt, tranſeat a me calix iſte. * Veruntamen non ſicut ego volo, ſed ſicut tu. * Et venit ad

diſcipulos, & reperit eos dormientes & dicit Petro: Adeo nõ potuiſtis vna hora vigilare mecũ? Vigilate & orate vt ne intretis in tentationem. ✱ Spiritus quidem promptus eſt, at caro infirma. ✱ Ruſſus altera vice abijt, & orauit dicens: Pater mi, ſi non poteſt hoc poculum tranſire à me, niſi bibam illud, fiat voluntas tua. Et venit, & reperit eos iterum dormientes. Erant enim oculi eorum grauati. Et relictis illis, iterũ abijt, & orauit tertio, eundem ſermonem, dicens. Tũc venit ad diſcipulos ſuos, & dicit illis: ✱ Dormite iam & requieſcite. Ecce appropinquauit hora, & filius hominis traditur in manus peccatorum. ✱ Surgite, eamus, ecce appropinquauit qui me tradit. ✱ Adhuc eo loquente, ecce Iudas vnus de numero duodecim venit, & cũ eo turba multa cum gladijs & fuſtibus, miſſi à principibus ſacerdotum & ſenioribus populi. ✱ Is vero qui tradebat eum, dedit illis ſignum dicens: Quemcunq; oſculatus fuero, ipſe eſt tenete eum, & cõfeſtim accedens ad Ieſum, dixit: Aue rabbi. Et oſculatus eſt eum. Dixitq; illi Ieſus: Amice ad quid ades? Tunc acceſſerunt, & manus iniecerunt in IESVM, & ceperunt eũ. ✱ Et ecce vnus ex his qui erant cum IESV, extendens manum, exemit gladium ſuum, & percutiens ſeruum principis ſacerdotũ, amputauit auriculam eius. Tunc ait illi IESVS: Conuerte gladium tuum in locum ſuum. Omnes enĩ qui acceperint gladium, gladio peribunt. An putas quòd nõ poſſum nunc rogare patrem meum, & exhibebit mihi plus quàm duodecim legiones angelorum? Quomodo ergo implebuntur ſcripturæ, quòd ſic oportet fieri? In illa hora dixit IESVS turbis: ✱ Tanquã ad latronẽ exiſtis cum gladijs & fuſtibus ad cõprehendendũ me: quotidie apud vos ſedebã docẽs in tẽplo, & nõ me cepiſtis. ✱ Hoc autem totum factum eſt, vt cõplerentur ſcripturæ prophetarũ. Tũc diſcipuli omnes relicto eo fugerunt. ✱ At illi comprehenſum IESVM duxerunt ad Caypham principem ſacerdotum, vbi ſcribæ & ſeniores ✱.

diſciples, and founde them a ſlepe, & ſayd to Peter: what, coulde ye not watche wᵗ me one houre: watche and praye, that ye fall not into temptacion. The ſpirete is wyllyng, but the fleſhe is weake.

Marc.14.
Luc.22.

He went awaye once more & prayed, ſayenge: O my father: yf thys cuppe can not paſſe awaye from me, but that I drynke of it, thy wyl be fulfylled. And he came, and founde them a ſlepe agayne. For theyr eyes were heuy. And he lefte thẽ & went agayne, & prayed the thyrde tyme, ſayenge the ſame wordes. Then came he to hys diſciples, and ſayde vnto them: Slepe hence forth and take your reſt. Take hede the houre is at hande, & the ſonne of man ſhall be betrayed into the handes of ſynners. Ryſe: let vs be goynge: beholde, he is at hande that ſhal betray me. Whyle he yet ſpake: lo, Iudas one of the .xij. came, and with hym a greate multitude with ſweardes, and ſtaues, ſente from the chefe preſtes and elders of the people.

Marc.14.
Ioan.6.
Marc.14.
Marc.14.
Ioan.14.
Mar.14.
Lucæ.22.
Ioan.18.

And he that betrayed hym, had geuen a token, ſayenge: whoſoeuer I kyſſe, that ſame is he: laye handes on hym. And forthewithall he came to Ieſus, and ſayde: hayle maiſter, and kyſſed hym. And Ieſus ſayde vnto hym: frende, wherfore arte thou come. Then came they and layed handes on Ieſus and toke hym.

Marc.14.
Luc.22.
Marc.14.
Lucæ.22.
Ioan.18.

And beholde one of thẽ which were wᵗ Ieſꝰ ſtretched out hys hãde & drue hys ſwearde and ſtroke a ſeruaũt of the hye preſte, & ſmote of hys eare. Then ſayde Ieſꝰ vnto hym: put vp thy ſwearde into hys ſheathe. For al þ laye hande on the ſwerde, ſhall peryſhe with the ſweard. Eyther thynkeſt þ þ I cãnot now praye to my father, & he ſhal geue me more thẽ .xij. legions of angels? But how then ſhulde the ſcriptures be fulfylled: for ſo muſt it be. The ſame tyme ſayd Ieſꝰ to þ multitude: ye be come out as it were vnto a thefe, wᵗ ſweardes & ſtaues for to take me. I ſate dayly teachyng in þ temple amõge you, and ye toke me not. All thys was done þ þ ſcriptures of þ prophetes myghte be fulfylled. Then all the diſciples forſoke hym and fled. And they toke Ieſus and lede hym to Cayphas the hye preſte, where the Scribes and the

Gene.9.
Apoc.13.
Marc.14.
Luc.22.
Ibidem.
& Ioã.18.
Mar.14.
Lucæ.22.

Ioan. 18. the elders were aſſembled. And Peter
folowed hym a farre of, vnto the hye
preſtes place, & wēt in & ſate wᵗ the ſer=
Marc. 14. F uauntes to ſe ẏ ende. The chiefe preſtes
& ẏ elders & all ẏ coūſell, ſought falſe
wytnes agaynſt Ieſ⁹, for to put hym to
death, but foūde none in ſo muche that
when many falſe wytneſſes came, yet
Marc. 14. foūde they none. At the laſte came two
falſe wytneſſes and ſayde: This felowe
Ibidem. ſayde: I can deſtroye the tēple of God,
& Ioan. 2. and buylde it agayne in thre dayes.

And the chefe preſte aroſe, & ſayde to
hym: anſwereſt ẏ nothyng? How is it ẏ
theſe beare wytnes agaynſt ẏ? But Je=
ſus helde hys peace. And the chefe preſte
Mar. 14. anſwered and ſayde to hym: I charge ẏ
Lucæ. 22. in the name of the lyuyng God, that ẏ
tell vs: whether ẏ be Chriſte the ſonne
of God. Jeſus ſayde to hym: thou haſte
Ibidem. ſayde: Neuertheleſſe I ſay vnto you:
& Ioan. 6 here after ſhall ye ſe the ſonne of man,
ſittyng on the ryght hande of power,
and come in the cloudes of the ſkye.

Mar. 14. Thē the hye preſte rent hys clothes
ſayinge: he hath blaſphemed, what nede
Lucæ. 22. we of any more wytneſſes? Beholde
now ye haue heard hys blaſphemy what
thynk ye? They anſwered and ſayde: he
Mar. 14. is worthy to dye. Then ſpat they in hys
Luc. 22. face and boffeted hym with fyſtes. And
Ia. 18. other ſmote hym wᵗ the palme of theyr
handes on the face, ſayinge: tell vs thou
Chriſte who is he that ſmote the?

Ibidem. Peter ſate without in ẏ palaice. And a
damſell came to hym, ſayīge. Thou alſo
waſt wᵗ Jeſ⁹ of Galile: but he denied be=
fore thē all, ſayeng: I woot not what ẏ
Marci. 14. ſayeſt. When he was gone out into the
porche, another wenche ſawe hym, and
ſayd vnto them that were there. Thys
felowe was alſo wᵗ Jeſus of Nazareth
And agayne he denyed wᵗ an othe that he
Marc. 14. knewe not ẏ mā. And after a whyl came
Luc. 22. vnto hym they ẏ ſtode by and ſayd vnto
Ioan. 18. Peter: ſurelye thou art euen one of thē,
for thy ſpeache bewrayeth the. Then
begāne he to courſe and to ſweare, that
he knewe not the man. And immediatly
the cocke crewe. And Peter remembred
Mar. 14. the wordes of Jeſu whiche ſayde vnto
Luc. 22. hym: before the cocke crowe, thou ſhalte
deny me thryſe, and went out at ẏ dores
and wepte bytterlye.

ſeniores cōuenerant. * Petr⁹ autē ſequebatur eum procul vſque ad atrium principis ſacerdotum. Et ingreſſus intro, ſedebat cum miniſtris, vt videret finē. * Principes autē ſacerdotū, & ſeniores, & totum cōcilium quærebant falſum teſtimoniū cōtra Ieſum, vt morti eum traderent: & nō inueniebāt: etiam cū multi falſi teſtes acceſſiſſent, nō inueniebāt. * Nouiſſime autem venerunt duo falſi teſtes, & dixerunt: * Hic dixit: Poſſum deſtruere templum Dei, & in triduo ædificare illud. Et ſurgēs princeps ſacerdotū, ait illi? Nihil reſpondes? Cur illi aduerſum te teſtimonium dicūt? Ieſus autē tacebat. * Et reſpōdens princeps ſacerdotū, ait illi: Adiuro te per Deum viuentem, vt dicas nobis, an tu ſis Chriſt⁹ filius Dei. Dicit illi Ieſus: Tu dixiſti: * Verūtamen dico vobis, amodo videbitis filium hoīs ſedentem à dextris virtutis, & venientem in nubibus cæli. * Tunc princeps ſacerdotū diſcidit veſtimēta ſua, dicens: Proloquutus eſt blaſphemiā: * quid inſuper egem⁹ teſtib⁹? Ecce nunc audiſtis blaſphemiam eius, quid vobis videt? At illi reſpondentes, dixerunt: Reus eſt mortis. * Tunc expuerunt in faciē ei⁹, & colaphis eum cæciderunt. Alij autē palmas in faciē ei⁹ dederūt, dicentes: Vaticinare nobis Chriſte: Quis eſt qui te percuſſit? * Petrus vero ſedebat foris in atrio, & acceſſit ad eum vna ancillula, dicēs: Et tu cū Ieſu Galilæo eras. At ille negauit coram omnibus, dicens: Neſcio quid dicas * Cum autem exiſſet in veſtibulū, vidit eum altera ancilla, & ait his qui erant ibi. Et hic erat cum I E S V Nazareno. Et iterum negauit cum iureiurando: Non noui hominem. * Et poſt puſillum acceſſerunt qui ſtabant, & dixerunt Petro: vere & tu ex illis es, nā & loquela tua te manifeſtum facit. Tunc cœpit execrari & iurare, quòd non noſſet hominem, & continuo gallus cantauit. * Et recordatus eſt Petrus verbi Ieſu; qui dixerat eis: Prius quàm gallus cantet, ter me negabis. Et egreſſus foras fleuit amare.

CAPVT XXVII.

Liuida turba coit, damnat Pilat⁹, Iudas
Sed dolet innocui ſanguinis eſſe reum.

Mane autem facto, conſilium inierunt omnes principes ſacerdotum & ſeniores populi aduerſus Ieſum, vt eum morti traderent. * Et vinctum eum adduxerũt & tradiderunt Pontio Pilato præſidi. * Tunc videns Iudas, qui eum prodiderat, quòd damnatus eſſet, pœnitentia ductus, retulit triginta argenteos principibus ſacerdotum & ſenioribus, dicens: Peccaui, tradens ſanguinem innoxium. At illi dixerunt: Quid ad nos? tu videris. Et proiectis argenteis in templo, receſsit: & abiens laqueo ſe ſuſpẽdit. Principes autem ſacerdotum acceptis argenteis, dixerunt: Non licet eos mittere in corbonã, quia pretium ſanguinis eſt. Cõſilio autem inito emerunt ex illis agrum figuli in ſepulturam peregrinorũ: quapropter vocatus eſt ager ille, ager ſanguinis vſque in hodiernum diem. * Tunc impletum eſt quod dictum eſt per Hieremiam prophetam, dicentem: Et acceperunt triginta argenteos pretium æſtimati, quem æſtimatum emerũt à filijs Iſrael: Et dederunt eos in agrum figuli, ſicut conſtituit mihi Dominus. IESVS autem ſtetit ante præſidem, & interrogauit eum præſes, dicens: Tu es rex Iudæorum? Dicit illi IESVS: Tu dicis. * Et cum accuſaretur à principibus ſacerdotum & ſeniorib⁹, nihil reſpondit. Tunc dicit illi Pilatus: Non audis quàm multa aduerſum te dicant teſtimonia? Et non reſpõdit ei ad vllum verbum, ita vt miraretur præſes vehementer. * In feſto autem conſueuerat præſes turbæ dimittere vnum vinctum quem voluiſſent. * Habebat autem tunc vinctum inſignem, qui dicebatur Barrabas: congregatis ergo illis dixit Pilatus.

¶The .xxvij. Chapter.

¶Chriſt was delyuered to Pylate.
Iudas repented.
Of the cruel tormentes and paynes of Chriſt.
Howe the body of Chriſt was begged and layde in a ſepulchre, and commytted to kepers for to kepe.

A
Marc.15.

When the mornyng was come, all the chefe preſtes and the elders of the people helde a counſell agaynſt Jeſus: to put hym to death, and brought hym bounde and delyuered hym vnto Pontius Pilate the debite. Then when Judas which betrayed hym, ſawe that he was cõdemned, he repented hym ſelfe: and brought agayn the .xxx. plates of ſyluer to the chefe preſtes and elders ſayinge: I haue ſynned betraying the innocẽt bloud. And they ſayde: What is ỹ to vs? ſe ỹ to ỹ. And he caſt downe ỹ ſyluer plates in the temple and departed, and went and hounge hym ſelfe.

Mar. 15.
Luc.23.
Ioan.18.
Act.1.

And the chefe preſtes toke the ſyluer plates and ſayd: it is not lawful for to put them into the treaſure: becauſe it is the pryce of bloude. And they toke counſell, and bought wyth them a potters felde to burye ſtraungers in. Wherfore the felde is called ỹ felde of bloude, vntyll thys daye. Then was fulfylled that whych was ſpoken by Jeremy the prophet ſayinge: and they toke .xxx. ſyluer plates, ỹ pryce of hym that was valued, whome they bought of the chyldren of Iſrael, and they gaue them for ỹ potters felde, as the Lord appoynted me.

Locus manifeſtior eſt apd Zach. 11. alludit aũt ad 22. Hieremię.

B

Jeſus ſtode before ỹ debite, & the debite aſked hym ſaying. Arte thou the kinge of the Jewes? Jeſus ſayde vnto hym: ỹ ſayeſt. And when he was accuſed of the chefe preſtes & elders, he anſwered nothynge. Then ſayde Pylate vnto hym: heareſt thou not, how many thĩges they laye agaynſt the? And he anſwered hym to neuer a worde: in ſo much that the debite merueilled greatly.

Marc.15.

At that feaſt, the debite was wont to delyuer vnto the people a priſoner, whome they wolde deſyre. He had thẽ a notable priſoner, called Barrabas. And when they were gathered together, Pilate

Mar. 15.
Luc.23.
Ioan.18.
Mar.15.

Luc.23. Pilate ſayde vnto thẽ: whether wyll ye
Marc.15. ỹ I geue lowſe vnto you, Barrabas or
Ioan.18. Jeſus which is called Chriſte? For he
Marc.15. knew wel that for enuie they had deliuered
him. Whẽ he was ſet downe to geue
iudgemẽt: his wyfe ſent to hym ſayĩg:
Mar.15. haue ỹ nothynge to do wᵗ that iuſt man.
C For I haue ſuffered many thynges this
daye in a dreame aboute him. But the
cheſe prieſtes ⁊ the elders had perſwaded
Marc.15. the people ỹ they ſhulde aſke Barrabas
Luc.23. ⁊ ſhuld deſtroy Jeſ⁹. Thẽ the debite
Ioan.18. anſwered ⁊ ſaid vnto thẽ: Whether of ỹ
Act.3. twayne wil ye ỹ I let lowſe vnto you?
Marc.15. And they ſaid Barrabas. Pylate ſayde
vnto thẽ: What ſhall I do thẽ with Jeſ⁹
which is called Chriſte? They all ſaid to
Luc.23. him: let him be crucified, thẽ ſaid ỹ debite:
what euyll hath he done? And they cryed
the more ſayeng: let him be crucified.

Whẽ Pylate ſawe ỹ he preuayled nothyng,
but ỹ moar buſynes was made, he
toke water and waſhed his handes before
the people ſayinge: I am innocent
of the bloude of this iuſte perſon, and ỹ
Mar.15. ye ſhall ſe. Then anſwered all the people
Luc.23. and ſayde: his bloude be on vs, and
on oure chyldrẽ. Then let he Barrabas
Ioan.19. lowſe vnto them, and ſcourged Jeſus, ⁊
delyuered hym to be crucifyed.

D Thẽ the ſouldyoures of the debite toke
Mar.15. Jeſus vnto the cõmen hal, and gathered
Ioan.19. vnto hym all company. And they ſtrypped
hym ⁊ put on him a purpyll roob, ⁊
platted a crowne of thornes ⁊ put vpõ
his head, and a rede in his right hand,
Marc.15. and bowed theyr knees before hym and
mocked hym, ſayinge: hayle kynge of the
Jewes, ⁊ ſpitted vpon hym, and toke the
Marc.15. rede and ſmoote hym on the head.

And when they had mocked hym, they
Marc.15. toke the roobe of hym agayne, and put
hys owne raymẽt on hym, and lead hym
Luc.23. awaye to crucyfye hym. And as they
came out, they foũd a mã of Cyren, named
Ibidem. Symõ: him they cõpelled to beare
& Io.19. his croſſe. And whẽ they came vnto the
Marc.15. place, called Golgotha (ỹ is to ſay: a place
of dead mens ſculles) they gaue hym
vyneger to drynke mengled wᵗ gall. And
when he had taſted therof: he wold not
Marc.15. drinke. Whẽ they had crucified him: they
Ioan.19. parted his garmentes, ⁊ dyd caſt lottes,
to fulfyll ỹ was ſpokẽ by the prophet.

They

Pilatus. * Vtrum vultis dimit
vobis Barrabã, an IESVM q
dicitur CHRISTVS? * Sciebat
enim quòd propter inuidiam tra
didiſſent eum. Sedente autem ill
pro tribunali miſit ad eum vx
eius, dicens: Nihil tibi cum iuſto il
lo, multa enim paſſa ſum hodie
ſomnis propter eum. * Princip
autem ſacerdotũ & ſeniores pe
ſuaſerunt turbis, vt peterent Ba
rabã, IESVM vero perderen
* Reſpondens autem præſes, a
illis: Vtrum vultis vobis è duob
dimittam? At illi dixerunt: Barra
bã. Dicit illis Pilatus: * Quid ig
tur faciam IESV, qui dicitu
CHRISTVS? Dicunt ei om
nes: Crucifigatur. Præſes autem
ait. * Quid enim mali fecit? At il
magis clamabant, dicẽtes: Cruc
figatur. Vidẽs autẽ Pilat⁹ ꝙ nihi
proficeret, ſed magis tumult⁹ fie
ret, accepta aqua, abluit man⁹ co
rãm populo, dicẽs: Innocens eg
ſum à ſanguine huius iuſti, vos vi
deritis. Et reſpõdens vniuerſ⁹ po
pulus, dixit: Sanguis ei⁹ ſuper no
& ſuper filios noſtros. * Tunc di
miſit illis Barrabã, Ieſum autem
flagellatum tradidit vt crucifige
retur. * Tũc milites præſidis ſuſci
pientes Ieſum in prætorio, con
gregauerunt ad eũ vniuerſam co
hortẽ: * & cum exuiſſent eũ circũ
dederunt ei chlamydẽ coccinã, &
coronã de ſpinis cõtextam impo
ſuerũt ſuper caput ei⁹, & arundi
nẽ in dextram ei⁹, & genu flex
ante eum illudebant, dicẽtes: Aue
rex Iudæorum. * Et cum expuiſ
ſent in eum, acceperunt arundi
nem, & percutiebant caput eius
Et poſtquam illuſiſſent ei, exuer
runt eum chlamyde, & induerun
eum veſtimentis ſuis, & abduxe
runt eum vt crucifigerent. * Exeũ
tes autem inuenerunt hominem
Cyreneum, nomine Simonem,
hunc adegerunt vt tolleret cru
cem eius. * Et venerunt in locum
qui dicit Golgotha, quod eſt, Cal
uariæ locus. * Et dederunt ei ace
tum bibere cum felle mixtum: &
cum guſtaſſet, noluit bibere.
* Poſtquam autem crucifixerunt
eum, diuiſerunt veſtimenta eius,
ſortem mittentes, vt impleretur
quod dictum eſt per prophetam:

Diuiſerunt ſibi veſtimenta mea, & ſuper veſtem meam miſerunt ſortem. Et ſedentes ſeruabant eum ibi. Et impoſuerunt ſuper caput eius cauſam ipſius ſcriptam: Hic eſt Ieſus rex Iudæorum. Tunc crucifiguntur cum eo duo latrones, vnus à dextris & alter à ſiniſtris. Prætereuntes autem conuitia faciebant in eum, mouentes capita ſua, & dicentes: Tu ille qui deſtruebas templum, & in triduo ædificabas, ſerua temetipſum: ſi fili⁹ dei es, deſcende de cruce. Similiter & principes ſacerdotum illudentes cum ſcribis & ſenioribus, dicebant: Alios ſeruauit, ſeipſum nõ poteſt ſeruare. Si rex Iſrael eſt, deſcendat nunc de cruce, & credemus ei. Confidit in deo, liberet eum nunc ſi vult eum. Dixit enim: Fili⁹ dei ſum. Idipſum autem & latrones, qui crucifixi erant cum eo, exprobrabant ei. A ſexta autem hora tenebræ factæ ſunt ſuper vniuerſam terram vſq ad horam nonam. Et circa horã nonã clamauit Ieſus voce magna, dicẽs: Eli, eli, lamaſabachthani? hoc eſt, Deus meus, Deus meus: cur dereliquiſti me? Quidam autem illic ſtantium cum audiuiſſent, dicebant: Heliam vocat iſte. Et continuo currens vnus ex eis, cum acceptam ſpongiam impleſſet aceto, impoſuit arundini, dabatq ei vt biberet. Cæteri vero dicebãt: Sine, videamus an veniat Helias liberaturus eum. Ieſus autẽ cum iterum clamaſſet voce magna, emiſit ſpiritum. Et ecce velum templi ſciſſum eſt in duas partes à ſummo vſque ad imum, & terra mota eſt, & petræ ſciſſæ ſunt: & monumenta aperta ſunt, & multa corpora ſanctorũ qui dormierãt, ſurrexerunt: & egreſſi è monumentis poſt reſurrectionem eius, venerunt in ſanctam ciuitatem, & apparuerunt multis. Centurio vero, & qui cum eo erant, cuſtodientes IESVM, viſo terræmotu, & his quæ facta fuerant, timuerunt valde, dicẽtes: Vere filius dei erat iſte. Erant autẽ ibi mulieres multæ, à longinquo ſpectantes, quæ ſecutæ fuerant IESVM à Galilæa, miniſtrantes ei: inter quas erat Maria Magdalene, &

Psal. 21.
Marc. 15.
Luc. 23.
Ioan. 19.
Ibidem.
Marc. 15.
Luc. 23.
a

They parted my garmẽtes amonge thẽ, and vpon my veſture dyd caſt lottes. And they ſate and watched hym there. And they ſet vp ouer hys heade ẏ cauſe of his death wrytten. Thys is Jeſus the kyng of the Jewes. And there were two theues crucified with hym: one on the right hande, and another on the lefte.

Ibidem.

They ẏ paſſed by, reuyled hym, wagging their heades and ſayinge: Thou ẏ deſtroyedſt the temple of God ẏ buyldeſt it in thre dayes, ſaue thy ſelfe. Yf thou be the ſonne of God, come downe from the croſſe. Lykewyſe alſo the hye preſtes mockynge hym with the Scribes and elders ſayde. He ſaued other, hym ſelfe he can not ſaue. Yf he be ẏ kynge of Iſrael: let hym nowe come downe frõ the croſſe, ẏ we wyll beleue hym. He truſted in God, let hym delyuer hym now, yf he wyl haue hym: for he ſayd, I am ẏ ſonne of God. That ſame alſo ẏ theues which were crucified wt hym, caſt in his teth.

Ibidem.
Ibidem.
Marc. 15.
b

Frõ ẏ ſyxte houre was there darckneſſe ouer al the lande vnto the nynthe houre. And aboute ẏ nynthe houre Jeſus cryed wyth a lowde voyce, ſayinge: Ely ely lama ſabachthani. That is to ſaye, my God, my God, why haſt ẏ forſaken me? Some of thẽ ẏ ſtode there, when they hearde ẏ, ſayd: This man calleth for Helyas. And ſtrayghte waye one of thẽ ranne ⁊ toke a ſpõge ⁊ filled it full of vyneger, ⁊ put it on a rede, ⁊ gaue hym to drynke. Other ſayd, let be: let vs ſe whether Helyas wil come ⁊ delyuer hym. Jeſus cryed agayne wt a lowde voyce ⁊ yelded vp the goſt.

Marc. 15.
Luc. 23.
Ioan. 19.
Mar. 15.
Ibidem.
Marc. 15.
Luc. 23.

And beholde the vayle of the temple dyd rent in twayne from the toppe to the bottome: and the earthe dyd quake, and the ſtones dyd rent, ⁊ graues dyd open, and the bodies of many ſainctes whiche ſlepte, aroſe and came oute of the graues after his reſurrection, and came into the holy cytie, ⁊ appered vnto many. Whẽ ẏ Centurion ⁊ they that were wt hym watchyng Jeſus, ſawe that earthquake ⁊ thoſe thynges which happened, they feared greatly ſayinge: Of a ſurety thys was the ſonne of God.

Marc. 15.
Luc. 23.
Ibidem.

And many women were there, beholdynge hym a farre of, which folowed Jeſ⁹ frõ Galyle, mynyſtrynge vnto hym. Amonge which was Mary Magdalen

and Mary the mother of James ⁊ Jo-
Mar.15. ſes, ⁊ the mother of zebedes chyldren.
Luc 23. Whē the euē was come, there came a
Joan. 19. ryche mā of Aramathia named Joſeph,
G which ſame also was Jeſ⁹ diſciple. He
went to Pylate and begged the body of
Jeſus. Then Pylate commaunded the
Ibidem. body to be delyuered. And Joſeph toke ẏ
body, ⁊ wrapped it ī a clene lynnēcloth,
and put it in his new tōbe: which he had
hewē out, euē ī ẏ roke, ⁊ rolled a greate
ſtone to ẏ dore of ẏ ſepulchre ⁊ departed.
Marc.15. And there was Mary Magdalene ⁊ the
other Mary ſittīg ouer agaynſt ẏ ſepul-
chre. The nexte daye ẏ foloweth good
frydaye the hye preſtes ⁊ Phariſes gat
thē ſelues to Pylate and ſayd: Syr we
remēber that thys deceiuer ſayd whyl he
was yet alyue. After thre dayes I wyll
ryſe agayne. Commaunde therfore that
the ſepulchre be made ſure vntyll the
thyrd day, leaſt peraduenture his diſci-
ples come ⁊ ſteale hym awaye, and ſaye
vnto the people, he is ryſen from death,
and the laſt erroure be worſe then the
firſt. Pylate ſayd vnto thē. Take watche
men: Go, ⁊ make it as ſure as ye can.
And they wēt ⁊ made the ſepulchre ſure
with watche men, ⁊ ſealed the ſtone.

¶ The.xxviij. Chapter.

¶ The reſurreccion of Chriſt.
Of the kepers of the ſepulchre whyche
also were wytneſſes of his reſurrecciō.
How Chryſt before all his Apoſtles aſ-
cended into heauen, geuynge thē com-
maundement that they ſhulde preache
his Goſpell throughe ẏ hole worlde. ✠

A
Marc.16. The Saboth daye at euen which
Luc.24. dawneth the morow after the ſa-
Joan.20. both, Mary Magdalene and the
other Mary came to ſe the ſepulchre.
And behold there was a greate erth-
quake. For the angell of the Lord deſcē-
ded from heauen: and came and rowled
backe the ſtone frō ẏ dore, ⁊ ſate vpō it.
Hys countenaūce was lyke lyghtnyng, ⁊
his rayment whyte as ſnowe. And for
feare of hym the kepers were aſtonyed
Mar. 16. and became as dead men. The angell
anſwered and ſayd to the wemen, feare
ye not. I know that ye ſeke Jeſ⁹ whych
was crucified; he is not here, he is
ryſen

& Maria Iacobi, & Ioſe mater, & mater filiorum Zebedęi. *Cum autē veſpera facta eſſet, venit homo diues ab Arimathęa, nomine Ioſeph, qui & ipſe diſcipulus fuerat IESV: hic acceſsit ad Pilatum ac poſtulauit corpus IESV. Tunc Pilatus iuſsit reddi corpus. * Et cum accepiſſet corpus Ioſeph, inuoluit illud ſindone munda, poſuitq́ illud in monumento ſuo nouo, quod exciderat in petra: & aduoluto ſaxo ingenti ad oſtium monumēti, abiit. * Erat autem ibi Maria Magdalenę, & altera Maria, ſedentes contra ſepulchrum. Poſtero autem die quę ſequitur paraſceuen, conuenerunt principes ſacerdotum & Phariſęi ad Pilatum, dicentes: Domine recordati ſumus, quòd impoſtor ille dixit adhuc viuens, poſt tres dies reſurgo: iube ergo muniri ſepulchrum vſq; in diem tertium, ne quando veniant diſcipuli eius, & furentur eum, dicantq́ plebi, ſurrexit à mortuis, & erit nouiſsimus error peior illo priore. Ait illis Pilatus: Habetis cuſtodiam. Ite munite ſicut ſcitis. Illi autem abeuntes, munierunt ſepulchrum obſignato lapide: adhibitis cuſtodibus.

CAPVT XXVIII.

Mox viuus rediit, cuſtos corrumpitur orbis,
Diſcipulos quatuor iuſsit adire plagas.

V*Eſpera autem ſabbatorum, quę luceſcit in vnam ſabbatorum, venit Maria Magdalenę, & altera Maria vt viderent ſepulchrum. Et ecce terræmotus factus eſt magnus. Angelus enim domini deſcendit de cælo, & accedens, deuoluit lapidem ab oſtio, ſedebatq́ ſuper eum. Erat autem aſpectus eius ſicut fulgur, & veſtimentum eius candidum ſicut nix. Præ timore autem eius concuſsi ſunt cuſtodes, & facti ſunt velut mortui. *Reſpondens autem Angelus, dixit mulieribus: Nolite timere vos: ſcio enim quòd Ieſum, qui crucifixus eſt, quæritis, non eſt hic, ſurrexit

enim ſicut dixit. Venite, videte locum vbi poſitus erat dominus. Et cito euntes, dicite diſcipulis eius, quòd ſurrexit a mortuis, & ecce procedit vos in Galilæam, ibi eum videbitis, ecce dixi vobis. ¶ Et digreſſæ celeriter è monumento cũ timore & gaudio magno, currebant, vt renunciarẽt diſcipulis eiꝰ. Cum autem iſſent ad renunciandum diſcipulis eius, ecce Ieſus occurrit illis, dicens: Auete. Illæ autem acceſſerunt, & tenuerunt pedes eius, & adorauerunt eum. Tunc ait illis Ieſus: Nolite timere, ite renunciate fratribus meis, vt eant in Galilæam, & ibi me videbunt. Quæ cum abiiſſent, ecce quidam è cuſtodibus venerunt in ciuitatem, ac renunciauerunt principibus ſacerdotum omnia quæ acciderant: & congregati cum ſenioribus, conſilio habito, pecuniam copioſam dederunt militibus, dicẽtes: Dicite quòd diſcipuli eius nocte venerint, & furati ſunt eum vobis dormientibus. Et ſi hoc auditum fuerit ſub præſide, nos perſuadebimus ei, & ſecuros vos faciemus. At illi accepta pecunia, fecerunt ſicut erant edocti, & diuulgatus eſt ſermo apud Iudæos vſque in hodiernum diem. Vndecim autem diſcipuli abierunt in Galilæam, in montem vbi conſtituerat illis Ieſus. Et cum vidiſſent illum, adorauerunt eum: quidam dubitauerunt. Et accedens Ieſus, loquutus eſt eis, dicens: Data eſt mihi omnis poteſtas in cælo & in terra. Euntes ergo docete omnes gentes, baptizantes eos in nomine patris, & filij, & ſpiritus ſancti, docentes eos ſeruare omnia quæcunque præcepi vobis. Et ecce ego vobiſcum ſum omnibus diebus vſq; ad conſummationem ſeculi.

ryſen as he ſayde. Come and ſe the place where the Lorde was put, and go quickly and tel his diſciples that he is ryſen frō deathe. And beholde, he wyll go before you into Galile, there ye ſhal ſe hym. Lo I haue tolde you. ✠

Marc.16
Luc.24
B

✠ And they departed quicly from ẏ ſepulchre wyth feare and greate ioye: ⁊ dyd runne to brynge his diſciples worde. And as they wente to tell his diſciples: beholde, Jeſꝰ met thē ſayinge: all haile. And they came and helde hym by the fete and worſhypped hym. Then ſayde Jeſus vnto them: be not afrayde. Go ⁊ tel my brethren, that they go into Galile, and there ſhal they ſe me.

C

When they were gone: behold, ſome of the kepers came into the cyte, and ſhewed vnto the hye Preſtes all ẏ thinges ẏ were happened. And they gathered thē together with the elders, ⁊ toke counſell, and gaue large money vnto the ſouldiers ſayinge: Saye that hys diſciples came by nyght and ſtole hym awaye while ye ſlept: and yf thys come to the rulers eares, we wyll perſwade hym, ⁊ ſaue you harmeles. And they toke the money and dyd as they were taught. And this ſaying is noyſed amonge the Jewes vnto thys day. ✠

D

✠ Thē the .xi. diſciples wēt awaye into Galile, into a mountayne where Jeſꝰ had apoynted thē. And when they ſawe hym, they worſhypped hym. But ſome of them douted. And Jeſus came and ſpake vnto thē ſaying, all power is geuē vnto me in heuen and in erth. Go therfore ⁊ teache all nacions, baptyſinge thē in the name of the father, and the ſonne, ⁊ the holy gooſt. Teachyng them to obſerue all thynges whatſoeuer I commaunded you. And lo I am wyth you all waye, euen vntyl the ende of the worlde. ✠

Mar.16.

The Goſpell of S. Marke.

¶ The fyrſt Chapitre.

¶ Of John Baptiſt, and how Chriſt was baptiſed of hym in Jordan.
The callyng of Peter and Andrew and the ſonnes of Zebede.
Of hym that was poſſeſſed of a deuell.
How Peters mother law was healed.
How Chriſt healed diuers dyſeaſes.
Of the leper that was clenſed.

A The begynnynge of the Goſpel of Jeſu Chriſt, ẏ ſonne of God, as it is wrytten in the prophetes: beholde, I ſende my meſſenger before thy face, whiche ſhal prepare the way before the. The voyce of a cryer in ẏ wyldernes, prepare ye the way of the Lorde: make his pathes ſtraighte.

Mala.3. Mat.11. Luc.7.

Eſa.40. Math.3. Luc.3. Joan.1.

John dyd baptyſe in the wyldernes, and preache the baptime of repentaũce: for the remiſſion of ſynnes. And al the lãd of Jury and they of Jeruſalem wẽt out vnto hym, and were al baptyſed of hym in the ryuer Jordan: confeſſing their ſynnes.

Math.3.

John was clothed wͭ camilles here, & wͭ a gyrdell of a ſkyn about his loynes, & he dyd eate locuſtes and wyld hony, and preached ſayinge: he ſtronger then I commeth after me, whoſe ſhoe latchet I am not worthy to ſtoup downe and vnloſe. I haue baptyſed you wyth water, but he ſhall baptiſe you wyth the holy ghoſt.

Math.3. Luc.3. Joan.1. Math.3.

Luc.3. Joan.1.

B And yt came to paſſe in thoſe dayes ẏ Jeſus came from Nazareth, a cyte of Galile: and was baptiſed of John in Jordan. And aſſone as he was come out of the water, John ſaw heauẽ open, and ẏ holy gooſt deſcendyng vpon hym, lyke a doue. And ther came a voyce frõ heauẽ. Thou art my deare ſonne in whom I delyte. And immediatly ẏ ſpirite draue hym into wyldernes: and he was there in the wyldernes .xl. dayes, and was tempted of Satan: and was wyth wylde beaſtes. And the angels miniſtred vnto hym. After John was taken, Jeſus came into Galile, preaching the Goſpell of ẏ kyngdome of God, and ſayinge: ẏ tyme is come,

Luc.3.

Math.4. Luc.4.

Ibidem.

Math.3.4. Act.5.

EVANGELIVM SECVNdum Marcum.

CAPVT I.

Abluitur Chriſtus, repagantur tertia, dæmon Eiicitur, ſocru pellitur ægra febris.

Initium Euangelij IESV CHRISTI filij Dei, ſicut ſcriptũ eſt in prophetis: * Ecce ego mitto nuntium meum ante faciẽ tuam, qui præparabit viam tuam ante te. * Vox clamantis in deſerto, Parate viam dñi, rectas facite ſemitas eius. Baptizabat Ioannes in deſerto, prædicans baptiſmum pœnitentiæ in remiſſionem peccatorum. * Et egrediebantur ad eum tota Iudæa regio ac Hieroſolymitæ, & baptizabantur omnes ab illo in Iordane flumine, confitẽtes peccata ſua. Erat autem Ioannes veſtitus pilis cameli, & zona pellicea circa lumbos ſuos, veſcebaturq; locuſtis ac melle ſyluestri, & prædicabat, dicens, * Venit is qui fortior eſt me, poſt me, cuius non ſum idoneus vt procumbens ſoluam corrigiam calceamentorum. * Ego quidem baptizaui vos aqua, ille vero baptizabit vos ſpiritu ſancto. * Et factum eſt in diebus illis, venit Ieſus à Nazareth Galilææ, & baptizatus eſt à Ioanne in Iordane. Et ſtatim cum aſcenderet ex aqua, vidit diffindi cœlos, & ſpiritum quaſi columbam deſcendentem ſuper illum. Et vox facta eſt de cœlis: * Tu es ille filius meus dilectus, in quo mihi bene complacitum eſt. * Et cõtinuo ſpiritus illum expellit in deſertum, & erat illic ĩ deſerto dies quadraginta, & tentabatur à ſatana, erratque cum feris, * & angeli miniſtrabant illi. Poſtquam autem comprehenſus eſſet Ioannes venit IESVS in Galilæã, * prædicans euangelium regni dei, & dicens: impletum eſt tempus

inſtatq;

Instat regnum dei, resipiscite & credite euangelio. Cum ambularet autem iuxta mare Galilaeae, vidit Simonem & Andream fratrem eius, iacientes retia in mare, erant enim piscatores, & dixit eis IESVS: Sequimini me, & faciam vt efficiamini piscatores hominum. Ac protinus relictis retibus suis sequuti sunt eum.

Et progressus illinc pusillum, vidit Iacobum filium Zebedaei, & Ioannem fratrem eius, qui & ipsi in naui reconcinnabant retia, statimque vocauit illos. Et illi relicto patre suo Zebedaeo in naui cum mercenariis, sequuti sunt eum.

Et ingrediuntur Capernaum, & statim sabbatis ingressus in synagogam docebat. Et stupebant super doctrina eius. Erat enim docens eos tanquam authoritate praeditus, & non sicut scribae.

Et erat in synagoga eorum homo obnoxius spiritui immundo, & exclamauit, dicens: Sine, quid rei nobis tecum est IESV Nazarene? Venisti ad perdendum nos? Noui te qui sis, nimirum ille sanctus dei. Et increpauit illum IESVS dicens: Obmutesce, & exi ab homine. Et cum discerpsisset eum spiritus immundus exclamassetque voce magna, exiit ab eo. Et obstupuerunt omnes, ita vt cōquirerent inter se, dicentes: Quid est hoc? Quae doctrina noua haec? quia cum authoritate etiam, spiritibus immundis imperat, & obediunt ei. Emanauit autem fama eius statim in totam vndique regionem Galilaeae finitimam.

Et protinus e synagoga egressi, venerunt in domum Simonis & Andreae, cum Iacobo & Ioanne. Socrus autem Simonis decumbebat febricitans, & continuo dicunt ei de illa. Et accedens erexit eam, apprehensa manu eius: & reliquit eam febris illico, ac ministrabat eis.

Vespere vero, cum occidisset sol, afferebant ad eum omnes male habentes, & qui a daemoniis agitabantur. Et ciuitas tota congregata erat ad ostium, & sanauit multos, qui aegrotabant variis morbis,

is come, and the kyngdome of God is at hande, repent and beleue the Gospell. C

As he walked by the sea of Galile, he sawe Simon and Andrew hys brother, castyng nettes into the sea, for they were fyshers. And Jesus sayde vnto them: folowe me, and I wyll make you fyshers of men. And straygtht waye, they forsoke theyr nettes, and folowed hym. Math. 4. Luc. 5.

And when he had gone a lytell further thence, he sawe James the sonne of Zebede, & Iohn hys brother, euen as they were in the shyppe mendinge theyr nettes. And anone he called them. And they left theyr father Zebede in ẏ shyppe wyth hys hyred seruauntes, & went theyr waye after hym. Math. 4. Math. 4. Ioan. 1.

And they entred into Capernaum, & strayght waye on the Sabboth dayes, he entred in to the synagoge and taught. And they marueiled at hys learnyng. For he taught them as one that had power wyth hym and not as the Scribes. Math. 7.

And there was in theyr synagoge a man vexed wyth an vncleane spirite, that cryed, sayinge: let be, what haue we to do wyth the thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte, euen that holy of God. And Jesus rebuked hym, sayinge: holde thy peace and come out of hym. And the vncleane spirite tare hym, and cryed wyth a loude voyce, and came out of hym. And they were all amased, in so much ẏ they demaunded one of another amonge themselues, sayinge: what thynge is this? what newe doctrine is this? For he cōmaundeth the foule spirites wyth power and they obeye hym. And immediatly hys fame spredde abroade thorowout all ẏ region borderynge on Galile. Luc. 4. Luc. 4. Math. 8. Luc. 4.

And forthe wyth, assone as they were come out of the synagoge, they entred into the house of Symon and Andrew, wyth James & John. And Symons mother in lawe lay sicke of a feuer: & anone they tolde hym of her. And he came and toke her by the hande and lyfte her vp, & the feuer forsoke her by and by: and she ministred vnto them. And at euen when ẏ sunne was downe, they brought to hym all that were dyseased, & them that were possessed wyth deuyls. And all the citie was gathered to gether at ẏ dore, & he healed many that were sicke of diuers dyseases. Luc. 4. D

And

Math.3. And he caſt out many deuyls, & ſuffred not the deuyls to ſpeake, becauſe they knewe hym.

Luc.4.

And in the mornyng very erlye Jeſus aroſe and went out into a ſolitary place, and there prayed. And Symon and they that were wyth hym folowed after hym. And when they had founde hym, they ſayde vnto hym, all men ſeke for the. And he ſayd vnto them: let vs go into ẏ next townes, that I may preache there alſo: for truly I came out for that purpoſe.

Math. 8. Lucæ.5.

And he preached in theyr ſynagoges, throughoute al Galile, & caſt the deuyls out. And there came a leper to hym, beſechynge hym, & kneled doune vnto hym, and ſayde to hym: yf thou wylt, thou cāſt make me clene. And Jeſus had compaſſion on hym and put forth hys hand,

Ibidem.

touched hym, and ſayde to hym: I wyll be ẏ clene. And allone as he had ſpoken, immediatly the leproſy departed from hym, and he was clenſed. And he charged hym, and ſent hym awaye forth wyth and

Leui.14. Lucæ.5.

ſayde vnto hym: Se thou ſaye nothinge to any man: but get the hence, and ſhewe thy ſelfe to the Preſte, and offer for thy clenſynge, thoſe thynges whych Moſes commaunded, for a teſtimonial vnto thē. But he (allone as he was departed) beganne to tell many thynges, and to publyſhe the dede: in ſo moche that Jeſus coulde no more opēly entre into ẏ cite, but was without in deſert places. And they came to hym from euery quarters.

¶ The .ii. Chapter.

¶ Of hym that had the palſye.
Of Leuy the ſonne of Alphey.
Jeſus eate wyth publicans.
Howe the diſciples dyd eate the eares
of corne vpon the Saboth daye.
New and olde agre not.
A The Saboth was made for man.

Math. 9. Lucæ.5. Ioan.5.

AFter a fewe dayes, he entred into Capernaum agayn, & it was noyſed that he was in a houſſe. And anone many gathered togyder ī ſomoch that now there was no roume to receiue thē: no, not ſo moche as about the dore. And he preached the worde vnto them.

Luc.5.

And there came vnto hym that broughte one ſicke of the palſie, borne of fower men. And becauſe they coulde not come nye vnto hym for preaſe, they vncouered the

*Et dæmonia multa eijciebat, & non ſinebat loqui dæmonia, quia ipſum noſſent. *Et mane multa adhuc nocte cum ſurrexiſſet, egreſſus eſt, & abijt IESVS in deſertum locum, ibiq; orabat: & proſequutus eſt eum Simon, & qui cum illo erant: & cum inueniſſent eum, dicunt ei: Omnes te quærunt. Et ait illis: Eamus in proximos vicos, vt & ibi prædicem, in hoc enim egreſſus ſum. & prædicabat in ſynagogis eorum, in tota Galilæa, & dæmonia eijciebat. *Et venit ad eum leproſus, deprecās eū, eitq; ad genua accidens, ac dicens illi. Si vis potes me mūdare. Ieſus autem miſertus, protenſa manu tetigit illum, & dicit ei: Volo, mūdus eſto. Et cum dixiſſet, ſtatim diſceſſit ab eo lepra, & mūdatus eſt: & comminatus ei, ſtatim emiſit illum, dicitq; ei. *Vide ne cui quicquam dicas, ſed abi, teipſum oſtēde ſacerdoti, & offer pro emūdatione tui, quæ præcepit Moſes in teſtimonium illis. *At ille egreſſus cœpit prædicare multa, & diuulgare ſermonem, ita vt iam non poſſet IESVS manifeſte introire in ciuitatem, ſed foris in deſertis locis erat, & veniebāt ad eum vndiq;.

CAPVT. II.

Bis duo contractum portant, ſequiturq; telones.
Et leuat obſcœnam ſpica reuulſa famem.

B *ET iterum intrauit in Capernaum poſt dies aliquot, & auditum eſt quod in domo eſſet, & protinus congregati ſunt multi, adeo, vt iam non caperent eos nec illa loca quæ erant circa ianuam, & loquebatur eis ſermonem. Et veniunt ad eum ferentes paralyticū, qui à quatuor portabatur. *& cum non poſſent appropinquare illi præ turba, nudauerūt tectū ædiū, in quib⁹ erat,

perfoſſoq; tecto, ſurſum demiſerunt grabbatum, in quo paralyticus decumbebat. * Cum autem vidiſſet IESVS fidem illorum, ait paralytico: Fili, remittuntur tibi peccata tua. Erant autem illic quidam de ſcribis ſedentes, & cogitantes in cordibus ſuis: Quid hic ſic loquitur blaſphemias? * Quis poteſt remittere peccata, niſi ſolus deus? Et protinus vbi cognouiſſet IESVS ſpiritu ſuo, quod ſic cogitarent intra ſeſe, dicit illis: Quid iſta cogitatis in cordibus veſtris? Verum eſt facilius dicere paralytico, remittuntur tibi peccata: an dicere. * Surge & tolle grabbatum tuum, & ambula? Vt autem ſciatis quod filius hominis habet poteſtatem in terra remittendi peccata, ait paralytico: Tibi dico, ſurge, ac tolle grabbatum tuum, & abi in domum tuam. Et ſtatim ſurrexit, ſublatoq; grabbato, egreſſus eſt in conſpectu omnium, adeo vt ſtupeſcerent omnes, & glorificarent deum, dicentes. Nunquam ſic vidimus. Et egreſſus eſt rurſum ad mare, omniſq; turba veniebat ad eum, ac docebat eos. * Et cū præteriret IESVS: vidit Leui, Alphæi filium, ſedentem ad telonium, & ait illi. Sequere me. Iſq; ſurgens, ſequutus eſt eum. * Et factum eſt cum accumberet in domo illius, multi etiam publicani, & peccatores ſimul diſcumbebāt cū IESV & diſcipulis eius: erāt enim multi qui ſequuti fuerant eum. Et ſcribæ ac phariſæi cum vidiſſent eum capientem cibum cum publicanis & peccatoribus, dicebant diſcipulis eius: Quid eſt quod cum publicanis & peccatoribus edit ac bibit? Hoc audito IESVS ait illis. * Non opus habent, qui valent, medico, ſed qui male habent.

Non veni ad vocandum iuſtos, ſed peccatores ad pœnitentiam. Et diſcipuli Ioannis ac phariſæorum ieiunabant, veniuntq; & dicunt illi. * Quare diſcipuli Ioannis & Phariſæorum ieiunant, tui autem diſcipuli non ieiunant? Et ait illis IESVS. Num poſſunt filii thalami nuptialis in quo cum illis ſponſus eſt, ieiunare? Quamdiu habent ſecum ſponſum,

the rofe of the houſſe where he was. And when they had broken it open, they let downe the bed wherein the ſicke of the palſye laye. When Jeſ⁹ ſawe theyr fayth, he ſayde to the ſicke of the palſie, ſonne thy ſynnes are forgeuen the.

Math. 9.

B

Luc. 5.

And ther were certayne of the Scribes ſittinge there, & reaſonyng in theyr hertes: how doeth thys felowe ſo blaſpheme? Who can forgeue ſynnes, but God only? And immediatly whā Jeſus perceaued i hys ſpirete, ȳ they ſo reaſoned in themſelues, he ſayd vnto thē: why thynke ye ſuche thynges in youre hertes? Whether is it eaſier to ſaye to the ſicke of the palſie, thy ſynnes are forgeuē the, or to ſaye, aryſe, take vp thy bed, and walke? That ye maye knowe that the ſonne of man hath power in earth to forgeue ſinnes, he ſpake vnto the ſicke of the palſie: I ſaye vnto the, aryſe and take vp thy bed, & get the hence into thyne owne houſſe. And by and by he aroſe, toke vp the bed, & wente forth before thē all: in ſo much that they were all amaſed, and glorifyed God, ſayinge: We neuer ſawe it on thys faſhyon.

Ioan. 5.

C

Math. 9.

Luc. 5.

Math. 4.

Lu. 5. 16.

And he wente agayne vnto the ſea, and all the people reſorted vnto hym, and he taught thē. And as Jeſus paſſed by, he ſawe Leuy the ſonne of Alphey ſit at the receypt of cuſtome, & ſayd vnto hym: folowe me. And he aroſe and folowed hym. And it came to paſſe as Jeſ⁹ ſate at meate in hys houſſe, many publicans and ſynners ſate at meate alſo wyth Jeſus and hys diſciples. For there were many ȳ folowed hym. And whē the Scribes & Phariſes ſawe hym eate with publicās & ſynners, they ſayde vnto hys diſciples, how is it, that he eateth & drynketh wyth publicās & ſynners? When Jeſus hearde that, he ſayde vnto thē. The whole haue no nede of the phiſicion, but the ſycke. I came not to call the ryghtwyſe, but the ſynners to repentaunce.

Math. 9.

Luce. 5.

Ibidem.

1. Tim. 1.

Math. 9.

Luc. 5.

And ȳ diſciples of John & the Phariſes vſed faſte: & therfore came & ſayd vnto hym. Why do the diſciples of John & of the Phariſes faſte, and thy diſciples faſt not. And Jeſus ſayde vnto thē: can the chyldrē of a weddyng faſte, whyles the brydgrome is wyth them? As longe as they haue the brydgrome wyth them,

they cã not faſte. But the dayes wyl come whã the brydgrome ſhalbe taken frõ thẽ, & then ſhal they faſte in thoſe dayes.

D And no mã ſoweth a pece of new cloth unto an olde garment, for thẽ taketh he away the newe pece frõ the olde, & ſo is the rent worſſe. In lykewyſe, no man poureth newe wyne into olde veſſels: for yf he do, ẏ newe wyne breaketh ẏ veſſels, and the wyne runneth out, & the veſſels are marred. But newe wyne muſt be powred into new veſſels.

Math. 12.
Luc. 9.

And it chaunſed that he went thorow the corne feldes on the Sabboth daye, & his diſciples as they wẽt in theyr waye, begãne to plucke the eares of corne. And ẏ pharyſes ſayd unto hym: beholde, why do they on the Sabboth dayes ẏ whiche is not lawfull? And he ſayd to thẽ: haue ye neuer rede what Dauid dyd, when he had nede, and was an hongred both he & they that were wyth hym? Howe he wẽte into the houſe of God in the dayes of Abiathar the hye preſt, and dyd eate the halowed loues, whiche is not lawfull to eate, but for the preſtes onely, and gaue alſo to them which were wyth hym? and he ſayde to thẽ: The Saboth was made for man, and not man for the Saboth. Wherfore ẏ ſonne of mã is Lorde euen of the Saboth daye.

1. Reg. 21.

Math. 12.
Luc. 6.

¶ The. iii. Chap.

¶ Of hym that had the wythered hande.
The callynge of the Apoſtles.
How the Apoſtles ſuppoſed Chriſt to be out of hys wyt.
The blaſphemy of the Scribes.
The blaſphemy of the holy goſt.
Chriſtes brethren ſought hym. †

A AND he entred agayne into ẏ ſynagoge: & there was a man ẏ whiche had a wythered hande. And they watched hym to ſe, whether he wolde heale hym on the Saboth daye, ẏ they myght accuſe hym. And he ſayde unto the man which had the wythered hãde: aryſe and ſtand in the myddes. And he ſayde to thẽ: Whether is it lawful to do a good dede on the Saboth dayes, or an euyl? to ſaue lyfe or kyll? But they held theyr peace. And he loked rounde aboute on thẽ angerly mournynge on ẏ blyndnes of theyr hartes, & ſayde to the mã: ſtretche forthe thy hãde. And he ſtretched it out, & hys hande was reſtored euẽ as whole as the other.

Math. 12.
Luc. 6.

non poſſunt ieiunare. Venient autem dies cũ auferetur ab eis ſponſus, & tunc ieiunabũt in illis diebus. Et nemo aſſumentum panni rudis aſſuit veſtimẽto veteri: alioquin aufert ſupplementum eius nouum à veteri, & peior ſciſſura fit. Et nemo mittit vinum muſtum in vtres veteres: alioqui diſrumpit vinum muſtum vtres, & vinum effunditur, & vtres pereunt: ſed vinum muſtũ in vtres nouos mitti debet. ❧ Et accidit, vt tranſiret ſabbatis per ſegetes, & cœperũt diſcipuli eius inter viam vellere ſpicas, & phariſæi dicebant ei. Ecce cur faciunt ſabbatis quod non licet? Et ipſe ait illis. ❧ Nunquam legiſtis quid fecerit Dauid, cũ opus haberet, & eſuriret ipſe, & qui cũ eo erant quomodo ingreſſus ſit in domum Dei ſub Abiathar principe ſacerdotum, & panes propoſitionis comederit, quos non licet edere niſi ſacerdotibus: & dederit etiam iis qui ſecum erant? Et dicebat illis. Sabbatum propter hominem factum eſt: non homo propter ſabbatum. ❧ Itaq; dominus eſt filius hominis etiam ſabbati.

CAPVT. III.

Curataq; manu propellit pneumata, ſcribæ
Sed dicunt factum principis eſſe Zebul.

B ET introiuit iterum in ſinagogam, & erat ibi homo, areſactam habens manum. & obſeruabant eum, an ſabbatis ſanaturus eſſet eum, vt accuſarẽt illum. Et ait homini habenti manum areſactam: Surge in mediũ. & dicit illis. ❧ Vtrum licet ſabbatis benefacere, an malefacere? animam ſeruare, an occidere? At illi tacebant. Et cum circumſpexiſſet eos cum iracundia, condolaſcens ſuper cæcitate cordis eorum, dicit homini: Extende manum tuam. Et extendit, & reſtituta eſt manus illius ſana, vt altera.

❧ Egredi

¶Egreſſi vero Phariſæi, ſtatim vnà cum Herodianis conſilium faciebant aduerſus eum, vt illum perderēt. Ieſus autē cū diſcipulis ſuis ſeceſſit ad mare, & ingens multitudo à Galilæa ſequuta eſt eum, & à Iudæa, & ab Hieroſolymis, & ab Idumæa, & trans Iordanem, & qui circa Tyrum habitabant ac Sidonem, hominum multitudo magna, qui cum audiſſent, quæ faciebat, venerunt ad eum. ¶Et iuſſit Ieſus diſcipulis ſuis, vt nauicula ſibi deſeruiret propter turbam, ne ipſum premerent. Multos enim ſanauerat ita vt irruerent in eum, quo illum tangerent, quotquot affligebantur. Et ſpiritus immundi cum illum vidiſſent procidebant ei: & clamabant, dicentes. Tu es filius Dei, & vehementer interminabatur eis ne ſe manifeſtum facerent.

¶Et aſcendit in montem, ac vocat ad ſe quos voluit ipſe, & venerunt ad eum. Et fecit duodecim vt eſſent ſecum, & vt emitteret eos ad prædicandum vt qui haberent poteſtatē ſanandi morbos eiiciendique dæmonia. Et impoſuit Simoni nomen Petrus, & Iacobum filium Zebedæi, & Ioannem fratrem Iacobi, & impoſuit eis nomina Boanerges quod eſt, filij tonitrui, & Andræam, & Philippum, & Bartholomæum, & Matthæū, & Thomam, & Iacobum Alphei filiū, & Thaddæum, & Simonem Cananæum, & Iudam Iſcariotē, qui & prodidit illum. Et veniunt in domum: & conuenit iterum turba, ſic vt non liceret illis vel panes edere: & cum audiſſent qui ad illum attinebant: exierūt vt manus inijcerent in eum. Dicebant enim: In furorem verſus eſt. ¶Et ſcribæ qui ab Hieroſolymis deſcenderant, dicebant: Beelzebub habet, & per principem dæmoniorum eiicit dæmonia. ¶Et ad ſe vocatis eis, in parabolis dicebat illis. Quomodo poteſt Satanas Satanam eiicere? Et ſi regnum aduerſus ſeſe diuiſum fuerit, non poteſt ſtare regnū illud. & ſi domꝰ cōtra ſemetipſam diuiſa fuerit, nō poteſt ſtare domꝰ illa: & ſi ſatanas inſurrexit aduerſus ſemetipſū, ac diuiſus eſt, nō poteſt ſtare, ſed finē habet.

other. ¶And the Phariſes departed, and ſtraight way gathered a cōſel wt them that belonged to Herode agaynſt hym, yͭ they myght deſtroy hym. And Jeſꝰ auoyded wt hys diſciples to yͤ ſea. And a greate multitude folowed hym from Galile & from Jury, & frō Jeruſalē & frō Idumea, and from beyonde Jordan, & they yͭ dwelled about Tyre & Sidō a great multitude, which when they had hearde what thynges he dyd, came vnto hym.

B
Mat.12.
Ioan.10.

And he cōmaunded hys diſciples, that a ſhyp ſhulde wayte on hym, becauſe of the people, leſt they ſhould thronge hym. For he had healed many, in ſo moche yͭ they preſſed vpon hym for to touche hym, as many as had plages. And whē yͤ vncleane ſpyrytes ſawe hym, they fell downe before hym, and cryed, ſayenge: thou art yͤ ſonne of God. And he ſtraytly charged them that they ſhulde not vtter hym.

Marc.4.
Luc.4.
Ioan.6.

And he wēt vp into a mountayne, and called vnto hym whō he wold, & they came vnto hym. And he ordeyned the .xii. that they ſhuld be wyth hym, and that he myght ſende thē to preache, & that they myght haue power to heale ſycneſſes, & to caſte out deuyls. And he gaue Symon to name Peter. And he called James the ſonne of Zebede & John, James brother & gaue thē Bonarges to name which is to ſaye, the ſonnes of thounder. And Andrew, & Philip, & Bartelmew, and Mathew & Thomas, & James the ſonne of Alphey, & Taddeus, & Simō of Cane, & Judas Iſcarioth, which ſame alſo betrayed hym. And they came vnto houſe, & the people aſſembled together agayn, ſo greatly yͭ they had not leaſure ſo much as to eate bread. And when they yͭ longed vnto hym, hearde of it: they wēt out to holde hym. For they thought he had bene beſyde hym ſelfe. And the ſcrybes which came frō Jeruſalē, ſayde: he hathe Belzebub & by the power of yͤ chefe deuyl, caſteth out deuyls: And he called thē vnto hym & ſayde vnto them in ſimilitudes.

C
Luc.6.
Marc.16.
Luc.9.
Mat.10.
Luc.6.
Act.1.
Mat.12.
Luc.11.
Ibidem.

How can Satan dryue out Satan? For yf a realme be deuided agaynſt it ſelf that realme cā not endure. Or yf a houſe be deuyded agaynſt it ſelfe, yͤ houſe can not cōtinue: So yf Satā make inſurrectiō agaynſt hym ſelf & be deuyded, he cā not cōtinue, but is at an ende.

D

Mat.12. Luc.11. No man can entre into a ſtrong mans houſe and take awaye hys godes, excepte he fyrſte bynde the ſtrong man, and then ſpoyle hys houſe. Verelye I ſaye vnto you: all ſynnes ſhalbe forgeuē vnto mēs chyldren and blaſphemy wherwyth they blaſpheme. But he that blaſphemeth the holy gooſt, ſhall neuer haue forgeuenes: but is in daūger of eternal dānacion, becauſe they ſayde: he had an vncleane ſpirite. Math.12. Luc.8. Then came hys mother and hys brethren: & ſtode without, & ſent vnto hym & called hym: And the people ſate about hym, & ſayd vnto hym: beholde thy mother & thy brethrē ſeke for the wythoute. And he anſwered thē ſaying: who is my mother and my brethren? And he loked rounde about on hys diſciples, whyche ſate in cōpaſſe aboute hym, & ſayde: beholde my mother and my brethren. For whoſoeuer doth the wyll of God, he is my brother, my ſyſter, and mother.

¶ The.iiii. Chapter.

¶ The parable of the ſower.
The ſower is expounded.
The worde of God maye not be hyd
Jeſus ſlepe in the ſhyppe.
A Howe Jeſus rebuked the wynde & ſea. ✠

Luc.5. Mar.15. AND he begā agayne to teache by the ſea ſyde. And there gathered togeder vnto hym moch people, ſo greatly that he entred into a ſhyp, and ſate in the ſea, and all the people was by the ſea ſyde on the ſhore. Luc.8. And he taught them many ſimilitudes: and ſayde vnto thē in hys doctryne. Herken to. Beholde there went out a ſower to ſowe. And it fortuned as he ſowed, that ſome fell by the wayeſyde, and the fowles of the ayre came & deuoured it vp. Some fel on ſtony ground, where it had not moch earth: and by and by ſprang vp, becauſe it had not depth and earth, but aſſone as the ſonne was vp it caught heate, & becauſe it had not rootynge it wythered awaye. And ſome fell amonge the thornes, and the thornes grewe vp and choked it ſo that it gaue no frute. And ſome fell vpō good ground, and dyd yelde frute that ſprong and grewe, and brought forthe: ſome thyrtye folde, ſome ſyxtie folde, and ſome an hundred folde. And he ſayde vnto them: He that hathe eares to heare, let hym heare. ⁋

Non poteſt quiſquam vaſa fortis, ingreſſus in domum illius diripere, niſi prius fortem alligarit, & tunc domum eius diripiet. Amen dico vobis: Omnia remittentur filiis hominum peccata & conuicia, quibuſcunq; conuiciati fuerint. At qui conuicium dixerit in ſpiritum ſanctum, non habet remiſſionem in æternum, ſed obnoxius eſt æterno iudicio. Dicebant enim: Spiritum immundum habet. Et veniunt mater eius & fratres, & foris ſtantes miſerunt ad eum qui euocarent eum, & ſedebat turba circa eum, dicuntq; ei: Ecce mater tua & fratres tui foris quærunt te. Et reſpondit eis dicens: Quæ eſt mater mea, & fratres mei? Et cum circumſpexiſſet in circuitu circum ſe diſcipulos ſedentes, ait: Ecce mater mea & fratres mei. Qui enim fecerit voluntatē Dei, hic frater meus, & ſoror mea, & mater eſt.

CAPVT. IIII.

Donatum eſt vobis regni myſteria noſſe.
Quorum qui foris eſt nulla recta videt.

ET iterū cœpit docere iuxta mare, & congregata eſt ad eum turba multa, ita vt nauim ingreſſus ſederet in mari, & tota turba iuxta mare in terra erat, & docebat eos per parabolas multa, & dicebat illis in doctrina ſua. Audite: Ecce exibat ſeminator ad ſeminandum, & accidit inter ſeminandum, aliud quidē cecidit ſecus viam, veneruntq; volucres cœli & comederunt illud. Aliud verò cecidit ſuper petroſa, vbi non habuit terram multam. & ſtatim exortum eſt, quod non haberet altitudinem terræ, ſole autem exorto, æſtu affectum eſt, & eo quod non haberet radicē, exaruit. Et aliud cecidit in ſpinas, & ſuccreuerunt ſpinæ, ac ſuffocauerunt illud, & fructum non dedit. Et aliud cecidit in terram bonam, & dabat fructum emergentē atq; creſcentem. & afferebat vnum triginta, & vnum ſexaginta, & vnū centum, ac dicebat illis: Qui habet aures ad audiendum, audiat.

Cum autem cœpiſſet eſſe ſolus, interrogauerunt eū hi, qui circum illum erāt cum duodecim, de parabola: & dicebat eis: Vobis datū eſt noſſe myſterium regni dei: illis autem qui foris ſunt, per parabolas omnia ſiunt, vt videntes videant, & non cernant, & audientes audiant, & non intelligant, ne quando conuertantur, & remittantur eis peccata. Et ait illis. Neſcitis parabolam hanc: & quomodo omnes parabolas cognoſcetis? Seminator ille ſermonem ſeminat. Iſti vero ſunt, quorum alij iuxta viam dicuntur, vbi ſeminatur ſermo, & cum audierint, confeſtim venit ſatanas, & aufert ſermonem, qui ſeminatus eſt in cordibus eorum. Et alij ſunt ſimiliter qui in petroſa ſemen excipiunt, qui cum audierint ſermonem ſtatim cum gaudio accipiunt illud, & non habent radicem in ſe, ſed temporarij ſunt, deinde coorta afflictiōe aut perſequutione propter ſermonem, confeſtim offenduntur. Et alij ſunt qui in ſpinas ſemen excipiunt. Hi ſunt qui ſermonem audiunt, & ſolicitudines ſeculi huius, ac deceptio diuitiarum, cæterarumq; rerum cupiditates introeuntes, ſuffocant ſermonem, ac redditur infructifer. Et alij ſunt qui in terram bonam ſemen exceperunt, qui audiunt ſermonem & ſuſcipiunt, & fructificant, & ita vt aliud granum adferat triginta, aliud ſexaginta, aliud centum.

Et dicebat illis: Num lucerna incenditur vt ſubter modium ponatur., aut ſubter lectum? Nonne vt ſuper candelabrum ponatur? Non eſt enim quicquam occultum, quod non manifeſtetur: neque fuit ſecretum, ſed vt in propatulum veniat. Si quis habet aures ad audiendum audiat. Et dicebat illis: Videte quid audiatis. Qua menſurā metimini, alij metientur vobis, & adijcietur vobis qui auditis. Qui enim habet dabitur illi, & qui non habet etiam quod habet, auferetur ab eo.

Et dicebat: Sic eſt regnum dei quēadmodū ſi homo iaciat ſemētē ī terrā ac dormiat, atq; ille exurgat

And when he was alone, they that were aboute hym wyth the .xii. axed hym of the similitude, and he ſayd vnto them: To you it is geuen to knowe the myſtery of the kyngdome of God.

Math. 13.
Luc. 8.
Ioan. 12.
Act. 28.
Eſa. 6.
Mat. 13.
Luc. 8.

But vnto them that are withoute: ſhal all thynges be done in ſimilitudes, that when they ſe, they ſhall ſe, and not diſcerne: and when they heare they ſhall heare and not vnderſtande, leſt at any tyme they ſhulde conuerte, & theyr ſynnes ſhulde be forgeuē thē, & he ſayde vnto thē: Perceaue ye not this ſimilitude? howe then ſhulde ye vnderſtande all other ſimilitudes? The ſower ſoweth the worde, & they that are by ŷ wayes ſyde where the word is ſowē, are they to whom aſſone as they haue hearde it, Satā cometh immediatly & taketh awaye ŷ worde that was ſowē in theyr hartes. And lykewyſe they ŷ are on the ſtony grounde, are they whiche whē they haue heard ŷ worde, atonce receaue it wyth gladnes, yet haue no rotes in thē ſelues, & ſo endure but a tyme, and anone as trouble & perſecucyon aryſeth for the wordes ſake, they fal immediatly. And they that are ſowen amōg the thornes, are ſoche as heare the worde & the care of thys worlde & the diſceytfulnes of ryches & the luſtes of other thynges, entre in & choake the word, & it is made vnfrutefull. And thoſe that were ſowen in good grounde, are they that heare the word & receaue it, and brynge forthe frute, ſome thyrty folde, ſome ſyxty folde, ſome an hondred folde.

And he ſayde vnto them: is the candle lyghted to be put vnder a buſſhell, or vnder the table, and not rather to be put on a candelſticke? For there is nothynge ſo preuy, that ſhall not be opened: nether ſo ſecrete but that it ſhal come abrode. Yf any man haue eares to heare, let hym heare. And he ſayde vnto them, take hede what ye heare.

B
Math. 5.
Luc. 8. 11.
Math. 10.
Luc. 8.

Wyth what meaſure ye mete, wyth the ſame ſhal it be meaſured vnto you agayn And vnto you that heare, ſhall more be geuen.

For vnto hym that hath, ſhal it be geuen: and from hym that hath not, ſhalbe taken awaye, euen that he hath.

And he ſayde: ſo is the kyngdome of God, euen as yf a man ſhuld ſowe ſede in the grounde: and ſhuld ſlepe and ryſe

Mat. 13. 29
Luc. 8. 19.

nyght and daye, & the ſede ſhulde ſpryng and growe vp, he not ware. For the earth bryngeth forth frute of her ſelfe, fyrſt the blade, then the eares, after that full corne in the eares. And aſſone as the frute is brought forth, anone he throuſteth in the ſyckell, becauſe the herueſt is come.

Marc.13.
Luc.13.

C And he ſayd: Wherevnto ſhal we lyke the kyngdome of God? or with what cõparison ſhal we compare it? It is lyke a grayne of muſtarde ſede, whiche when it is ſowen in the earthe, is the leeſt of all ſedes that be in the earth: but after that it is ſowen, it groweth vp & is greateſt of all yerbes, & beareth great braũches, ſo that ẏ fowles of the ayre maye dwell vnder the ſhadowe of it.

Mar.13.

And wyth many ſoche ſimilitudes he preached the word vnto them, after as they myght heare it. And without ſimilitude ſpake he nothynge vnto them. But when they were apart: he expounded all thynges to hys diſciples. And the ſame daye when euen was come, he ſayde vnto them: Let vs paſſe ouer vnto the other ſyde. And they lefte the people and toke hym euen as he was in the ſhyppe. And there were alſo wt hym other ſhyppes.

Luc.8.

D And there aroſe a great ſtorme of wynde, and daſhed the waues into the ſhyppe, ſo that it was full. And he was in ẏ ſterne a ſlepe on a pelowe. And they awoke hym & ſayde to hym: Maſter careſt thou not that we peryſhe? And he roſe vp, & rebuked the wynde, & ſayd vnto the ſea: peace & be ſtyll. And ẏ wynd alayed: & there folowed a great calme. And he ſayde vnto thẽ: Why are ye ſo fearfull? how is it ẏ ye haue no fayth? And they feared exceadingly, & ſayd one to another: What felowe is thys. For both wynde & ſea obey hym.

Math.8.
Lucæ.8.

¶The.v.Chapitre.

¶Of the legion of deuyls.
The rulers doughter that was ſycke.
The woman that had the bloudy yſſue.

Luc.8.

A AND they came ouer to the other ſyde of the ſea into the countre of the Gaderenites. And whẽ he was come oute of the ſhyp: there met hym out of ẏ graues a mã poſſeſſed of an vncleane ſpryte, which had hys abydyng amõg the graues. And no man coulde bynde hym, no not

nocte ac die: ſegeſq; germinet, ac ſurgat in altum, dum neſcit ille. Vltro enim terra fructificat, primum herbã, deinde ſpicã, deinde plenum frumentum in ſpica: cum autem productus fuerit fructus, ſtatim mittit falcem, quoniã adeſt meſſis. Et dicebat: Cui aſsimilabimus regnum Dei: aut qua collatione conferemus illud? Eſt ſicut granum ſinapis, quod cum ſeminatum fuerit in terra, minus eſt omnibus ſeminibus quæ ſunt in terra, & cum ſeminatum fuerit, exurgit, & fit maius omnibus oleribus, & facit ramos magnos, ita vt poſsint ſub vmbra eius aues cæli nidificare. *Et talibus multis parabolis loquebatur eis ſermonem, prout poterant audire, ſine parabola vero non loquebatur eis: ſeorſim autem diſcipulis ſuis exponebat omnia. *Et ait illis in die illo cum facta eſſet veſpera: Trãſeamus in vlteriorem ripam. Et dimiſſa turba aſſumunt eum, ita vt erat in naui ſed & aliæ nauiculæ erant cum illo. Et oritur procella venti magna, & fluctus irruebant in nauim, ita vt illa iam impleretur. Et erat ipſe in puppi ſuper ceruical dormiens, & excitant eum, dicuntq; illi: Præceptor, non eſt tibi curæ quod perimus? Et excitatus increpauit ventum, dixitq; mari: Tace, obmuteſce. Et conquieuit ventus, factaq; eſt trãquillitas magna. Et ait illis. Quid timidi eſtis adeo? *Qui fit vt nõ habeatis fiduciam? Et timuerũt timore magno, dicebantq; inter ſeſe. *Quiſnam hic eſt, quia & ventus & mare obediunt ei?

CAPVT. V.

Et fluxum ſiſtit contactu veſtis, & audit
Tabitha cumi nata Iairi tua.

E *T venerunt traiecto mari in regionem Gadarenorum, egreſſoq; ei de naui, ſtatim occurrit è monumentis homo ſpiritui obnoxius immũdo, qui domiciliũ habebat ĩ monumẽtis. Et

neque catenis quisquam poterat eum ligare, propterea quod cum sæpe compedibus & catenis vinctus fuisset, disterpta essent ab illo catenæ, & compedes essent comminutæ, neque quisquam valuisset eum domare. Et semper die ac nocte in montibus & in monumentis erat clamans, & cõcidens seipsum lapidibus. Cum vidisset autem IESVM eminus, cucurrit & adorauit eum, & clamans voce magna, dixit: Quid mihi tecum est IESV fili Dei altissimi? adiuro te per deum, ne me torqueas. Dicebat enim illi: Exi spiritus immunde ab homine. Et interrogabat eum, Quod tibi nomen est? Et respondit dicens ei, Legio mihi nomen est, quia multi sumꝰ. * Et deprecabatur eum multum, ne se emitteret extra regionem. Erat autem ibi iuxta montes grex porcorum magnus pascens: & deprecabantur eum omnes dæmones, dicentes: Mitte nos in porcos, vt in eos introeamus. Et permisit eis statim IESVS. Et egressi spiritus immundi, ingressi sunt in porcos. Et ferebatur grex per præceps in mare. Erant autem ferme bis mille, & suffocati sunt in mari. * Porrò qui pascebant porcos fugerunt, & renunciauerunt in ciuitatẽ & in agros. Et egressi sunt ad videndum quid esset quod acciderat, & veniunt ad IESVM, & vident illum qui à dæmonio vexabatur, sedentem ac vestitum & sanæ mentis qui habuerat legionem, & timuerunt. Et narrauerũt illis, qui viderant, qualiter accidisset ei, qui dæmonium habuerat: & de porcis. Et rogare cœperunt eum, vt discederet de finibus ipsorum. Et cum ingressus esset nauim, rogabat illum, qui fuerat à dæmonio correptus, vt esset cum illo. * IESVS autem non permisit eum, sed ait illi: Abi in domum tuam ad tuos, & annuncia illis quanta tibi dominus fecerit, & misertus sit tui. Et abiit, & cœpit prædicare ĩ Decapoli, quãta sibi fecisset IESVS, & omnes mirabantur. * Et cum transisset IESVS naui rursus in vlteriorem ripam, conuenit turba multa ad eũ, & erat circa mare.

Et

no not wt cheynes, because ẏ whã he had ofte bene bounde wyth fetters ⁊ cheynes, he plucked ẏ cheynes a sunder, ⁊ brake the fetters in peces. Nether coulde eny mã tame him. And alwayes both nyght and daye he cryed in the mountaynes ⁊ in the graues, ⁊ bet hym selfe wt stones. Whã he had spyed Jesꝰ a farre of, he came ⁊ worshipped hym ⁊ cryed wyth a lowde voyce ⁊ sayde: what haue I to do wt the Jesus ẏ sonne of ẏ moost hyest God? I requyre the in the name of god ẏ thou torment me not. B For he had sayd vnto him: come oute of the mã ẏ foule spirite. And he axed him: What is thy name? And he answered sayinge: my name is Legion. for we are many. And he prayed hym instantly, that he wolde not sende thẽ awaye out of the countre.

Ibidem.

And there was there nye vnto ẏ mountayns a greate herde of swyne fedynge, and all the deuyls besought him sayinge: Sende vs into the herde of swyne, ẏ we maye entre into thẽ. And anone Jesus gaue thẽ leaue. And the vncleane spirites wente oute ⁊ entred into the swyne. And the herde starteled, and ranne hedlynge into the see. They were about two M. swyne, and they were drowned in ẏ see.

Ibidem.

And the swyne herdes fleed, and tolde it in the cytie, and in the countre. And they came out for to se what had happened, and came to Jesus. and sawe hym that was vexed wyth ẏ fende, and had the legion, sit, both clothed and in hys ryght mynde, and were afrayed. And they that sawe it tolde them howe it had happened to hym ẏ was possessed wt ẏ deuyl, ⁊ also of ẏ swyne. And they beganne to praye hym that he wolde departe from theyr coastes. And whẽ he was come into the shyp, he ẏ had ẏ deuyl: prayed hym ẏ he myght be wyth hym: Howe be it Jesus wolde not suffre hym, but sayd vnto him go home i to thyne awne house ⁊ to thy frendes, ⁊ shewe thẽ what greate thynges ẏ Lord hath done vnto the ⁊ howe he had cõpassion on ẏ. And he departed, ⁊ begãne to publyshe in the ten cytyes, what greate thynges Jesꝰ had done vnto hym and al men dyd marueyle.

Luc.8.

C

Math.9.

And whẽ Jesꝰ was come ouer agayne by shippe vnto ẏ other syde, moche people gathered to him, ⁊ he was nie vnto ẏ see.

And beholde, there came one of the rulers
of the Synagoge, whoſe name was
Jairus: and when he ſawe hym, he fell
downe at hys fete and beſoughte hym
greatly ſayinge: my doughter lyeth at
poit of deathe. I wold ꝧ woldeſt come ⁊
laye thy hãd on her, ꝧ ſhe myghte be ſafe
⁊ liue. And he wẽt wt him, ⁊ moche people
folowed him, and thronged him. And
there was a certayne woman, which was
diſeaſed of an yſſue of bloud .xii. yeares:
⁊ had ſuffred many thīges of many phiſicyons
and had ſpent all that ſhe had,
and felt none amendement at all, but
wexed worſe and worſe. When ſhe had
heard of Jeſus: ſhe came into the preace
behinde hym ⁊ touched his garmẽt. For
ſhe thought yͭ I maye but touche hys
clothes I ſhall be whole.

And ſtraight waye her fountayne of
bloud was dryed vp, and ſhe felt in her
body, that ſhe was healed of the plage.

And Jeſus immediatly felt in him ſelf
that vertue that went out of him, and
turned hym rounde aboute in ꝧ preace
and ſaide: who touched my clothes? And
hys diſciples ſayde vnto hym: ſeyſt
thou the people thruſt the, and yet aſkeſt,
D who did touche me? And he loked round
aboute, for to ſe her that had done that
thyng. The woman feared and trembled
(for ſhe knewe what was done within
her) and ſhe came and fell downe before
Luc. 7. hym and tolde hym the truth of euerye
thyng. And he ſayde to her: Doughter
thy fayth hath made the whole, go in
peace, ⁊ be whole of thy plage. While he
yet ſpake, ther came frõ ꝧ ruler of ꝧ ſinagoges
houſe, certaine which ſaid thy
doughter is dead, why dyſeaſeſt thou ꝧ
mayſter any further? Aſſone as Jeſus
hearde ꝧ worde ſpokẽ, he ſaid vnto ꝧ ruler
of ꝧ Sinagoge: be not afrayed, onely
beleue. And he ſuffred no mã to folow
Mar. 9. hym more thẽ Peter ⁊ James ⁊ John ꝧ
Luc. 8. brother of James. And he came vnto ꝧ
houſe of ꝧ ruler of ꝧ Synagoge, ⁊ ſawe
Ibidem. the wondrynge ⁊ thẽ ꝧ wepte and wayled
greatly, ⁊ wẽt in ⁊ ſayde vnto thẽ: why
make ye thys a do ⁊ wepe? The mayden
E is not dead: but ſlepeth. And they laughe
hym to ſcorne. Then he put thẽ all out,
and toke the father ⁊ the mother of the
maydẽ, and them that were wt hym and
entred

Et ecce venit quidam principum ſynagogæ, nomine Iairus, & cum vidiſſet eum, procidit ad pedes eius, & deprecabatur eum multum, dicens: Filiola mea in extremis eſt, oro vt venias, & imponas illi manus, vt ſalua ſit, & viuet. Et abiit cum illo, & ſequebatur eum turba multa, & comprimebant eum. Et mulier quædam quæ fuerat obnoxia profluuio ſanguinis annos duodecim, fueràtque multa perpeſſa à compluribus medicis, & inſumpſerat omnia ſua, neque quicquam adiumenti ſenſerat, ſed magis in deterius venerat, cum audiſſet de IESV, venit in turba à tergo, & tetigit veſtimentum eius, dicebat enim, Si vel veſtimenta eius tetigero, ſalua ero. Et confeſtim ſiccatus eſt fons ſanguinis eius, & ſenſit corpore, quòd ſanata eſſet à flagello. Et ſtatim IESVS in ſemetipſo cognoſcens virtutem ex ſeſe prodiſſe, conuerſus in turba aiebat. Quis tetigit veſtimenta mea? Et dicebant ei diſcipuli ipſius: Vides turbam vndique prementem te, & dicis, Quis me tetigit? Et circumſpiciebat, vt videret eam quæ hoc fecerat. Mulier vero timens & tremens, ſciens quod factum eſſet in ſe, venit & accidit ei, dixitque omnem veritatem. Ille autem dixit ei: Filia, fides tua te ſeruauit, vade cum pace & eſto ſana à flagello tuo. Adhuc eo loquente veniunt à principe ſynagogæ, qui dicerent: Filia tua mortua eſt, quid vltra vexas magiſtrum? IESVS autem protinus audito ſermone qui dicebatur, ait principi ſynagogæ. Ne metuas tantummodo crede. Et non permiſit vt quiſquam ſe ſequeretur, præter Petrum & Iacobum & Ioannem fratrem Iacobi. * Et venit in domum principis ſynagogæ, videtque tumultum ac flentes & eiulantes multum, & ingreſſus, ait illis: Quid tumultuamini & ploratis? Puella non eſt mortua ſed dormit. Et irridebant eũ. Ipſe vero eiectis omnib⁹, aſſumit patrem & matrem puellæ, & eos qui cum ipſo erant, &

ingreditur eò, vbi puella erat iacens. Et apprehenſa manu puellæ, ait illi, Tabitha, cumi, quod eſt, ſi quis interpretetur, Puella, tibi dico, ſurge. Et confeſtim ſurrexit puella, & ambulabat. Erat enim annorum duodecim. Et obſtupuerunt ſtupore magno. Et præcepit illis vehemēter, ne quiſquam id ſciret: & iuſſit vt daretur illi quod ederet.

CAPVT VI.

Filius eſſe fabri fertur, prodromuſq; necatur
Hydrobatem Chriſtum phaſma putare ſui.

ET egreſſus eſt illinc venitq; in patriam ſuā, & ſequuntur eum diſcipuli ſui. Cumq; adeſſet ſabbatum: cœpit in ſynagoga docere: multiq; audientes obſtupuerunt, dicentes: Vnde huic hec? & quæ eſt ſapientia, quæ data eſt illi? & virtutes tales per manus eius efficiuntur? ✝ Nonne hic eſt faber ille, filius Mariæ, frater Iacobi, & Ioſe, & Iudæ, & Simonis? Nonne & ſorores eius hic nobiſcum ſunt? Et offendebantur per eum. ✝ Dicebat autem illis IESVS, Non eſt propheta contemptus, niſi in patria ſua, & inter cognatos, & in familia ſua. Et non poterat ibi virtutem vllam ædere, niſi quòd paucos infirmos, impoſitis manibus, ſanauit, ac mirabatur propter incredulitatem eorum: ✝ Et obambulabat per vicos vndique circumiacentes docens. Et accerſit duodecim, cœpitque eos mittere binos, ac dabat illis poteſtatem aduerſus ſpiritus immundos. ✝ Et præcepit illis, ne quid tollerent in viā, niſi virgā tantū: nō peram, non panem, non in zona æs, ſed calciarent ſandaliis, & ne induerentur binis tunicis. ✝ Et dicebat eis, Vbicunque introieritis in domum

entred in where the mayden laye, and toke the mayden by the hande, and ſayde vnto her: Tabitha, cumi: whiche is by interpretacion: Mayden I ſaye vnto the, aryſe. And ſtrayght the mayden aroſe, & walked on her fete. For ſhe was of ẏ age of xii. yeares. And they were aſtonned at it oute of meaſure. And he charged them ſtraytely, that noman ſhuld knowe of it, and commaunded to geue her meate.

¶ The .vi. Chapter.

¶ A prophet hath none honoure in hys awne countre.
Howe Chryſt ſent forth his Apoſtles & gaue them power to heale diſeaſes.
Of Herode and John Baptiſt.
Of the fyue loues and two fiſſhes.
Jeſus walked on the ſea.

A Math. 13. Luc. 4.

AND he departed thence, & cā īto his owne countre, & hys diſciples folowed him. And when the ſaboth daie was come he begāne to teache i ẏ ſynagoge. And many that hearde hym were aſtonyed, and ſayde: From whence hath he theſe thynges? and what wyſdom is this that is geuen vnto hym: and ſuche vertues that are wroughte by his handes? Math. 13. Luc. 4. Is not this that carpenter Maryes ſonne the brother of James and Joſes and of Juda and Symon? and are not hys ſyſters here wyth vs? And they were offended by hym. And Jeſus ſayde vnto them: A Prophet is not deſpyſed but in hys awne countre, Ioan. 4. Math. Luc. and amonge hys awne kinne, and amonge thē that are of the ſame houſholde. Ibidem. Ioan. 4. And he coulde there ſhewe no miracles, but layde hys handes vpon a fewe ſycke folke and healed them. And he merueyled at their vnbeleife. ✝

And he wēt aboute by ẏ townes ẏ laye on euerye ſyde, teachynge. Math. 9. Luc. 13. And he called the twelue, and beganne to ſende them two, & two. B & gaue thē power ouer vncleane ſpretes. And cōmaūded them, that they ſhuld take nothinge vnto their iorney ſaue a rodde only: Math. 10. Luc. 9. 10. nether ſcryppe, nether bread, nether money in their purſes, but ſhuld be ſhod w ſandales. And ẏ they ſhulde not put on two cootes. Matt. 10. Luc. 10. And he ſaid vnto them: Wherſoeuer ye entre

into an houſſe, there abyde tyll ye departe
Mat.10. thence. And whoſoeuer ſhall not
Luc.9. receaue you nor heare you, when ye departe
thence, ſhake of the duſte that is
Matt.11. vnder youre fete, for a wytneſſe vnto
Luc.10. them. I ſaye verely vnto you, it ſhalbe
eaſyer for Zodō and Gomor at the daye
Matt.10. of iudgement, then for that cyte.
Luc.9. And they went out and preached, that
they ſhulde repēt, & they caſt out manye
deuyls And they annoynted manye ÿ were
Marc.14. ſycke wyth oyle and healed them.
Luce.9. And kynge Herode herde of hym
C (for his name was ſpred abroade) and
ſayde: John Baptiſt is ryſen agayne
Luc.9. from death, and therfore myracles are
wrought by him. Other ſaid, it is Helyas:
& ſome ſayd, it is a Prophet, or as
one of ÿ Prophetes. But when Herode
hearde of him, he ſayde: it is John whō
Matt.14. I behed ded, he is ryſē frō death agayne.
Luc.3. ✠ For Herode hym ſelf had ſent forth
& had takē John, & bonde him, & caſt hym
into preſon for Herodias ſake whyche
was hys brother Philyppes wyfe, for he
hath maried her, John ſaid vnto Herode:
It is not lawfull for ÿ to haue thy
brothers wife. Herodias layd wayte for
him and wold haue kylled him, but ſhe
could not. For Herode feared John,
knowīg ÿ he was a iuſt mā & an holy: &
gaue him reuerēce, & whē he heard him,
he dyd many thīges, & heard him gladly.
D But whē a cōuenient day was come,
Marc.14. Herode on hys byrth day made a ſupper
to the Lordes, Captayns, and chefe
eſtates of Galile. And the doughter of
the ſayd Herodias came in, and daunſed,
and pleaſed Herode and them that
ſate at bourde alſo. Then ÿ kynge ſayd
vnto the mayde: aſke of me what that ÿ
wylt, & I wyll geue it the. And he ſware
vnto her, what ſoeuer thou ſhalt aſke of
me, I wyll geue it the euen vnto the
one halfe of my kyngdom. And ſhe went
forth and ſayd to her mother: what ſhall
I aſke? And ſhe ſayde: John Baptiſtes
head. And ſhe came in ſtreyghtway wyth
haſt vnto the kynge, & aſked, ſayenge: I
will that ÿ geue me by & by i a charger ÿ
head of John Baptiſt. And ÿ king was
ſorye: howbeit for hys othes ſake, & for
theyr ſakes whych ſate at ſupper alſo,
he wolde not put her beſide her purpoſe.

And

in domum, illic manete donec exeatis illinc. * Et quicunque nō receperint vos, neque audierint vos, exeuntes illinc, excutite puluerem qui eſt ſub pedibus veſtris, in teſtimonium illis. * Amen dico vobis, tolerabilius erit Sodomis aut Gomorrhis in die iudicij, quam ciuitati illi. * Et egreſſi prædicabant vt reſipiſcerent: & dæmonia multa eijciebant, & vngebant oleo multos ægros & ſanabant. * Et audiuit rex Herodes (innotuerat enim nomen eius) dicebatq;, Ioannes ille qui baptizabat, reſurrexit à mortuis, & propterea virtutes agunt in illo. * Alij dicebant, Helias eſt, alij vero dicebant, propheta eſt, vel tanquam vnus ex prophetis. Cū audiſſet autē Herodes, ait: Cui ego præcidi caput, Ioannes iſte eſt, ipſe ſurrexit à mortuis. * Nam ipſe Herodes, miſſis ſatellitibus manus iniecerat in Ioannem, & vinxerat eum in carcere propter Herodiadem vxorē Philippi fratris ſui, quia duxerat eam vxorē. Dicebat enim Ioannes Herodi, Non licet tibi habere vxorem fratris tui. Herodias autem inſidiabatur illi, volebátque occidere eum, nec poterat. Herodes enim metuebat Ioannem, ſciens eum virum iuſtum ac ſanctum, & obſeruabat eum, auditoq; eo multa faciebat, & libēter eum audiebat. * Et cum dies oportunus accidiſſet, cum Herodes in natalitijs ſuis cœnam faceret primatibus ac tribunis & primoribus Galilææ: cúmque introiſſet filia ipſius Herodiadis, ac ſaltaſſet placuiſſétque Herodi ac ſimul accumbentibus, rex ait puellæ: Pete à me quod vis, & dabo tibi. Et iurauit illi. Quicquid à me petieris, dabo tibi, vſque ad dimidium regni mei. At illa egreſſa dixit matri ſuæ, quid petam? Illa vero dixit: Caput Ioannis Baptiſtæ. Et ingreſſa ſtatim cum feſtinatione ad regem, petiuit, dicens, Volo vt protinus des mihi in lance caput Ioannis Baptiſtæ. Et dolore affectus rex: propter iuſiurandum, eoſq; qui ſimul accumbebant, noluit eam reijcere.

Et confeſtim rex miſſo ſpiculatore, iuſsit afferri caput eiꝰ. At ille abijt, ac decollauit eũ in carcere, & attulit caput eiꝰ in lãce, & dedit illud puellæ, & puella dedit illud matri ſuæ. Quo audito diſcipuli eius venerunt, & ſuſtulerunt cadauer eius, poſueruntq; illud in monumento. ☙ Et congregantur apoſtoli ad Ieſum, ac renunciauerunt ei omnia, & quæ egiſſent, quæq; docuiſſent. ☙ Et ait illis, Venite vos ſoli ſeorſim in deſertũ locum, & requieſcite puſillum. Erãt enim qui venirent & abirent multi, ac ne cibum quidẽ capere vacabat. Et abijt in deſertum locum nauigio ſeorſim. Et viderunt eos abeuntes turbæ, & agnouerunt eũ multi, & itinere pedeſtri ex omnibus ciuitatibus concurrerunt illuc, & præuenerunt eos, conueneruntq; ad illum. ☙ Et egreſſus vidit turbam multam Ieſus, & affectu miſericordiæ tactus eſt erga eos, qui erant velut oues non habentes paſtorẽ. Et cœpit illos docere multa. ☙ Et cum iam multum diei præteriiſſet, acceſſerunt ad illum diſcipuli eius, dicentes, Deſertus eſt locus, & iam multũ temporis effluxit, dimitte illos, vt abeant in circumiacentes villas, ac vicos, emantq; ſibi panes: nam quod edant, nõ habent. At ille reſpondens, ait illis, Date illis vos quod edãt. Et dixerunt ei: Euntes emamus ducentis denarijs panes, & demus illis quod edant? At ille dicit eis: Quot panes habetis? Ite & videte. Et cum cognouiſſent, dicunt: Quinque, & duos piſces. Et præcepit illis, vt accũbere facerẽt oẽs, diſtributis conuiuijs in viridi gramine. Et diſcubuerunt diuiſi in viridaria centeni & quinquageni. Et cum accepiſſet quinque panes, ac duos piſces, ſublatis in cœlum oculis, benedixit, ac fregit panes, deditque diſcipulis ſuis, vt apponerent illis, & duos piſces diuiſit oĩbꝰ. Et comederũt oẽs, & ſaturati ſunt, & ſuſtulerũt duodecim cophinos plenos, & de piſcibus. Erãt aũt qui comederũt circiter quinque millia virorũ. ☙ Et ſtatim coegit diſcipulos ſuos cõſcendere nauim, vt præcederent trãſmiſſo mari Bethſaidam, dum ipſe

dimitteret

And immediatly ẏ kyng ſent the hangman, & cõmaunded hys head to be brought in. And he went and behedded hym in the preſon, and brought hys head in a charger, and gaue it to the mayden, and the mayden gaue it to her mother. And whẽ hys diſciples hearde of it, they came and toke vp hys body, & put it in a toumbe.

Luc. 9.

E

Mat. 14.
Luce. 9.
Ioan. 6.

And ẏ apoſtles gathered them ſelues to gether to Jeſus, & tolde hym all thynges, bothe what they had done, and what they had taught. And he ſaide vnto thẽ: Come a parte into ẏ wyldernes & reſt a whyle. For there were many cõmers & goers ẏ they had no leaſure ſo muche as to eate. And he wẽt by ſhyp oute of ẏ waye into a deſerte place. But ẏ people ſpyed them when they departed: & many knewe hym, & rãne a fote thyther out of al cities, and cãe thyther before thẽ, & cãe to gether vnto hym. And Jeſꝰ wẽt out & ſawe moch people, and had cõpaſſyon on them becauſe they were lyke ſhepe which had no ſhepherd And he begãne to teache them many thynges.

Matt. 9.

Matt. 14.
Luce. 9.
Ioan. 6.
F

And whẽ ẏ daie was nowe farre ſpent, hys diſciples came vnto hym, ſayinge: this is a deſerte place, and now ẏ daye is farre paſſed, let them departe, that they may go into the coũtrey rounde about & into ẏ townes, and bye thẽ bread, for they haue nothynge to eate. He anſwered and ſaid vnto them: geue ye thẽ to eat. And they ſayde vnto hym: ſhall we go & bye ij. C. peny worth of bread, & geue thẽ to eate? He ſayd vnto thẽ: howe many loues haue ye? Go & loke. And when they had ſerched, they ſayde. v. & two fiſhes. And he cõmaunded thẽ to make thẽ all ſit doune by cõpanyes vpon ẏ grene graſſe. And they ſate doune here a rowe & there a rowe, by hondredes & by fyftyes. And he toke the. v. loues & the two fyſhes, & loked vp to heauẽ and bleſſed, & brake the loues, & gaue them to hys diſciples to put before them: and the two fyſhes he deuided amõg them all. And they all dyd eate, & were ſatiſfied. And they toke vp twelue baſkettes full of the gobbettes and of ẏ fyſhes. And they that eate were about fyue thouſand men.

Matt. 14.

And ſtrayght way he cauſed hys diſciples to go into the ſhyppe, & to go ouer the water before vnto Bethſaida, while

he ſent

Mat.14. he ſent awaye the people. And aſſone as he had ſent them awaye he departed into a mountayne to praye.

Luc.9.M.6
Ioan.6.

G ☩ And when euen was come, ÿ ſhippe was in the myddes of the ſea, and he alone on the lande, and ſawe them troubled in rowyng, for the wynde was contrary vnto them. And aboute the fourth quarter of the nyght, he came vnto them walkynge vpon the ſea: and wolde haue paſſed by them. When they ſawe hym walkynge vpon the ſea, they ſuppoſed it had ben a ſpyrete and cryed out: for they all ſawe hym, and were afrayde. Mat.14. And anone he talked with them, and ſayde vnto thē: Be of good chere, it is I, be not afrayde. And he went vp vnto thē into the ſhyppe. and the wynd ceaſed, & they were ſore amaſed in them ſelues beyond meaſure, and marueyled. For they remembred not, of the loues becauſe their hertes were blinded.

And they came ouer & wēt vnto ÿ lāde of Genezareth, and drue vp into the heauen. And aſſone as they were come oute of the ſhyppe, ſtreyght they knewe hym, and ran forth through out all the regyon round about, and began to cary about in beddes al that were ſicke, to ÿ place where they heard tel ÿ he was. Ibidem. And whyther ſoeuer he entred into townes, cities, or vyllages, they layde their ſycke in ÿ ſtretes, & prayed hym ÿ they myght touche and it were but the edge of hys veſture. And as many as touched hym were ſafe. ☩

¶ The. vii. Chapter.

¶ How the diſciples dyd eate with vnwaſſhen handes.
Of breakyng the commaundementes of god to obſerue the tradycions of men.
That which goeth into the mouthe defyleth not, but that which cometh oute.
The Syrophenissa.
Of hym ÿ was both deffe and domme.

A Mat.15. AND the Phariſes came to gether vnto hym & dyuers of the Scribes which came frō Ieruſalē. And whē they ſawe certayne of hys diſciples eate bread with cōmon handes (that is to ſaye wt vnweſſhē hādes) they complayned. For the phariſes and all the Iewes, except they waſhe theyr handes ofte, eate not, obſeruynge ÿ tradicions of ÿ elders. And when they come from the market

(except

dimitteret turbam. ☩ Et cum dimiſiſſet eos, abiit in montem ad orandum. ☩ Et cum veſpera aduenisset, erat nauis in medio maris, & ipſe ſolus in terra, viditq; eos laborantes in remigando. Erat enim ventus contrarius eis. Ac circa quartam vigiliā noctis venit ad eos, ambulans ſuper mare, & volebat præterire eos. At illi vt viderunt eum ambulantem ſuper mare, putauerunt ſpectrum eſſe, & exclamauerunt. Omnes enim videbant eum, & conturbati ſunt. Et ſtatim loquutus eſt cum eis, *dixitq;* eis. Confidite, ego ſum, ne terreamini. ☩ Et aſcēdit ad illos in nauim, & conquieuit ventus & vehementer ſupra modum intra ſeſe ſtupebant & admirabantur. Non enim intellexerant de panibus: erat enim cor eorum obcæcatum. Et cum traieciſſent, venerunt in terram Genezareth, & applicuerunt in portū. Cúmque egreſsi eſſent de naui, continuo agnouerunt eum: ac percurrentes totam vndique regionē illam, cœperunt in grabbatis eos qui male habebant circumferre, cum audiſſent eum illic eſſe: & quocunque introiſſet in vicos, aut in ciuitates, aut in villas in plateis ponebant *infirmos*: ☩ & deprecabantur eum, vt vel fimbriam veſtimenti eius tangerent: & quotquot tangebant eum, ſalui fiebant.

CAPVT VII.

Grandi proſternit decreta humana tonitru.
Dicit & ephphetha, quod reſerare ſonat.

ET conuenerunt ad eum phariſæi, & quidam de ſcribis qui venerant Hieroſolymis, & cum vidiſſent quoſdam ex diſcipulis eius communibus manibus, id eſt illotis, edere panes, incuſabant. Nam phariſæi & omnes Iudæi, niſi crebro lauerint manus, non capiunt cibū, tenentes inſtituta maiorum: & à foro venientes niſi loti fuerint, non comedunt. Et alia multa ſunt quæ ſuſceperunt ſeruanda: nempe lotiones poculorum, & vrceorum, & æramentorum, & lectorum. ◦ Deinde interrogant eum phariſæi & ſcribæ: Quare diſcipuli tui non ambulant iuxta ritum traditum à maioribus, ſed illotis manibus edunt panem? At ille reſpondens, dixit eis: Bene vaticinatus eſt Eſaias de vobis hypocritis, ſicut ſcriptum eſt, ◦ Populus hic labiis me honorat, cor autem eorum longe eſt a me. In vanum autem me colunt, docentes doctrinas, præcepta hominũ. Nam omiſſo præcepto dei, tenetis conſtitutiones hominum, ablutiones vrceorum & poculorum, aliáque ſimilia his facitis multa. Et dicebat illis: Bene reiicitis præceptum Dei, vt conſtitutionem veſtram ſeruetis. Moſes enim dixit, ◦ Honora patrem tuum & matrem tuam: ◦ & qui maledixerit patri vel matri, morte moriatur. Vos autem dicitis: Si dixerit homo patri vel matri, corban, quod eſt, donum quodcunque ex me, in tuum cedet commodum. Et præterea non ſinitis eum quicquã facere patri ſuo, aut matri ſuæ: & irritum facitis verbum dei per conſtitutionem veſtram, quam tradidiſtis. Et ſimilia huiuſmodi multa facitis. Et cum aduocaſſet ad ſe totam turbam, dicebat illis: Audite me omnes & intelligite. Nihil eſt extra hominem introiens in eum, quod poſſit eum inquinare: ſed quæ de homine procedunt, illa ſunt quæ inquinant hominem. Si quis habet aures ad audiendum, audiat. ◦ Et cum introiſſet in domum ſemotus à turba, interrogabant eum diſcipuli eius de ſimilitudine. Et ait illis: Adeo & vos intelligentia caretis? Nondum intelligitis, quòd omne foris introiẽs in hominẽ nõ poteſt eum inquinare: quia nõ intrat in eius cor, ſed in ventrem, & in ſeceſſum exit, repurgãs omnes eſcas? Dicebat autem: Quod ab homine exit, illud inquinat hominem. Ab interioribus enim

de

(except they waſhe, they eate not. And many other thynges there be, whiche they haue taken vpon them to obſerue, as the waſſhyng of cuppes and cruſes, and of braſen veſſels and of tables. Then axed hym the Phariſes and Scrybes: why walke not thy diſciples accordynge to the tradicions of the elders, but eate bread with vnwaſſhen handes? He anſwered and ſaid vnto them: well propheſyed Eſayes of you ypocrites, as it is wrytten. This people honoureth me with theyr lyppes: but theyr herte is farre from me. In vayne they worſhyp me, teachynge doctrynes whiche are nothynge but the commaundementes of men. For ye laye the cõmaundemẽt of God apart, and obſerue the tradicions of men, as the waſſhynge of cruſes and of cuppes: & many other ſuche like thinges ye do.

Ibidem

Eſa.29.

B

And he ſaid vnto them: wel, ye caſte a ſyde the commaundement of god, to mayntayne youre owne tradycions. For Moſes ſayde: Honoure thy father and thy mother & whoſoeuer curſeth father or mother, let hym dye for it. But ye ſay: a man ſhall ſaye to father or mother Corban: which is: that thou deſyreſt of me to helpe the wyth is geuen God. And ſo ye ſuffre hym no more to do ought for hys father or hys mother, makynge the word of God of none effecte, through youre owne tradicions which ye haue ordeyned. And many ſuche thynges do ye. And he called al the people vnto him and ſayde vnto them. Herken vnto me, euery one of you, and vnderſtãde. There is nothynge with oute a man that can defyle hym when it entreth in to hym, but thoſe thynges whiche procede oute of hym, are thoſe which defyle þ mã. Yf any mã haue eares to heare, let hĩ heare.

Exo.20.
Deut.5.
◦ Leui.20.

Matt.15.

C

And when he came to a houſe awaye from the people, hys diſciples axed hym of the ſimilitude. And he ſaid vnto them: are ye ſo without vnderſtandynge? Do ye not yet perceyue, þ whatſoeuer thynge frõ without, entreth into a man, it cã not defyle hym becauſe it entreth not into hys hart, but in the belly and goeth out fro þ draught þ pourgeth oute al meates? And he ſaide: þ defyleth a mã which cometh out of a mã. For frõ within euen oute of the herte of men procede euill thoughtes, aduoutri, fornicacion, murther, thefte, couetouſnes, wickednes, deceate, vncleanes, and a wicked eye, blaſphemy, pryde, foliſhnes: all theſe euyl thynges come from withyn, and defyle a man.

And frō thēce he roſe ⁊ wēt into yͤ borders of Tyre ⁊ Sidō: ⁊ entred into an houſe ⁊ wolde that no man ſhulde haue
Ibidem. knowē. But he coulde not be hyd. For a certayne woman whoſe doughter had a fowle ſpirite, hearde of hym ⁊ came and fel at hys fete. The womā was a Greke oute of Syrophenicia, and ſhe beſought hym yͭ he wolde caſt out yͤ deuyll oute of her doughter. And Jeſ⁹ ſayd vnto her: Let yͤ chyldrē fyrſt be fedde. For it is not mete to take yͤ chyldrens bread, ⁊ to caſte it vnto whelpes: She anſwered ⁊ ſayd vnto hym: euen ſo mayſter, neuertheles the whelpes alſo eate vnder yͤ table of yͤ chyldrēs crommes. And he ſaid vnto her: For this ſaying go thy waye, yͤ deuyll is gone out of thy doughter. And whē ſhe was come home to her houſſe, ſhe founde yͤ deuyll departed, ⁊ her doughter lyenge
D on the bed ✠ And he departed agayne
Ibidem. frō the coſtes of Tyre ⁊ Sydō, ⁊ came vnto the ſea of Galile thorow yͤ myddes of yͤ coſtes of the cyties. And they brought vnto hym one yͭ was deffe and ſtamered in his ſpeache, ⁊ prayde hym to put hys hāde vpō hym. And he toke hym aſyde frō yͤ people: ⁊ put his fyngers in his eares, and dyd ſpyt ⁊ touched hys tounge ⁊ loked vp to heauē ⁊ ſyghed, ⁊ ſayde vnto hym: Ephphata, yͭ is to ſay, be opened. And ſtrayght way hys eares were opened, ⁊ the ſtrynge of hys tounge was lowſed, ⁊ he ſpake playne. And he
Mat.9. cōmaunded thē yͭ they ſhulde tell no man. But the more he forbad thē, ſo moche yͤ
Gene.1. more a great deale they publyſhed it, ⁊
Eccl.39. were beyōde meaſure aſtonyed, ſayinge: He hath done all thynges well, ⁊ hath made both the deafe to heare, and the dombe to ſpeake. ✠

¶ The.viij.Chap.

Of the ſeuen lowes and a fewe fiſhes.
Chriſt enquyreth of his diſciples whome men ſayd that he was.

In

de corde hominū malæ cogitationes procedunt, adulteria, fornicationes, homicidia, furta, auaritiæ, fraudes, dolus, impudicitia, mal⁹ oculus, blaſphemia, ſuperbia, ſtultitia. Omnia hæc mala ab intus procedunt, & coinquinant hominē. Et inde ſurgens, abijt in confinia Tyri, ac Sidonis, & ingreſſus domum, neminem voluit ſcire, nec potuit latere. ¶ Mulier enim ſtatim vt audiuit de eo, cuius filiola habebat ſpiritum immundum, venit & accidit ad pedes eius. Erat enim mulier Græca Syrophœniſſa genere, & rogabat eum vt dæmonium eijceret de filia ſua. IESVS autem dixit illi, Sine prius ſaturari filios. Non eſt enim honeſtum ſumere panem filiorum, & proijcere catellis. At illa reſpondit, & dicit illi. Etiam domine, nam catelli quoque comedunt ſub menſa de micis filiorum. Et ait illi: Propter iſtum ſermonem vade, exijt dæmonium à filia tua. Et cum abiſſet domum ſuam, reperit dæmonium exiſſe, & filiam iacentem ſuper lectum. ¶ Et rurſum egreſſus de finibus Tyri ac Sidonis, venit ad mare Galileæ per medios fines Decapoleos, & adducunt ei ſurdum, impeditæq; linguæ, & deprecantur eum, vt imponat illi manum. Et cum apprehendiſſet eum de turba ſeorſum, miſit digitos ſuos i auriculas ei⁹, & ſputo emiſſo, tetigit linguam ei⁹: ac ſuſpiciēs in cœlū ingemuit, & ait illi. Ephphata, quod eſt adaperire. Et ſtatim apertæ ſunt ei⁹ aures, & ſolutum eſt vinculum linguæ eius, ac loquebatur recte. ¶ Ac præcepit illis, ne cui dicerent. Sed quo magis ille eis præcipiebat, hoc potius amplius prædicabant, & ſupra modum ſtupebāt, dicentes, Bene omnia fecit, & ſurdos fecit audire, & mutos loqui.

CAPVT. VIII.

In quatuor ſeptem paſcitur millia panes.
Quem ſeſe eſſe putent diſcipulosq; rogat.

In diebus illis, cum turba admodum multa eſſet, nec haberent quod manducarent, accerſitis ad ſe IESVS diſcipulis ſuis, ait illis, miſericordia tangor erga turbam, quia iam triduo manent apud me, nec habent quod edant: & ſi dimiſero eos ieiunos in domum ſuam, deficient in via. Quidam enim ex eis è longinquo venerunt. Et reſponderunt ei diſcipuli ſui. Vnde iſtos quis poterit hic ſatiare panibus in ſolitudine? Et interrogauit eos. Quot panes habetis? Illi vero dixerunt. Septem. Et praecepit turbae diſcumbere ſuper terram. Et acceptis ſeptem panibus, cum gratias egiſſet, fregit, deditq; diſcipulis ſuis, vt apponerent, & appoſuerunt turbae. Et habebāt piſciculos paucos, & cum benedixiſſet, iuſſit apponi & hos. Comederunt autem & ſaturati ſunt, ac ſuſtulerunt quae ſuperfuerant, fragmentorum ſeptē ſportas. Erant autem qui comederant ferme quater mille. Et dimiſit illos, & mox ingreſſus in nauim cum diſcipulis ſuis, venit in partes Dalmanutha. Et egreſſi ſunt phariſaei, coeperuntque diſputare cum illo, quaerentes ab eo ſignum è caelo, tentantes eum. Et cum ingemuiſſet ſpiritu ſuo, dicit. Cur generatio haec ſignum quaerit? Amen dico vobis, ſi dabitur generationi huic ſignum. Et relictis illis, ingreſſus rurſus nauim, abijt traiecto lacu. Et obliti fuerant ſumere panes, nec praeter vnum panem habebant ſecum in naui. Ac praecepit illis, dicens: Videte, cauete à fermento phariſaeorum, & à fermento Herodis. Et diſputabant inter ſeſe, dicentes. Panes non habemus. Et eo cognito, IESVS dicit illis. Quid diſputatis quod panes nō habeatis? Nondum animaduertitis nec intelligitis? Adhuc obcaecatum habetis cor veſtrum? Oculos habentes, non cernitis: & aures habentes, non auditis, & non meminiſtis, cum quinque panes fregiſſem in hominum quinque millia, quot cophinos fragmentis plenos ſuſtuliſtis? Dicunt ei, Duodecim. Cum autem ſeptem in quatuor millia, quot ſportas ex reliquijs

In thoſe dayes when there was a very great company, & had nothyng to eat, Jeſus called hys diſciples to hym, & ſayd vnto thē: I haue compaſſion on thys people, becauſe they haue now bene with me thre dayes, & haue nothyng to eate: And yf I ſhulde lett thē departe faſtyng to theyr owne houſes, they ſhulde faynte by the waye. For dyuers of thē came frō farre. And hys diſciples anſwered hym: where ſhalde a man haue breade here in the wyldernes to ſatiſfie theſe? And he axed thē: how many loues haue ye? They ſayde, ſeuē. And he commaunded the people to ſit downe on þ grounde. And he toke the .vii. loues, gaue thākes, brake & gaue to hys diſciples, to ſet before thē. And they dyd ſet them before the people. And they had a fewe ſmall fyſſhes. And he bleſſed thē & commaunded thē alſo to be ſet before thē. And they ate and were ſuffyſed. And they toke vp of the broken meate that was lefte .vii. baſkettes full. And they that ate, were in nōbre aboute fowre thouſand. And he ſent thē awaye.

And anone he entred into a ſhyp wyth hys diſciples, & came into the partes of Dalmanutha. And the Phariſees came forth, & begā to diſpute wt hym, ſekyng of hym a ſygne frō heauē & temptyng hym. And he ſyghed in hys ſpirete, & ſayde: why doth thys generaciō ſeke a ſygne? Verelye I ſaye vnto you, there ſhall no ſygne be geue vnto thys generaciō. And he lefte thē, & went into the ſhyp agayn, and departed ouer the water.

And they had forgotten to take bread wyth thē, nether had they in the ſhyp wt thē more then one loafe. And he charged thē ſayenge: ✠ Take hede, & beware of the leuē of the pharyſees, and of the leuē of Herode. And they reaſoned amonge them ſelues, ſayenge: we haue no bread. And when Jeſus knewe that, he ſayde vnto them: why take ye thought becauſe ye haue no bread? perceyue ye not, nether vnderſtonde? Haue ye youre hartes yet blynded? Haue ye eyes and ſe not? & haue ye eares and heare not? Do ye not remembre? When I brake .v. loues amōg .v.M. how many baſkettes ful of broken meate toke ye vp? They ſayde vnto hym, twelue. When I brake ſeuē amōg fowre .M. how many baſkettes of the

F leuynges

A
Math. 15.

Thob. 13.
Esa. 40.

Math. 16.
Ioan. 2. 6.
Mat. 12. 16
Luce. 11.

B
Math. 16.
Luc. 12.
Math. 19.
Luce. 9.

Psal. 113.

leuynges of broken meate toke ye vp?
They ſayde, ſeuē. And he ſayde vnto thē:
Matt. 14. Howe is it that ye vnderſtande not?
Luc. 9. ✠ And he came to Bethſayda, and they
Marc. 6. brought a blynde man vnto hym, & deſyred
Joan. 6. hym to touche hym. And he caught ỷ
C blynde by the hāde, and leade hym out of
the towne, & ſpat in hys eyes, & put hys
handes vpō hym, and axed hym whether
he ſaw ought. And he loked vp & ſayde:
I ſe the men: for I ſe them walke, as
they were trees. After that he put hys
handes agayne vpon hys eyes, and made
hym ſe. And he was reſtored to his ſyght
and ſawe euery man clerely. And he ſent
hym home to hys houſe, ſayenge: nether
Matt. 16. go into the towne nor tell it to any in
Luc. 9. the towne. ✠

And Jeſus went oute & hys diſciples
into the townes that longe to the cytie
called Ceſarea Philippi. And by ỷ waye
he axed hys diſciples: ſaying: whom do
men ſaye that I am? And they anſwered:
ſome ſaye that thou arte John Baptiſt:
ſome ſaye Helyas: and ſome one of the
Prophetes. And he ſayde vnto thē: But
Mat. 16. whome ſaye ye that I am? Peter anſwered
Ioan. 6. & ſayde vnto hym: Thou arte very
Matt. 16. & Chriſt. And he charged them: that they
17. & 20. ſhulde tell no man of it. And he began to
Luc. 9. teache them: howe that the ſonne of man
muſt ſuffre many thynges, and ſhulde be
reproued of the elders and of the hye
preſtes and ſcribes, and be kylled, & after
Matt. 16. thre dayes ryſe agayn. And he ſpake the
ſayenge openly. And Peter toke hym a
ſyde, and began to chyde hym. Then he
turned about, and loked on hys diſciples,
and rebuked Peter ſayenge: Go
after me Satan. For thou ſaureſt not
D the thynges of god, but the thynges of
men. And he called the people vnto hym,
Matth. 16. wyth hys diſciples alſo, and ſayde vnto
Luc. 9 14. them: Whoſoeuer wyll folowe me, let
Luc. 9 hym forſake hym ſelfe, and take vp hys
Joan. 12 croſſe and folowe me. For whoſoeuer
wyl ſaue his lyfe, ſhal lowſe it. But whoſoeuer
ſhall lowſe hys lyfe for my ſake
and the Goſpels, the ſame ſhall ſaue it.
What ſhall it profet a man yf he ſhould
wynne all the whole worlde and lowſe
hys owne ſoule? or els what ſhall a man
geue, to redeme hys ſoule agayne?
Luc. 9. Whoſoeuer therfore ſhalbe aſhamed
of

liquiis fragmentorum tuliſtis? Illi vero dixerunt. Septem. Et dixit illis. Qui fit vt non intelligatis? ✠ Et venit Bethſaidam, & adducunt illi cæcum, & obſecrant eum vt illū tangeret. Et apprehenſa manu cæci, eduxit illum extra vicum, & cum expuiſſet in oculos illius, impoſuiſſetq; illi manus, interrogauit eum, ſi quid videret. Et recepto viſu, dicebat: Video homines, quoniam velut arbores cerno ambulantes. Deinde rurſum impoſuit manus ſuper oculos illius, & fecit vt viſum reciperet. Et reſtitutus eſt, ac denuo videbat dilucide omnes. Et dimiſit illum in domum ſuam, dicens. Neq; in vicum ingrediaris, neq; dixeris cuiquam in vicō. ✠ Et egreſſus eſt IESVS & diſcipuli illi° in vicos Cæſareæ, quæ cognominatur Philippi, & in via interrogauit diſcipulos ſuos, dicens illis: Quem me dicunt homines eſſe? Illi vero reſponderunt. Ioannem Baptiſtam, & alii Heliā, alij rurſus vnum de numero prophetarum. Et ipſe dicit illis. At vos quem me dicitis eſſe? ✠ Reſpondens autem Petrus, dicit illi: Tu es ille CHRISTVS Et interminatus eſt eis, ne cui dicerent de ie. ✠ Et cœpit docere eos quod oporteret filiū hoīs multa pati, & reprobari à ſenioribus, ſummiſq; ſacerdotibus ac ſcribis, & occidi, & poſt tres dies reſurgere, & aperte ſermonem loquebatur ✠ Et apprehēdit illum Petrus, cœpitq; increpare eum. At ille conuerſus, & intuitus diſcipulos ſuos, increpauit Petrum dicens. Abi poſt me ſatana, quoniam non ſapis quæ Dei ſunt, ſed quæ ſunt hominum. Et cum ad ſe vocaſſet turbam vna cum diſcipulis ſuis, dixit illis.

✠ Quicunque vult ſequi me, abneget ſemetipſum, & tollat crucem ſuam, ac ſequatur me.

✠ Nam quiſquis voluerit animam ſuam ſeruare, perdet eam. Quiſquis autem perdiderit animam ſuam cauſa mea & euangelii, hic ſeruabit eam. Quid enim profuerit homini ſi lucratus fuerit mundum totum, & animæ ſuæ iacturam fecerit? Aut quid daturus eſt homo, quo rependat animam ſuā?

✠ Quemcunque enim puduerit

mei ac meorum ſermonum in generatione hac adultera & peccatrice, pudebit illius & filium hominis vbi venerit in gloria patris ſui cum angelis ſanctis.

CAPVT. IX.

Lapſantem ſanat, ſatanam videre fugantem,
Hortatur iuſti regna ſubire Dei.

Et dicebat illis: Amen dico vobis: Sunt quidam inter eos qui hic ſtant, qui non guſtabunt mortem, donec videant regnũ dei veniſſe cũ virtute. *Ac poſt dies ſex aſſumit Ieſ⁹ Petrũ & Iacobũ, & Ioannẽ, & ſubducit eos in mõtẽ excelſum ſeorſim ſolos, & trãsformat⁹ fuit corã illis, & veſtimenta illius facta ſunt ſplẽdida, & candida valde veluti nix, quã cãdida facere non poteſt fullo ſuper terrã. Et cõſpectus eſt illis Helias cũ Moſe, colloquebanturq; cũ Ieſu. Et reſpondẽs Petrus dicit Ieſu. Rabbi, bonũ eſt nos hic eſſe, & faciam⁹ tabernacula tria, tibi vnũ, & Moſi vnum, & Heliæ vnũ. Nõ enim nouerat quid loqueretur: erant enim expauefacti. Et facta eſt nubes, quæ obumbrauit illos. Et venit vox e nube, dicens. *Hic eſt fili⁹ me⁹ dilectus, ipſum audite. Et repente cũ circumſpexiſſent, nõ amplius viderũt quenquam, ſed ſolũ Ieſum eſſe ſecum. Porro cum deſcẽderẽt de monte, precepit illis, ne cui dicerẽt ea quę viderant, niſi cũ filius hoĩs à mortuis reſurrexiſſet. *Ac verbũ hoc tenuerũt apud ſeſe, inter ſe diſputãtes, quid eſſet hoc quod dixerat, ẽ mortuis reſurgere: & interrogabãt illũ, dicẽtes. *Quid eſt qđ ſcribę dicũt. Heliam oportere venire prius? Ille vero reſpõdẽs, dixit illis: Helias quidẽ vbi venerit prius, reſtituit oĩa: *& quẽadmodũ ſcriptũ eſt de filio hoĩs, vt multa patiatur, & cõtẽnatur. Verũ dico vobis Heliam veniſſe, & fecerunt illi quęcunque voluerunt, ſicut ſcriptum erat de illo. *Et cum veniſſet ad diſcipulos ſuos, vidit turbã multã circum illos, & ſcribas diſputantes

of me & of my wordes, amonge this adulterous & ſynfull generacion, of hym ſhall the ſonne of man be aſhamed when he cometh in the glorye of hys father wt the holy angels.

¶The .ix. Chap.

¶How Jeſus was tranſfygured.
The ſpyrte of the fallyng ſickneſſe is caſt out.
The diſciples diſputed betwene them ſelues who ſhulde be greateſt.
Wo be to them that geue offences.

A And he ſayd vnto them: Verely I ſaye vnto you: There be ſome of
thẽ that ſtande here which ſhal not
taſte of death tyll they haue ſene ŷ kyngdome
of god come with power. And after Mat.17.
.vi. dayes Jeſ⁹ toke peter, James, & John Luc.9.
& leade thẽ vp into an hye mountayn out
of ŷ waye alone & he was tranſfygured
before thẽ. And hys raymẽt dyd ſhyne, &
was made very whyte euẽ as ſnowe: ſo
whyte as no fuller cã make vpõ ŷ earth.
And there apered vnto thẽ Helias wt Moſes, & they talked wyth Jeſu. And peter
anſwered & ſayde to Jeſu: Maſter here
is good beynge for vs, let vs make thre
tabernacles, one for the, one for Moſes,
& one for Helyas. And yet he wyſt not
what he ſayde, for they were afrayde. And
there was a cloude ŷ ſhaddowed them.
And a voyce came out of the cloude ſayenge: Thys is my deare ſonne, heare hym
And ſodenly, they loked roũde about thẽ Math.3.17
and ſaw no man more then Jeſus onely Marc.1.
with thẽ. And as they came downe frõ Luc.3.9.
the hyll, he charged thẽ, ŷ they ſhulde tell B
no mã what they had ſene tyll the ſonne
of man were ryſen from death agayne.
And they kept that ſayenge with them, & Luc.9.
demaunded one of another, what that
ryſynge from death agayne ſhuld meane?
And they axed hym ſaying: Why thẽ ſaye
the Scribes ŷ Helyas muſt fyrſte come? Matt.17.
He anſwered & ſayd vnto them: Helyas
verely when he cõmeth fyrſt reſtoreth all
thynges. And alſo the ſonne of man as
it is wrytten, ſhall ſuffer many thynges, Mat.16.18.
and ſhall be ſet at nought. Moreouer I 20.
ſaie vnto you that Helias is come, & they Marc.8.
haue done vnto hym what ſoeuer pleaſed Luc.18.
them, as it is wrytten of hym. Mat.17.

And he came to his diſciples, & ſawe
moche people about them, & the Scribes

diſputynge wyth thẽ. And ſtraygh waye
all the people when they beheld hym,
were amaſed, & ranne to hym, & ſaluted
Matth. 17. hym. And he ſayde vnto the Scribes:
Luc. 9. What diſpute ye wyth them?
C ✠And one of the companye anſwered &
ſayd: Mayſter, I haue brought my ſonne
vnto the whych had a domme ſpyrte.
And when ſoeuer he taketh hym, he teareth
hym, & he fometh, & gnaſheth wyth
hys tethe, & pineth away. And I ſpake to
thy diſciples that they ſhoulde caſte hym
out, and they coulde not.
Ibidem. He anſwered hym and ſayd: O generacion
without fayth, howe longe ſhall I
be wyth you? Howlonge ſhall I ſuffre
you? Brynge hym vnto me. And they
brought hym vnto hym. And aſſone as yͤ
ſpyrte ſaw hym, he tare hym. And he fell
downe on the grounde walowyng & fomynge.
And he axed his father, howe lõge
is it a go ſens this hath happened hym.
And he ſayd, of a chylde: and ofte tymes
caſteth hym into the fyre, & alſo into the
water, to deſtroye hym. But yf thou
canſte do any thynge, haue mercy on vs,
and helpe vs. And Jeſus ſayd vnto him:
ye yf yͭ couldeſt beleue, all thynges are
poſſible to hym yͭ beleueth. And ſtraygh
waye yͤ father of yͤ chylde cryed wt teares
ſaynge: Lorde I beleue, helpe myne vnbelefe.
Whẽ Jeſ⁹ ſawe yͭ yͤ people came
runnyng together vnto hym, he rebuked
D the foule ſpyrte, ſayẽge vnto hym: Thou
domme and deffe ſpyrte, I charge the
come out of hym, & entre no more into
hym. And the ſpyrte cryed, and rent hym
ſore, & came oute. And he was as one yͭ
had bene dead, in ſo moch yͭ many ſayde,
he is dead. But Jeſus caught hys
hande & lyfte hym vp: and he roſe. And
when he was come into yͤ houſe, his diſciples
axed hym ſecretly why coulde not
we caſt hym out? And he ſayd vnto thẽ:
this kynde cã by no nother meanes come
Matth. 17. forth but by praier & faſting. ✠And they
departed thence, and toke theyr iorney
through Galile, & he would not that any
Ibidem. mã ſhuld haue knowen it. For he taught
hys dyſciples, & ſayde vnto thẽ: yͤ ſonne
Matth. 16. of mã ſhalbe delyuered into yͤ hãdes of mẽ
19.20. & they ſhal kyl him, & after yͭ he is kylled
he ſhal aryſe againe the thyrde daye. But
Marc. 8.c. they wyſte not what that ſaying meant,
and

diſputantes cum eis. Et protinus vniuerſa turba cum vidiſſet eum, obſtupuit, & accurrentes ſalutauerunt eum. Et interrogauit ſcribas: Quid diſputatis inter vos? Et reſpondens vnus ẽ turba dixit. Præceptor, adduxi filium meum ad te, habentem ſpiritum mutum, & quandocunq; eum corripuerit, lacerat eum: atq; ille ſpumat, ac ſtridet dentib⁹ ſuis, & areſcit. Et dixi diſcipulis tuis vt eiicerent, & non potuerunt. At ille reſpondens ei, dicit: O natio incredula, quouſq; apud vos ero? quouſq; patiar vos? Adducite illum ad me. Et adduxerunt illum ad eum. At viſo illo, continuo ſpiritus diſcerpebat eũ. Et prolapſus in terra voluebatur ſpumans, & interrogauit patrem illius: quãtum temporis eſt, quod hoc accidit ei? At ille dixit. A puero, & frequenter illum in ignem abiecit, & in aquas, quo perderet eum. Age ſi quid potes, ſubueni nobis miſertus noſtri. IESVS autem dixit ei: illud ſi potes credere. Omnia poſsibilia credenti. Et confeſtim exclamans pater pueri cum lachrymis dixit: Credo domine, ſuccurre incredulitati meæ. Cum vidiſſet autẽ IESVS quod turba ſimul accurreret, increpauit ſpiritum immundum, dicens illi: Spiritus mute, & ſurde, ego tibi impero, exi ab eo, & ne poſt hac ingrediaris in illum. Et cum clamaſſet ſpiritus, multumq; diſcerpſiſſet eum, exiuit. Et factus eſt tanquam mortuus, adeo vt multi dicerent, mortuus eſt. At IESVS correpta manu illius, erexit eum, & ille ſurrexit. Et cum eſſet ingreſſus domum, diſcipuli illius interrogabãt eum ſeorſim. Cur nos non quiuimus eijcere illum? Et dixit illis.

*Hoc genus nulla re poteſt exire niſi per deprecationem & ieiunium.

*Et illinc digreſſi iter fecerunt per Galilæam, nec volebat vt quiſquam ſciret: docebat enim diſcipulos ſuos, & dicebat illis.

*Filius hominis traditur in manus hominum, & occidẽt eum, & occiſus tertio die reſurget.

*At illi ignorabãt quod dixerat,
&

& timebant eum interrogare.

Et venit Capernaum: & cum veniſſet in domum, interrogauit illos: Quid in itinere inter vos diſputabatis? At illi ſiluerunt.

*Nam inter ſe diſputauerant inter viam quis eſſet maior. Et cum conſediſſet, accerſiuit duodecim, & dicit illis: Si quis vult primus eſſe, is erit omnium poſtremus, & omnium miniſter. Atq; arreptū puerum ſtatuit in medio illorum, & cum cepiſſet illum in vlnas ſuas, dixit illis. *Quiſquis vnum ex talibus pueris receperit noīe meo, me recipit, & quicunque me recipit, non me recipit, ſed eum qui miſit me. *Reſpōdit autem ei Ioānes, dicens: Praeceptor vidimus quendam nomine tuo eiicere daemonia nec ſequitur nos & prohibuimus illum, propterea quod nō ſequitur nos. At IESVS ait: Ne prohibeatis illum. *Nullus em̄ eſt qui ſi fecerit virtutem per nomen meum, poſſit cito male loqui de me. Qui enim non eſt aduerſus nos, pro nobis eſt. *Quiſquis enim ad bibendum dederit vobis calicem aquae in nomine meo, quod ſitis CHRISTI: Amen dico vobis, nequaquam perditurus eſt mercedem ſuam.

*Et quiſquis offenderit vnum ex puſillis, qui confidunt in me, melius foret illi, ſi circundaretur ſaxum molare circa ceruicem eius, & abiiceretur in mare. *Et ſi tibi fuerit obſtaculo manus tua, amputa illam. Bonum eſt tibi mutilum ad vitam ingredi, potius q̄ duas manus habentem abire in gehennam, in ignem inextinguibilem, vbi vermis illorum non moritur, & ignis non extinguitur. Et ſi pes tuus fuerit tibi obſtaculo, amputa illum. Bonum eſt vt ingrediaris ad vitam claudus, potius q̄ duos pedes habens mittaris in gehennam, in ignem inextinguibile. *Vbi vermis illorum non moritur, & ignis non extinguitur. Et ſi oculus tuus tibi obſtaculo eſt erue illum. Bonum eſt tibi vt luſcus introeas in regnum dei, potius q̄ vt duos oculos habens mittaris in gehennam ignis, vbi vermis eorum non moritur, & ignis non extinguitur. Nam omnis homo

igni

and were afrayed to axe hym.

E
Lucæ.9.18.
Luc.9.

And he came to Capernaum. And whē he was come to houſe, he axed thē: what was it that ye diſputed betwene you by the waye? And they helde theyr peace, for by the waye they reaſoned amonge them ſelues, who ſhulde be the chefeſt. And he ſate downe and called the twelue vnto hym, & ſayd vnto thē: yf any man deſyre to be fyrſt, the ſame ſhalbe laſt of all, and ſeruaunt vnto all. And he toke a chylde, and ſet hym in the myddes of thē, & toke hym in hys armes and ſayd vnto them: Whoſoeuer receaueth any ſoch chylde in my name, receaueth not me, but hym that ſent me. ⁋

Matt.18.
& .20.
Luc.9.22.
Marc.10.

Math.18.
Luc.9.10.
Ioan.13.

Luc.9.
F

John anſwered hym ſayinge: ✠ Mayſter, we ſawe one caſtyng out deuyls in thy name, whych folowed not vs and we forbade hym, becauſe he foloweth vs not. But Jeſus ſayde ✠ forbyd hym not. For there is no man that ſhall do a miracle in my name, that can lyghtly ſpeake euyll of me. Whoſoeuer is not agaynſte vs, is on our parte. And whoſoeuer ſhal geue you a cuppe of water to drinke for my names ſake, becauſe ye belonge to Chriſt, verely I ſaye vnto you, he ſhal not lowſe hys ✠ rewarde.

1.Cor.12.
Math.10.

And whoſoeuer ſhall offende one of theſe lytelons, that beleue in me, it were better for hym, that a mylſtone were hāged about hys necke, and that he were caſte into the ſea.

G
Math.18.
Luc.17.

Wherfore yf thy hande offende the, cut hym of. It is better for the, to entre into lyfe maymed, then hauyng two hādes, to go into hell, into fyre that neuer ſhalbe quenched, where theyr worme dyeth not, and the fyre neuer goeth out. Lykewyſe yf thy fote offende the, cut hym of. For it is better for the to go halt into lyfe, then hauynge two fete to be caſt into hell, into fyre that neuer ſhalbe quenched: where theyr worme dyeth not, and the fyre neuer goeth out. Euen ſo yf thyne eye offende the, pluck hym out. It is better for the to go into the kyngdome of God wyth one eye, then hauynge two eyes to be caſt into hell fyre: where theyr worme dyeth not, and the fyre neuer goeth out. ⁋

Mat.5.18.
Eſa.66.
Ezec.20.

Euery man therfore ſhalbe ſalted wyth

fyre.

Math. 5. lyfe. And euery ſacrifyce ſhalbe ſeaſoned
Lucæ. 14. wyth ſalt. Salt is good. But yf the ſalt
be vnſauery, what ſhal ye ſalte therwith?
Se that ye haue ſalt in youre ſelues, and
haue peace amõge youre ſelues, one with
another.

¶ The. x. Chapitre.

¶ Of deuorcement.
Of the ryche man that demaunded of Chriſt what he myght do to obtayne eternall lyfe.
It is harde for ryche men to entre into the kyngdom of god.
Of the ſonnes of Zebede.
A Of Barthimeus that was blynde.

Matt. 19. AND he roſe frõ thence & went into
A the coaſtes of Jury through the re
gion that is beyonde Jordan. And
the people reſorted vnto hym a freſhe, &
as he was wont he taught thẽ agayne.
And the phariſes came and aſked hym a
queſtion: whether it was lawfull for a
man to put awaye hys wyfe: to proue
Deut. 24. hym. And he anſwered & ſayde vnto thẽ:
Matt. 19. What dyd Moſes byd you do? And they
ſayd: Moſes ſuffred to wryte a teſtimo
niall of deuorſemẽt, & to put her awaye.
And Jeſus anſwered and ſayd vnto thẽ:
For ẏ hardnes of your hartes he wrote
Gene. 2. this precept vnto you. But at the fyrſte
Ephe. 5. creacion God made thẽ man & woman.
1. Corin. 6. And for this thynge ſake ſhall man leue
B hys father & mother & byde by his wyfe,
& they twayne ſhalbe one fleſhe: So then
are they now not twayne but one fleſhe.
Math. 5. 19 Therfore what God hath coupled let
Luc. 16. not mã ſeparat. And in the houſe his diſ
ciples aſked hym agayne of that matter.
And he ſayd vnto thẽ: Whoſoeuer put
teth away his wyfe & marieth another,
breaketh wedlocke to herward. And yf a
womã forſake her huſband & be maryed
Math. 19. to another, ſhe committeth aduoutrye.
Luc. 18. And they brought chyldrẽ to hym, that
he ſhould touche thẽ. And his diſciples re
buked thoſe ẏ brought them. Whẽ Jeſus
Ibidem. ſawe that, he was diſpleaſed and ſayd to
thẽ: Suffre the chyldrẽ to come vnto me
& forbyd thẽ not. For of ſuche is ẏ kyng
dom of God. Verely I ſaye vnto you,
whoſoeuer ſhal not receaue ẏ kyngdõ of
God as a chylde, he ſhal not entre therin.
And he toke thẽ vp in his armes & put
his handes vpon thẽ, & bleſſed thẽ. ✠

✠And

igne ſalietur, & omnis victima ſale ſalietur. Bona res eſt ſal, * cæterum ſi ſal inſulſus fuerit, per quid ipſũ cõdietis? Habete in vobiſipſis ſalem, & pacem habete inter vos inuicem.

CAPVT. X.

Moſes cõnubium dirimit, diueſq; recedit,
Qui dextrã cupiunt pocula amara bibunt.

E * T cum inde ſurrexiſſet, venit in fines Iudææ per regionẽ quæ eſt vltra Iordanẽ, & conueniũt rurſum turbæ ad illum, & ſicut conſueuerat, rurſũ docebat eas. Et adeuntes phariſæi interrogabãt illũ: Licetne viro vxorem repudiare? tentantes illũ. At ille reſpondẽs dixit illis. Quid vobis præcepit Moſes? At illi dixerunt. * Moſes permiſit libellum repudij ſcribere, ac dimittere. Et reſpondens IESVS dixit illis: Ad duritiam cordis veſtri ſcripſit vobis præceptum iſtud: cæterum ab initio creationis maſculum & fœminam fecit illos Deus. * Propter hoc relinquet homo patrem ſuum & matrẽ, & adhærebit vxori ſuæ & fient duo caro vna. Itaq; non iam ſunt duo, ſed vna caro. Quod igitur Deus copulauit, homo non ſeparet. * Et in domo rurſum diſcipuli illius eadẽ de re interrogauerũt illum: Et dicit illis. * Quicunq; repudiauerit vxorem ſuã, & duxerit aliam, adulterium committit aduerſus illam. Et ſi mulier repudiauerit virum ſuum & nupſerit alteri, adulterium committit. * Et attulerunt ad illum pueros, vt tangeret illos: diſcipuli vero increpabant eos qui adducebant. Cum vidiſſet autem Ieſus indignatus eſt, & dixit illis. * Sinite pueros venire ad me, ne prohibete illos, talium enim eſt regnum dei. Amen dico vobis, Quicunq; nõ acceperit regnum Dei tanquam puer, haudquaquam ingredietur in illud. Et cum cæpiſſet illos in vlnas, impoſitis manibus ſuper illos, benedixit eis.

* Et cum exiret in viam, accurrit quidam, ac genua flexit illi, & interrogabat eum. Præceptor bone, quid faciam, vt vitam æternã poſsideam? IESVS autem dixit illi. Cur me dicis bonum? Nemo bonus, niſi vnus, nempe Deus. Præcepta noſti. * Ne committas adulterium, ne occidas, ne fureris, ne falſum teſtimonium dicas, ne fraudes, honora patrem tuum & matrem. At ille reſpondens dixit illi. Præceptor hæc omnia ſeruaui ab adoleſcentia mea. * IESVS autem intuitus illum, dilexit eũ, & dixit illi. Vnum tibi deeſt: Abi, quæcunq; habes, vende, & da pauperibus, & habebis theſaurum in cælo, & veni ſequere me, ſublata in humeros cruce. At ille moleſtia affectus propter ſermonẽ, diſcedebat mœrẽs, habebat enĩ poſſeſsiones multas. Et cum circumſpexiſſet Ieſus dicit diſcipulis ſuis. Quam difficulter hi qui pecunias habent, in regnum dei intrabunt? Diſcipuli vero obſtupuerunt ſuper verbis illius. At IESVS rurſum reſpondens, dicit illis: Filij, quam difficile eſt eos, qui fiduciam habent in pecuniis, regnum dei ingredi? Facilius eſt camelum per foramẽ acus ingredi, quam diuitem in regnum dei ingredi. Illi vero ſupra modũ admirati ſunt, dicentes intra ſeſe: Et quis poteſt eſſe ſaluus? Intuitus autem Ieſus illos, dicit: Apud homines impoſsibile, ſed nõ apud deum, nam omnia poſsibilia ſunt apud deum. * Et cœpit Petrus dicere illi. Ecce reliquimus omnia & ſequuti ſumus te. Reſpondens autem Ieſus, dixit: Amen dico vobis. * Nullus eſt qui reliquit domũ aut fratres, aut ſorores, aut patrẽ, aut matrem, aut vxorem, aut liberos, aut agros mea cauſa & euangelij, quin recipiat centupla, nunc in tempore hoc domus, & fratres, & ſorores, & matres, & liberos, & agros cum perſequutionibus, ac in ſeculo venturo vitam æternam. * Multi autem primi, erunt poſtremi: & poſtremi, primi. * Erant autem in via aſcendentes Hieroſolyma: & præcedebat illos IESVS: erantq; pauefacti, & ſequentes timebant.

Et

Ibidem.
C

✝And when he was come into ẏ waye, ther came one runnynge and kneled to hym, and axed hym: Good mayſter, what ſhal I do that I may enherete eternal lyfe? Jeſꝰ ſayd to him why calleſt ẏ me good? There is no man good but one, which is God. Thou knoweſt the commaundementes: breake not matrymony: kyl not: ſteale not: bere no falſe wytnes: defraude no man: honoure thy father and mother. He anſwered and ſayd to him: mayſter all theſe I haue obſerued from my youth. Jeſus behelde hym, and had a fauour to him and ſayd vnto him: one thinge is lackynge vnto the. Go & ſell all ẏ ẏ haſt, & geue to the poore and thou ſhalt haue treaſure in heauẽ, & come & folowe me, & take vp thy ✝ croſſe. But he was diſcomforted with ẏ ſayinges, & went away mornyng, for he had great poſſeſſions.

Exod. 20.

Matt. 19.
Luc. 18.

And Jeſus loked rounde about, & ſayd vnto his diſciples: what an harde thinge is it for them that haue ryches, to entre into the kyngdome of God? And his diſciples were aſtonyed at hys wordes. But Jeſus anſwered agayn and ſayd vnto them: chyldren, how harde is it for thẽ, ẏ truſt in ryches, to entre into the kyngdome of God? It is eaſyer for a camel to go thorowe the eye of an nedle, thẽ for a ryche man to entre into the kyngdome of God. And they were aſtonyed out of meaſure ſayinge betwene them ſelues: who then can be ſaued? Jeſus loked vpõ thẽ and ſayde: wyth men it is vnpoſſible, but not wyth God, for wyth God all thinges are poſſible.

D

Ibidem.

And Peter beganne to ſaye vnto him: Lo, we haue forſaken all, and haue folowed the. Jeſus anſwered & ſayde: Verely I ſay vnto you, ther is no man that forſaketh houſſe, or brethren, or ſyſters, or father, or mother, or wyfe, other chyldre, or londes for my ſake and the Goſpelles which ſhall not receaue an houndred foolde nowe in thys lyfe, houſſes, and brethren, and ſyſters, and mothers, & chyldren, and londes, wyth perſecucions: and in the worlde to come, eternal lyfe. Many that are fyrſt, ſhalbe laſt: & the laſte, fyrſt. And they were in the waye goynge vp to Jeruſalem. And Jeſus went before thẽ: and they were amaſed, & as they folowed were afrayde.

Ibidem.

Math. 19.
Luc. 13.
Mat. 16. 17
& 20.

And

B And Jeſꝰ toke the.xii.agayne, & began
Marc.8.9 to tell them what thynges ſhulde happē
Luc.17. vnto hym. Beholde we go vp to Jeruſalem,
& 18. and yͤ ſonne of man ſhalbe delyuered
vnto the hye Preſtes & vnto the Scrybes:
& they ſhal condemne hym to death,
and ſhal delyuer hym to the gentyls: and
they ſhal mocke hym, & ſcourge hym, and
ſpyt vpon hym, and kyll hym. And the
Math.20. thyrde day he ſhal aryſe agayn.

And thē James & John the ſonnes of
Zebede cam vnto hym, ſaying: mayſter,
we would that yͤ ſhuldeſt do for vs what
ſoeuer we deſyre. He ſayd vnto thē: what
wold ye I ſhuld do vnto you? They ſayd
to him: graunt vnto vs that we maye
ſytte one on thy ryght hand, and yͤ other
on thy lyfte hande, in thy glory. But
Jeſus ſayd vnto them: ye wot not what
ye aſke: Can ye drincke of the cup that I
C ſhall drincke of, and be baptiſed in the baptyme
that I ſhall be baptiſed in? And
they ſayd vnto hym, that we can. Jeſus
ſayde vnto thē: ye ſhall drincke of yͤ cup
that I ſhal drincke of & be baptiſed with
the baptyme that I ſhalbe baptiſed in,
but to ſyt on my ryght hande & on my
Math.20. lyfte hande, is not myne to geue, but to
them for whom it is prepared.

And whē the.x.heard that, they began
to diſdayne at James & John. But Jeſꝰ
Luc.22. called thē vnto hym, & ſayde to them: Ye
Math.20. knowe yͤ they which ſeme to beare rule
amōge yͤ gētyls, raygne as Lordes ouer
thē. And they yͤ be greate amōg thē, exercyſe
auctorite ouer thē. So ſhal it not be
amōg you, but whoſoeuer of you wyl be
great among you, ſhalbe youre miniſter.
And whoſoeuer wylbe the firſt ſhalbe ſeruaūt
Math.20. vnto al. For euē yͤ ſōne of mā came
Ioan.10.13 not to be miniſtred vnto, but to miniſter
& to geue hys lyfe for yͤ redēpcyō of many.
D And they came to Hierico: and as he
Math.20. went out of Hierico wyth hys diſciples,
Luc.18. & a great nōbre of people, Barthymeus
the ſonne of Thimeus which was blynde
ſate by the hye wayes ſyde beggyng. And
whē he heard yͤ it was Jeſꝰ of Nazareth
he begā to crye & to ſaye: Jeſꝰ the ſonne
of Dauid, haue mercy on me. And many
rebuked hym, yͤ he ſhuld holde hys peace.
But he cryed the more a greate deale:
Thou ſonne of Dauid, haue mercye on
me. And Jeſꝰ ſtode ſtil & cōmaūded hym
to

Et aſſumptis IESVS rurſum duodecim, cœpit illis dicere, quæ ſibi euentura eſſent: Ecce aſcendimus Hieroſolyma, & filius hominis tradetur principibus ſacerdotum & ſcribis, & condēnabunt eum ad mortem, & tradent illum gentibus: & illudent illi, & flagellabunt eum, & inſpuent in illum, & occident eum, & tertia die reſurget. ❧ Et accedunt ad eū Iacobus & Ioannes filij Zebedæi, dicentes: Præceptor, volumus vt quicquid petierimꝰ, facias nobis. Ille vero dixit eis. Quid me vultis facere vobis? Illi vero dixerunt ei: Da nobis, vt vnus tibi à dextris, & alter tibi à ſiniſtris ſedeamus in gloria tua. IESVS autem dixit illis. Neſcitis quid petatis. poteſtis bibere poculū, quod ego bibo? & baptiſmate, quo ego baptizor, baptizari? At illi dixerunt ei. Poſſumus. IESVS autem dixit illis: Poculum quidem quod ego bibo, bibetis: & baptiſmate quo ego baptizor, baptizabimini; cæterum ſedere mihi à dextris ac ſiniſtris, non eſt meum dare, ſed iis cōtinget, quibus paratum eſt. ❧ Et cum audiſſent decē, cœperunt indignari de Iacobo & Ioanne. IESVS autem cum vocaſſet eos ad ſe dicit illis.

❧ Scitis, quod qui videntur imperare gētibus, dominiū exercent aduerſus illas. Et qui magnates ſunt inter eas, poteſtatē exercēt in illas. Verū non ſic erit inter vos: ſed quicūq; voluerit ex vobis fieri magnus inter vos, erit miniſter veſter. Et quicunq; voluerit ex vobis eſſe primus, erit omnium ſeruus.

❧ Nam & filius hominis nō venit vt ſibi miniſtraretur, ſed vt ipſe miniſtraret, ac daret animam ſuā redemptionem pro multis. Et veniunt Hiericho: ❧ cumque egrederetur ab vrbe Hiericho, ac diſcipulis illius, & turba copioſa, filius Timæi Bartimæus cæcus ſedebat iuxta viam mendicans. & cū audiſſet quod IESVS Nazarenus eſſet, cœpit clamare, & dicere. Fili Dauid IESV, miſerere mei. & increpabant illum multi, vt taceret. At ille multo magis clamabat: Fili dauid miſerere mei Et ſtetit IESVS ac iuſſit illum

vocari. Et vocant cæcum, dicentes illi, Bono animo eſto, ſurge, vocat te. Ille vero abiecto pallio ſuo ſurrexit, & venit ad Ieſum. Et reſpondens, dicit illi IESVS, Quid vis faciam tibi? Cæcus autem dixit ei, Rabboni, vt viſum recipiam. Ieſus autem dixit illi, * Abi, fides tua ſaluum te reddidit. Ac protinus recepit viſum, & ſequebatur Ieſum in via.

CAPVT XI.

Necnon baptiſtam dederint hominesne deusne
Quærit, commendat cum precibusque fidem.

A ET cum appropinquāt Hieroſolymis ad Bethphage & Bethaniā iuxta montem oliuarum, emittit duos è diſcipulis ſuis, & dicit illis. Abite in vicum qui contra vos eſt, & ſtatim ingredientes in illum inuenietis pullum alligatum, ſupra quem nullus hominum ſedit: ſoluite eū & adducite. Et ſi quis vobis dixerit: Cur facitis hoc? dicite, quod Dominus eo opus habet: & continuo illum mittet huc. * Abierunt autem, & inuenerunt pullum alligatum iuxta ianuam foris in biuio, & ſoluunt illum. Et nonnulli eorum qui illic ſtabant, dicebant illis, Quid facitis ſoluentes pullum? At illi dixerunt eis, quemadmodum præceperat IESVS: & ſinebāt illos. Et adduxerunt pullum ad IESVM, & iniecerunt illi veſtimenta ſua: & ſedit ſuper illum. * Multi vero veſtimēta ſua ſternebant in viam, Alij vero frondes incidebant ex arboribꝰ, & ſternebant in viam: Et qui præcedebant, quique ſequebantur, clamabant dicentes, Hos anna, benedictus qui venit in nomine domini: Benedictum quod venit regnum in nomine domini patris noſtri Dauid, hos anna in altiſſimis, Et ingreſſus eſt Hieroſolyma Dominus & in templum. Et

cum

to be called. And they called the blinde, ſayenge vnto hym: Be of good comforte: ryſe, he calleth the. And he threwe awaye hys clooke, and rooſe and came to Jeſus. And Jeſus anſwered and ſaid vnto him: what wilt thou that I do vnto the? The blid ſaid vnto him: Maſter that I might ſee. Mat. 20. Jeſus ſayde vnto hym. Go thy waye thy faith hath ſaued thee. And by and by he receiued his ſight, & folowed Jeſus in the waye.

¶ The .xi. Chapter.

¶ Of the colte whyche Jeſus ſente hys diſciples to fetche.
Of the fygge tree that was dryed vp.
Howe the byers and ſellers were caſte out of the temple.
What fayth in God can do. Forgeue, and ye wyll be forgeuen. The queſtyon moued of the ſcrybes to Chryſte. The queſtyon of Chryſte to them agayne.

Mat. 21. Luc. 9.

A AND whē they came nye vnto Jeruſalē vnto Bethphage and Bethanie beſydes mount Oliuete, he ſent forthe two of hys diſciples, & ſaide vnto thē: Go youre wayes into ẏ towne ouer agaynſte you, and aſſone ye be entred into it: ye ſhal fynde a colte bounde, whereon neuer man ſate: lowſe hym & brynge hym. And yf any man ſaye vnto you: why do ye ſo? Saye that the Lord hath nede of hym: and ſtraygthe waie he wyll ſende hym hyther. Mat. 21. Luc. 19. And they wente theyr waye, and founde a colte tyed by the dore without in a place where two wayes met, and they lowſed hym. And dyuers of them that ſtode there, ſayde vnto them: What do ye lowſyng ẏ colte? And they ſayd vnto them euen as Jeſus had commaunded them. And they let them go. And they broughte the colte to Jeſus, and caſte theyr garmentes on hym: and he ſate vpon hym. Ibidem. And manye ſpred theyr garmentes in the waye. Other cut downe braunches of the trees, and ſtrawed them in the waye. Ioan. 12. B And they that wente before, & they that folowed, cryed, ſayēge: Hoſanna: bleſſed be he ẏ cōmeth in ẏ name of the Lorde. Bleſſed by the kyngedome ẏ cōmeth in the name of hym ẏ is Lord of oure father Dauid: Hoſanna in the hyeſt. And the Lord entred into Jeruſalē, & into ẏ tēple. And

when he had loked rounde aboute vpon
al thynges, and nowe the euen tyde was
come, he went oute vnto Bethani, wyth
Matt. 21. the twelue. And on the morowe when
Lucæ. 13. they were come out from Bethanye, he
hungred, and ſpyed a fygge tree a farre
of hauing leaues and wēt to ſe whether
he myght fynde any thyng theron. But
when he came therto, he found nothing
but leues, for ỹ tyme of figges was not
yet. And Jeſus anſwered & ſayd to it: neuer
mā eate frute of ỹ here after while
ỹ world ſtādeth. And his diſciples hearde
Mat. 21. it. And they came to Jeruſalē. And Jeſ⁹
Luc. 19. went into the temple, & beganne to caſt
Joan. 2. out the ſellers and byers in the temple,
and ouer threw the tables of the money
chaungers, and the ſtoles of them that
ſolde doues, and wold not ſuffre that
any man caryed a veſſell through the tēple.
C And he taught ſayinge vnto them,
Eſa. 56. is it not wrytē: my houſe ſhal be called
Hiere. 7. ỹ houſe of prayer vnto all naciōs? But
Mat. 21. ye haue made it a den of theues.
Luc. 10. & And the Scribes & hye Preſtes heard
20 &. 22. it: and ſought how to deſtroye hym. For
Joan. 7. 8. they feared hym, becauſe all the people
marueyled at hys doctryne. And when
Mat. 21. euen was come he went out of the cytie.
And in the morning as they paſſed by,
they ſawe the fygge tree dryed vp by ỹ
rotes. And Peter remembred, and ſayde
vnto him: maſter, behold, the figge tree
which thou curſedeſt, is wythered away.
And Jeſus anſwered and ſaid vnto thē:
Haue confidence in god. ✠ Verely J
ſaye vnto you, that whoſoeuer ſhal ſeye
Mat. 17. vnto this mountayne: take awaye thy
& 21. ſelfe & caſt thy ſelfe into ỹ ſea, & ſhal not
Luc. 17. wauer ī his hart: but ſhal beleue ỹ thoſe
thinges whyche he ſayeth ſhall come to
Mat. 21. paſſe, whatſoeuer he ſayeth, ſhalbe done
Joan. 14. 16 to him. Therfore J ſaie vnto you, what
Mat. 6. 15. ſoeuer ye deſire when ye praye, beleue ỹ
Luc. 17. ye ſhall haue it, and it ſhal be done vnto
you. And when ye ſtād & praye forgeue,
yf ye haue any thīge agaynſte anye mā,
that your father alſo which is in heauē,
maye forgeue you your treſpaſſes.
And they came agayne to Jeruſalem.
D And as he walked in the temple, there
came to him the hye preſtes and the ſcribes,
Mat. 21. and the elders and ſayd vnto hym
Luc. 20. by what auctorite doeſt ỹ theſe thīges?
and

cum circumſpexiſſet omnia, iā tempus eſſet veſpertinum, egreſſus eſt Bethaniam cum duodecim. Et poſtero die cum exiſſent Bethania, eſuriit. * Cumque vidiſſet arborem fici procul habentem folia, veniebat ſi videlicet inuenturus eſſet aliquid in illa. Et cum veniſſet ad illam, nihil inuenit niſi folia. Non enim erat tempus ficorum. Et reſpondens IESVS, dixit ficui: Ne poſthac ex te in æternum quiſquam fructum edat. Et audiebant diſcipuli illius veniúntque Hieroſolyma. * Et ingreſſus IESVS in templo, cœpit eijcere eos, qui vendebant & emebant in templo, & menſas argentariorum, & ſellas vendentium columbas ſubuertit: & non permiſit, vt quiſquam deportaret vas per templum, & docebat, dicens illis, Nonne ſcriptum eſt: * Dom⁹ mea domus precationis vocabitur omnibus gentibus? vos autem feciſtis eam ſpeluncam latronum. * Et audierunt ſcribæ principéſque ſacerdotum, & quærebant quomodo illum eſſent perdituri. Timebant enim eum, quòd tota turba admirabatur doctrinam illius. * Et cum veſpera iam eſſet, egreſſus eſt IESVS è ciuitate, & mane prætereuntes, viderunt ficum exaruiſſe radicitus: & recordatus Petrus, dicit illi: Rabbi, ecce ficus illa, quam execratus es, exaruit. Et reſpondens IESVS, dicit illis: Confidite Deo. * Amen dico vobis quòd quicunque dixerit monti huic: Tollaris ac mittaris in mare: & non hæſitauerit in corde ſuo, ſed crediderit fore quæ dixerit erit illi quicquid dixerit. * Propterea dico vobis, quæcunque orantes petitis, credite quòd accipitis, & erunt vobis. * Et cum ſteteritis orantes, remittite ſi quid habetis aduerſus aliquem, vt & pater veſter qui in cœlis eſt, remittat vobis delicta veſtra. Et veniunt rurſum Hieroſolyma, & cū ambularet in tēplo, veniunt ad illum principes ſacerdotū & ſcribę & ſeniores, & dicūt illi: * Qua authoritate hæc facis?
&

Et quis tibi dedit authoritatē iſtā, vt iſta facias? Ieſus autem reſpondens, dixit illis: Quæram à vobis & ipſe quiddam, & reſpondete mihi: & dicam vobis, qua authoritate hæc faciam. Baptiſmus Ioānis vtrum è cælo erat, an ex hominibus? reſpondete mihi. Et cogitabant apud ſe, dicentes: Si dixerimus è cælo, dicet: Cur igitur non credidiſtis illi? At ſi dixerimus, ex hominibus, timem⁹ populum. Omnes enim habebant Ioānem quod vere propheta fuiſſet. Et reſpōdentes, dicunt IESV: Neſcimus. Et Ieſus reſpondens, dicit illis: Nec ego dicam vobis, qua authoritate hæc faciam.

CAPVT. XII.

Occant cleronomum ſic dicitur ad xenodoxum,
Lex magna eſt, tota dilige mente Deum.

E *T cœpit illis ꝑ parabolas loqui. Vineam plantauit homo, & circundederat ſepem, & foderat lacum, & ædificauerat turrim, & elocauerat eā agricolis, & peregre profect⁹ eſt: & miſit ad agricolas, cum oportunum eſſet, ſeruum, vt ab agricolis acciperet de fructu vineæ. At illi arreptū illū cæciderunt, ac remiſerunt vacuū. Et rurſum miſit ad illos alium ſeruū, & illi cōiectis in eum ſaxis comminuerunt illi caput, & remiſeruut contumelijs affectum. Et rurſum aliū miſit, & illum occiderunt multoſq; alios: hos quidem cedentes, illos vero occidentes. Itaque cum vnum adhuc haberet filium ſuum dilectum, miſit etiam illum ad illos poſtremum: dicens: Reuerebuntur filium meum. Illi vero agricolę dicebant inter ſeſe: Hic eſt hęres venite occidam⁹ eum & noſtra erit hęreditas. Et arreptum illum occiderunt, & eiecerūt è vinea. Quid igiť facturus eſt dominus vineæ? veniet & ꝑdet agricolas & dabit vineam alijs. An ne hanc quidem ſcripturam legiſtis?

*Lapidem

Luc.20.

and who gaue the this auctoritie, to do these thiges? Jeſ⁹ anſwered & ſayd vnto them: I wyll alſo aſke of you a certaine thige: & anſwere ye me, & I wil tell you by what auctoritie I do theſe thynges. The baptiſme of John, was it frō heauē or of men? Anſwere me. And they thought in them ſelues ſayinge: yf we ſhall ſaye from heauen: he wyll ſay, why then dyd ye not beleue hym? but yf we ſhall ſaye of mē: then feare we ỹ people. For al mē coūted John, ỹ he was a very Prophet. And they anſwered and ſayde vnto Jeſu: we can not tell. And Jeſus anſwered & ſaid vnto thē: neyther wyll I tell you by what auctoritie I do theſe thynges. ⊢

¶The .xii. Chapitre.

¶The vineyard ỹ was let out to hyer.
The queſtion of the Saduces.
Of ỹ Scribe that demaūded of Chriſte whiche was ỹ chiefeſt cōmaundemente.
The queſtiō ỹ Chriſt moued to ỹ ſcribes.
Of ỹ poore widdowe ỹ offered .ii. mytes.

A AND he begāne to ſpeake vnto thē i ſimilitudes. A certayne mā plāted a vineyard, & cōpaſſed it wt an hedge, & ordeined a wine preſſe, & built a toure in it. And let it out to hire vnto huſbād mē, & went into a ſtrāunge coūtre. And when the time was come, he ſent to the tenaūtes a ſeruaūt, ỹ he myght receyue of the tenauntes of the frute of the vyneyarde. And they caught hym and bet hym, and ſent hym agayne emptye. And moreouer he ſent vnto them an other ſeruaūte, & at him they caſt ſtones, and brake hys head, and ſent hym agayne all to reuyled. And agayne he ſent another, and hym they kylled: and many other, beatyng ſome, and killyng ſome. Yet had he one ſonne, whom he loued tēderly, hym alſo he ſent at the laſte vnto them, ſayinge: they wyl feare my ſonne. But the tenauntes ſayde amongeſt them ſelues: this is the heyre, come let vs kyll hym, and the inheritaunce ſhalbe oures. And they toke hym & kylled him & caſt him out of ỹ vineyarde. What ſhal thē ỹ Lorde of ỹ vyneyard do? He will come & deſtroye the tenauntes, & let out the vyneyarde to other. Haue ye not redde this ſcripture.

Matt.21.
Luc.20.
Eſa.5.

B

The

Pſal.117. Act.4. The ſtone whyche the buylders dyd refuſe, is made ÿ cheſe ſtone in the corner: thys was done of the Lord, and is merueylous in oure eyes. Mat.21. Luc.20. And they wente aboute to take hym, but they feared the people. For they perceiued ÿ he ſpake ÿ ſimilitude agaynſt thẽ. C And they left hym, & went theyr waye. Mat.22. Luc.20. And they ſent vnto hym certaine of the phariſees & Herodes ſeruaũtes to take him ĩ his wordes, And aſſone as they were come they ſaid vnto him: Maſter we knowe ÿ thou art true, & careſt for no man, for ÿ conſydereſt not the degre of men, but teacheſt the waye of god truely. Is it lawfull to paye trybute to Ceſar or not? Ought we to geue, or ought we not to geue? He vnderſtode theyr ſimulacion and ſayde vnto them. Why tempte ye me? Bring me a peny that I maye ſe it. And they brought it. Mar.22. Luce.20. And he ſayde vnto them: Whoſe is thys ymage and ſuperſcryption? And they ſayde vnto hym Ceſars. Rom.13. Mat. Luc. Ibidem. And Jeſus anſwerid, and ſayde vnto them: Then geue to Ceſar that whiche belongeth to Ceſar, and to God that whyche pertayneth to God. Act.23. Deut.25. And they maruayled at hym. D Then came ÿ Saduces vnto hym, whyche ſaye: there is no reſurrection. And they aſked hym ſayinge: Maſter, Moſes wrote vnto vs yf any mans brother dye, and leue his wyfe behynde hym, & leue no chyldren, ÿ thẽ hys brother ſhulde take his wife, & reiſe vp ſede vnto his brother. Ther were ſeuen brethrẽ, & ÿ firſte toke a wife, & when he died, left no ſede behĩd him. And ÿ ſecõd toke her, & died, nether left any ſede. And ÿ third lykewyſe. And ſeuẽ had her, & left no ſede behĩd thẽ. Laſt of all ÿ wife dyed alſo. In ÿ reſurrecciõ thẽ, whẽ they ſhal riſe agayn, whoſe wife ſhal ſhe be of thẽ? for ſeuen had her to wife. Jeſus anſwered & ſaid vnto thẽ: Are ye not therfore deceiued and vnderſtõde not the ſcriptures, nether the power of God? For whẽ they ſhall ryſe agayne from death, they neyther mary, nor are maryed: but are as the angels whyche are in heauen. As touchynge the deade, that they ſhall riſe agayne haue ye not redde in the boke of Moſes, howe in the buſhe god ſpake vnto hym ſayĩg: I am ÿ god of Abrahã, & ÿ god of Iſaac, and ÿ god of Jacob? Exod.3. Act.7.

He

*Lapidem quem reprobauerunt hi qui ædificabant, hic factus eſt caput anguli: à domino factum eſt hoc, & eſt admirabile in oculis noſtris. *Et quærebant eum comprehendere, & metuebant turbã: ſciebant enim quòd aduerſus ipſos parabolam dixiſſet. Et relicto illo, abierunt, * ac mittunt ad illum quoſdam è phariſæis & Herodianis, vt eũ caperẽt ſermone. Illi vero cum veniſſent dicunt ei: Præceptor, ſcim⁹ quòd verax es, & non curas quẽquã: nõ enim reſpicis perſonam hominũ: ſed cum veritate viam Dei doces. Licet cẽſum Cæſari dare, an non? demus an non dem⁹? Ille vero ſciens illorum ſimulationem, dixit illis: Quid me tẽtatis? Afferte mihi denariũ vt videã. Illi vero attulerũt. Et dicit eis: Cuius eſt imago hæc & inſcriptio? Illi vero dixerunt ei: Cæſaris. Et reſpondens Ieſus, dixit illis: * Reddite quæ ſunt Cæſaris, Cæſari: & quæ Dei ſunt, Deo. Et admirati ſunt de eo. Et veniunt Sadducæi ad illum, * qui dicunt non eſſe reſurrectionem, interrogauerũtq; eum, dicentes: Præceptor, Moſes ſcripſit nobis, ſi cuius frater moriatur, ac relinquat vxorem, & liberos non relinquat, vt accipiat frater eius vxorem illius, & ſuſcitet ſemen fratri ſuo. Septẽ fratres fuerunt, ac primus accepit vxorem, iſtq; moriens, non reliquit ſemen: & ſecundus accepit illam, ac mortuus eſt, & nec ipſe reliquit ſemen, & tertius ſimiliter, & acceperunt eam ſeptem, nec reliquerunt ſemen. Poſtrema vero omnium mortua eſt & vxor. In reſurrectione igitur, cum reſurrexerint, cuius illorum erit vxor? Nam ſeptem habuerunt eã vxorem. Et reſpondens IESVS, dixit eis: An non propterea erratis, quòd non ſciatis ſcripturas, neque virtutem Dei? Cum enim à mortuis reſurrexerint, neque contrahunt matrimonium, neque nuptum dantur, ſed ſunt velut angeli qui in cœlis ſunt. Cæterum de mortuis quòd reſuſcitantur, non legiſtis in libro Moſi, quomodo in rubo loquutus ſit illi De⁹, dicẽs: *Ego ille De⁹ Abrahã & Deus Iſaac: & Deus Iacob?

non eſt Deus mortuorũ, ſed Deus viuentium. Vos igitur multũ erratis. ¶ Et cum acceſsiſſet quidam è ſcribis, & audiſſet eos ſimul diſputantes, vidiſſetq́ quòd bene reſpondiſſet eis, interrogauit illum. Quod eſt primum omnium præceptorum? Ieſus autem reſpondit illi: Primum omnium præceptum eſt: ¶ Audi Iſrael, dominus Deus veſter: dominus vnus eſt. ¶ Et diliges dominum Deum tuum ex toto corde tuo, & ex tota anima tua, & ex tota mente tua, & ex totis viribus tuis. Hoc eſt primum præceptum. Et ſecundũ ſimile hoc eſt. ¶ Diliges proximum tuum vt teipſum. Maius his aliud præceptũ non eſt. ¶ Et dixit illi ſcriba: Bene præceptor cum veritate dixiſti, quòd vnus ſit Deus, & non ſit alius præter illum: quodque diligere eum ex toto corde, & ex tota intelligentia, & ex tota anima, & ex totis viribus: ac diligere proximum vt ſeipſum: plus ſit, quàm vniuerſa holocautomata & victimæ. At IESVS cum videret quòd cordate reſpondiſſet, dixit illi: Haud longe abes à regno Dei. ¶ Et nemo poſt illa audebat illum interrogare. Et reſpondens Ieſus dicebat, docens in templo: ¶ Quomodo dicunt ſcribæ, Chriſtum eſſe filiũ Dauid? nã ipſe Dauid dixit afflatus ſpiritu ſancto: ¶ Dixit dominus domino meo, ſede à dextris mihi: Donec ponam inimicos tuos, ſcabellum pedum tuorum. Ipſe ergo Dauid vocat eum dominum, & vnde filius eius eſt? Et pleraque turba audiebat illum libenter. Et dicebat illis in doctrina ſua: ¶ Cauete à ſcribis qui amant ſtolati obambulare, & amant ſalutationes in foris, primáſque ſellas in congregationibus, & primos accubitus in cœnis, qui deuorant domos viduarum, & ſub prætextu longas faciunt preces, iſti accipient grauiorem damnationem. ¶ Et cum ſederet Ieſus ex aduerſo gazophylacij, ſpectabat quomodo turba mitteret æs in gazophylaciũ. Et multi diuites mittebant multa. Et venit quædã vidua pauper, miſitq́ minuta duo, quod eſt quadrans. Vocatiſque ad ſe diſcipulis

He is not yͤ god of yͤ deade but yͤ God of
the lyuinge, ye are therfore greatly deceyued. Mat.22.
And there came one of the Scrybes
that had hearde them dyſputynge
together, and perceyued that he had anſwered
them well, and axed him: whiche
is the fyrſt of all the commaundementes?
Jeſus anſwered hym: The fyrſte
of all the commaundementes is: Heare Deut.6.
Iſrael, the Lord god is one Lorde. And
thou ſhalt loue the Lord thy God with Luc.10.
all thy harte, and with al thy ſoule, and
with all thy mynd, & wt all thy ſtrēgthe.
This is the fyrſt commaundement. And Leui.19.
the ſeconde is lyke vnto thys: Thou
ſhalte loue thy neyghboure, as thy ſelfe.
There is none other commaundement
greater then theſe. Matt.22.

And the Scrybe ſayd vnto hym: well G
mayſter thou haſt ſayde the trueth, that
there is one god and that there is none
but he. And to loue him with all thy
harte, and with al thy mynde, and wyth
all thy ſoule, and wyth all thy ſtrength,
and to loue a mans neyghboure as hym
ſelfe, is a greater thynge then all burnt
offerynges and ſacryfyces. And when
Jeſus ſaw that he anſwered diſcretely, Matt.22.
he ſayd vnto him: Thou art not farre Luc.20.
from the kyngdome of God. And no
man after yͤ durſt axe hym any queſtiō. Ibidem.
And Jeſꝰ anſwered & ſaid, teaching in
yͤ tēple. How ſay yͤ ſcribes yͤ Chriſt is yͤ
ſonne of Dauid? for Dauid him ſelf inſpired Pſal.109.
with yͤ holygooſt, ſaid: The Lord
ſaid to my Lord, ſit on my right hād til
I make thyne enemyes thy fote ſtole.
Thā Dauid hym ſelfe calleth hym Lord:
& by what meanes is he thā his ſonne?
And moche people hearde hym gladly.

And he ſaid vnto thē in his doctrine: Matt.23.
beware of yͤ Scribes, which loue to go Luc.11.20
in long clothing, & loue ſalutaciōs in yͤ
market places, & the chefe ſeates in yͤ ſynagoges,
& to ſit in yͤ vppermoſt rowmes
at feaſtes, and deuour wydowes
houſes, & that vnder a colour of longe
prayinge: These ſhal receiue greater dānaciō. Luc.23.
¶ And Jeſꝰ ſat ouer agaynſt the
treaſuri, & behold how yͤ people put money
ī yͤ treaſuri. And many yͤ were riche
caſt ī moch. And ther cā a certayne poore
wyddow: & ſhe threwe ī two mites: which
make a farthīg. And he called vnto hī his
diſciples

diſciples and ſayde vnto thē. Verely I ſaye vnto you, that this poore wydowe hath caſt more in then all they whyche haue caſte into the treaſure. For they all dyd caſt in of theyr ſuperfluyte: but ſhe of her pouerte dyd caſt in al that ſhe had: euen al her lyuinge.

¶ The .xiii. Chapter.

¶ The deſtruccion of the temple.
Of the laſt daie ý tyme knoweth no mā.
The ſimilitude of the fygge tree.
Watche for ye knowe not the houre.

A Mat.24. Lu.19.21. AND as he wēte out of ý tēple one of his diſciples ſayde vnto hym. Maſter, ſe what ſtones and what buyldynges are here. And Jeſus anſwered and ſayde vnto hym. Seyſte ý theſe great buyldynges there ſhall not be lefte one ſtone vpon another that ſhall not be throwen downe. Ibidem. And as he ſate on mounte Oliuete ouer agaynſte the tēple, Peter and James and John and Andrew aſked him ſecretely: tel vs, when ſhall theſe thynges be? and what is the ſygne when al theſe thinges ſhalbe fulfylled? and Jeſus anſwered them, and began to ſaye: take hede leſt any man deceaue you: For manye ſhall come in my name ſaying: I am Chriſt, and ſhall deceaue many. B.

Mar.24. Luc.21. 2.Corin.3. Ephe.5. Whē ye ſhal heare of warre & tidinges of warre, be ye not troubled. For ſoche thynges muſte nedes be. But the ende is not yet. For ther ſhall nacion aryſe agaynſt nacion, and kyngdome agaynſt kyngdom. And ther ſhalbe erth quakes in all quarters, and famyſhement & troubles. Theſe are ý begininges of ſorowes.

Math.10. Luc.12 21. Ioan.15.16 But take ye hede to your ſelues. For they ſhall brynge you vp to the counſels and into the ſynagoges and ye ſhalbe beaten, ye and ſhalbe brought before rulers and kynges for my ſake for a teſtimonial vnto thē. And the Goſpel muſt fyrſt be publiſhed amonge all nacions.

Math.24. Math.10. Luce.21. But when they leade you and preſent you, take no thought a fore hand what ye ſhall ſay nether ymagion: but whatſoeuer is geuen you at the ſame tyme, that ſpeake. For it ſhall not be ye that ſhall ſpeake but the holy gooſt.

Ye and the brother ſhall delyuer the brother to death, and ý father the ſonne, and

diſcipulis ſuis, dicit illis: Amen dico vobis, quòd vidua hæc pauper plus miſit, quàm omnes qui miſerunt in gazophylacium. Nam omnes ex eo quod ipſis ſupererat, miſerunt: at hæc è penuria ſua omnia quæcunque habebat miſit, totam ſubſtantiam ſuam.

CAPVT XIII.

Plures aduenięt noſtro ſub nomine quondam,
Vltima ſolius eſt tempora noſſe patris.

E *T cum exiret è templo, dicit illi quidā è diſcipulis illi⁹: Pręceptor, vide quales lapides, & quales ſubſtructiones. Et Ieſus reſpondens, ait illi. Vides has magnas ſubſtructiones? Nō relinquetur lapis ſuper lapidē, qui non diruatur. * Et cum ſederet in monte oliuarum è regione templi, interrogabant illum ſecreto Petrus, & Iacobus, & Ioannes, & Andreas: Dic nobis, quando hæc erunt? & quod ſignum eſt, quando hæc omnia ſint conſummāda? At IESVS reſpondens illis, cœpit dicere: * Videte ne quis vos fallat. Multi enim venient in nomine meo, dicentes: Ego ſum CHRISTVS: multoſque decipient. Cum autē audieritis bella & rumores bellorum ne turbemini, oportet enim fieri, at nondū finis. Inſurget enim gens aduerſus gentem, & regnum aduerſus regnum. Et erunt terræmotus in ſingulis locis, & erunt fames ac turbationes. Initia dolorum hæc. *Sed cauete vos vobis. Tradent enim vos in concilia & in ſynagogas, cædemini, & ſub præſidibus ac regibus ducemini propter me in teſtimoniū illis. * Et apud omnes gentes oportet prius prædicari Euangelium. * Cum autem duxerint vos tradentes, ne præcogitetis quid dicturi ſitis, neque meditemini: ſed quicquid datum fuerit vobis in illa hora, hoc loquamini. Non enim eſtis vos qui loquimini, ſed ſpiritus ſanct⁹. Traditurus eſt autem frater fratrem in mortem, & pater filium, &

Et inſurgent filij aduerſus parentes, ac morte afficient eos. Et eritis odio habiti ab omnibus propter nomen meum. Sed qui perſeuerauerit vſque ad finem, hic ſaluus erit. * Porrò cum videritis abominationem deſolationis, de qua dictum eſt à Daniele propheta, ſtantem vbi non oportet, qui legerit, intelligat: * tunc qui fuerint in Iudæa fugiant ad montes. Qui vero fuerit in tecto ne deſcendat in domum, nec ingrediatur vt quicquam tollat è domo ſua. Et qui fuerit in agro, ne reuertatur ad ea quæ reliquit à tergo, ad tollendum pallium ſuum.

* Væ autem prægnantibus, & lactantibus in illis diebus. * Sed orate, ne fiat fuga veſtra hyeme. Erunt enim dies illi talis afflictio qualis non fuit à primordio rerum conditarum, quas condidit Deus, vſque adhoc tempus, nec futura eſt. * Et niſi dominus abbreuiaſſet dies, haud quaquam ſalua fuiſſet vniuerſa caro. Sed propter electos, quos elegit, abbreuiauit dies. * Ac tum ſi quis vobis dixerit: Ecce hic Chriſtus, ecce illic: ne credatis. * Exorientur pſeudochriſti, & pſeudoprophetæ, & edent ſigna ac prodigia ad decipiendum, ſi fieri poſſit, etiam electos. Vos autem cauete, ecce prædixi vobis omnia. * Cæterum in illis diebus poſt afflictionem illam ſol obtenebrabitur, & luna non dabit ſplendorem ſuum, & ſtellæ cæli decident, & virtutes quæ in cælis ſunt, concutientur. * Et tunc videbunt filium hominis venientem in nubibus cũ poteſtate multa & gloria: & tunc mittet angelos ſuos, & aggregabit electos ſuos à quatuor ventis, à ſummo terræ vſq; ad ſummum cæli. * A ficu vero diſcite ſimilitudinem, cum ramus eius iam tener fuerit, produxeritque folia, ſcitis quòd prope ſit æſtas. Sic & vos cum hæc videritis fieri, ſcitote quod prope ſit in foribus. Amen dico vobis, quod non præteribit generatio hæc, donec omnia hæc facta fuerint.

* Cælum & terra præteribunt, ſed verba mea non præteribunt.

* Cæterum

And the chyldren ſhall ryſe agaynſt their fathers and mothers, and ſhal put them to death. And ye ſhall be hated of al men for my name ſake. But whoſoeuer ſhall endure vnto the ende, the ſame ſhalbe ſafe. Moreouer whē ye ſe the abhominacion þ betokened deſolacion, wherof is ſpoken by Daniel the prophet, ſtonde where it ought not, let hym that readeth vnderſtand. Then let them þ be in Iury, flie to the mountayne. And let hym þ is on the houſe toppe not deſcend downe into þ houſe, nether entre therin to fetch any thing out of his houſe. And let hym that is in the felde, not tourne backe agayne vnto the thynges which he lefte behynde hym for to take hys clothes with hym. Wo ſhall be thē to thē þ are wyth child, and to them þ geue ſucke in thoſe dayes. But praye that youre flyghte be not in the wynter. For there ſhalbe in thoſe dayes ſoche tribulaciō, as was not from the begynnyng of creatures which God created, vnto thys tyme, nether ſhalbe. And excepte that the Lord ſhould ſhorte thoſe dayes, no mā ſhuld be ſaued. But for þ electes ſake, whiche he hath choſen, he hath ſhortened thoſe dayes.

C
Marth. 24.
Luc. 21.
Dani. 9.
M. 24. L. 21.

Ibidem.
Matt. 24.

Ibidem.

And than, yf any man ſaye to you: lo, here is Chriſt: lo he is there: beleue not: for falſe chriſtes ſhal ryſe, & falſe prophetes, and ſhall ſhewe miracles and wōders, to deceaue, yf it were poſſible, euē þ electe. But take ye hede, beholde I haue ſhewed you al thynges before.

Mat. 24.
Luc. 17.
Marth. 24.

Ibidem.

Moreouer in thoſe dayes, after þ tribulacion, þ ſunne ſhall wexe darke, and the mone ſhall not geue her lyght, and þ ſterres of heauen ſhal fall, & þ powers which are in heauen ſhal moue. And thē ſhall they ſe the ſonne of man commyng in the clowdes with great power and glorie. And then ſhal he ſende his angels & ſhal gather to gether his electe from þ foure wyndes, & frō þ one ende of þ worlde to the other. Learne a ſimilitude of the fygge tree. Whē his braunches are yet tendre, & hath brought forth leues: ye knowe þ þ ſommer is neare. So i lyke maner whē ye ſe theſe thīges come to paſſe, vnderſtād þ it is nye euē at þ dores. Verely I ſaye vnto you, þ this generaciō ſhal not paſſe tyl theſe thynges be done. Heauē & earth ſhal paſſe, but my wordes ſhal not paſſe.

D
Mat. 24.
Luc. 21.
Ioel. 2.

Ibidem.

Ibidem.

But

Mat. 24. But of the day & the houre knoweth no man: no not þ angels which are in heauē nether þ ſonne hym ſelf, ſaue the father

Mat. 24. Lu. 12. 21. Luc. 19. onely. Take hede, watche & pray, for ye knowe not whē the tyme is. As a man which is gone into a ſtraūge countrey, and hath left hys houſe & geuen auctoritie to his ſeruauntes, and to euery

Mat. 24. 25 Luc. 21. man his worke, and cōmaunded the porter to watche. Watche therfore, for ye knowe not when the maſter of the houſe wil cōe, whether at euē, or at midnight, whether at the cocke crowing or in the dawnig, leſt yf he cōe ſodenly he ſhould fynde you ſleping. And that I ſay vnto you I ſay vnto all men watche.

¶The. xiiii. Chapter.

¶Of her that anoynted Jeſꝰ with oyle.
Jeſus was betrayed of Judas.
The Eaſter lambe.
The inſtitucion of the Sacrament.
Of the heuynes of Chriſt.
The denyeng of Peter.
The ſentence of the hye Preſtes.

A Mat. 26. Luc. 22. Ibidem. & Ioan. 11 After two daies foloweth Eaſter. & þ dayes of þ ſwete bread, & the hye preſtes & the ſcribes ſought meanes howe they might take hym by craft, & put hym to death. But they ſaid, Not i þ feaſt day, leaſt any buſines aryſe

Math. 27. Luc. 7. Ioan. 12. amonge þ people. Whē he was in Bethania, i þ houſe of Simon þ leper, euē as he ſate at meate, ther came a womā hauing an alabaſter boxe of oyntmēt, called narde, þ was pure & coſtly: & ſhe brake

Mat. 26. Ioan. 12. the boxe & powred it on hys hede. And there were ſome þ were not cōtēt in thē ſelues, & ſaide what nedeth this waſte of oyntmēt? for it might haue bene ſold for more thē thre hūdred pēce, & bene geuen vnto þ poore. And they grudged agaynſt her. And Jeſꝰ ſaid: let her be in reſt, why trouble ye her? ſhe hath done a good worke on me. For ye ſhal haue poore wt you alwayes, & when ſoeuer ye wil, ye maye do them good, but me ye ſhall not haue alwayes. She hath done þ ſhe could ſhe came afore hād to anoynt my bodye to his buryenge. Verely I ſaye vnto you, wheresoeuer this Goſpell ſhalbe preached throughout the whole worlde this alſo þ ſhe hath done, ſhalbe rehearſed

Mat. 26. in remembraūce of her. And Judas Iſcarioth

* Cæterum de die illo ac tempore nemo nouit, ne angeli quidem qui in cælo ſunt, nec ipſe filius, ſed ſolus pater. * Cauete, vigilate & orate, neſcitis enim quando tempus ſit. * Sicut homo qui peregre agit, relicta domo ſua dedit & ſeruis ſuis ſubſtantiam ſuam, ac ſuum cuique opus, & ianitori mandauit vt vigilaret. * Vigilate igitur, neſcitis enim quando dominꝰ domus venturus ſit, ſero an media noctis, an in gallicinio, an diluculo, ne ſi venerit repente, offendat vos dormientes. Cæterū quæ dico vobis, omnibus dico, vigilate.

CAPVT. XIIII.

Quæritur ad mortem Chriſtus, dat baſia, Petrus
Cogitur ancillæ voce negare Deū.

* ERat autem paſcha & azymorū dies futuri poſt biduum. * Et quærebant ſummi ſacerdotes & ſcribæ, quomodo eum per dolum comprehenſum occiderent. Dicebant autem: Non in die feſto, ne tumultus fiat populi. * Et cum eſſet Bethaniæ in domo Simonis leproſi, accumbente eo, venit mulier habens alabaſtrum vnguenti nardi piſticæ precioſæ: & comminuto alabaſtro, effudit illi in caput. * Erant autem quidam qui indignarentur apud ſeſe, ac dicerēt. Ad quid perditio hæc vnguenti? nam poterat hoc vendi pluris quàm trecentis denariis, ac dari pauperibus. Et infremuerunt aduerſus illam. At IESVS dixit: Sinite illam, cur illi moleſti eſtis? bonū opus operata eſt erga me. Sēper enim pauperes habetis vobiſcū, & quandocunq; volueritis, poteſtis illis benefacere, me vero non ſemper habetis. Quod potuit, hæc fecit: præuenit vngere meū corpus ad ſepulturā. Amen dico vobis, vbicūq; prædicatum fuerit Euangelium hoc in totum mundum, etiam hoc quod fecit hæc, dicetur in memoriam illius. * Et Iudas Iſcariotes

[Iſcar]ioth, vnus è duodecim abijt ad ſummos ſacerdotes, vt proderet eum illis. Quo audito, illi gauiſi ſunt, & polliciti ſunt ei pecuniam ſe daturos. Et quærebat quomodo opportune illum traderet. Ac primo die azymorum, cum paſcha immolarent, dicunt illi diſcipuli ſui: Vbi vis vt abeamus & paremus, vt edas paſcha? Et emittit duos è diſcipulis ſuis, & dicit illis: Ite in ciuitatem, & occurret vobis homo hydriam aquæ baiulans, ſequimini illum, & quocunque ingreſſus fuerit, dicite patrifamilias: Magiſter dicit, vbi eſt diuerſorium, vbi paſcha cum diſcipulis meis edam? Et ille vobis oſtendet cœnaculum magnum, ſtratum, paratum, illic parate nobis. Et exierunt diſcipuli eius, & venerunt in ciuitatem, & repererunt quemadmodum dixerat illis, & parauerunt paſcha. Et cum veſpera iā eſſet, venit cum duodecim. Et cū accumberent, ederentque, dixit IESVS. Amen dico vobis, vnus ex vobis proditurus eſt me, qui edit mecum.

At illi cœperunt eſſe mœſti, ac dicere illi ſingulatim: Num ego? Et alius: Num ego? Ille vero reſpondens, dixit illis: vnus è duodecim qui intingit mecum in catino. Filius quidem hominis vadit, ſicut ſcriptum eſt de illo, ſed væ homini illi, per quem filius hominis proditur.

Bonum erat illi, ſi natus nō fuiſſet homo ille. Et edentibus illis, ſumpto IESVS pane, cum gratias egiſſet, fregit, & dedit illis, ac dixit: Sumite, comedite, hoc eſt corpus meum. Et accepto poculo, cum gratias egiſſet, dedit illis. Et biberunt ex eo omnes. Et dixit illis: Hic eſt ſanguis meus noui teſtamenti, qui pro multis effunditur. Amen dico vobis, poſthac non bibam de fructu vitis vſque ad diem illum, cum illud bibero nouum in regno dei. Et cum hymnū dixiſſent, exierunt in montem oliuarum. Et dicit illis IESVS. Omnes offendiculum patiemini propter me in nocte hac: quia ſcriptum eſt: percutiam paſtorem, & diſpergentur oues. Sed poſtquā reſurrexero, præcedā vos in Galilæam.

rioth, one of the twelue, wēt awaye vnto the hye Prieſtes, to betraye him vnto thē. Whē they hearde that, they were glade, & promyſed that they wold geue hym money. And he ſought how he myght conueniently betraye hym. Luc. 22. B

And the fyrſt day of ſwete bread, when men offer the paſcal lambe, hys diſciples ſayd vnto hym: Where wylt thou that we go and prepare that thou mayſt eate the Eaſter lambe? And he ſent forth two of hys diſciples, and ſayd vnto them: Go ye into the cytie, and there ſhall a man mete you bearyng a pytcher of water, folowe hym. And whyther ſoeuer he goeth in ſaye ye to the good man of the houſe: the mayſter ſayd where is the geſte chābre where I ſhall eate the Eaſter lambe wyth my diſciples. And he wyl ſhewe you a greate parlour, paued & prepared: there make redy for vs. And hys diſciples wēt forthe, and came to the cytie, & founde as he had ſayde vnto them, and made ready the Eaſter lambe. Ibidem.

C Matt. 26. Luc. 22. Ioan. 13.

And at euen he came wyth the .xii. & as they ſate at borde and eate, Jeſus ſayde: Verely I ſaye vnto you that one of you ſhall betray me whyche eateth wyth me. And they begāne to mourne, & to ſaye to hym one by one: is it I? & another ſayde: is it I? He anſwered and ſayd vnto thē: It is one of the .xii. and the ſame dyppeth wyth me in the platter. The ſonne of man goeth as it is wrytten of hym: but wo be to that man, by whom the ſonne of man is betrayed: good were it for hym yf that man had neuer bene borne. Math. 26. Luc. 22.

Math. 26. Mar. Luc. Ibidem.

And as they eate, Jeſus toke breade, bleſſed & brake, & gaue to them, and ſayde: Take, eate, thys is my body. And he toke the cuppe, gaue thankes, & gaue it to thē, & they all dranke of it, & he ſayde vnto thē: Thys is my bloude of ẏ newe Teſtamēt, whyche is ſhed for many. Verely I ſay vnto you: I wyll drynke no more of this frute of the vyne, vntyll ẏ I drynke it newe in the kyngdome of God. And when they had ſayd grace they went out to mount Olyuete. Ibidem. 1. Corin. 11. Math. 26.

And Jeſus ſayde vnto thē: all ye ſhalbe offended through me thys nyght. For it is wrytten: I wyll ſmyte the ſhepeherde and the ſhepe ſhalbe ſcattered. But after that I am ryſen agayne: I wyl go into Math. 26. Ioan. 16. Zach. 13.

Galyle before you. Peter ſayd vnto him
Math. 26. And though all men ſhuld be offended,
Lucæ 22. yet wolde not I. And Jeſus ſayd vnto
Joan. 13. hym: Verely I ſaye vnto the, thys daye
Matt. 26. euẽ in thys nyght before the cocke crowe
twyſe thou ſhalt denye me thryſe. And he
ſpake boldlyer: no, yf I ſhulde dye wyth
the, I wyll not denye the. Lykewyſe alſo
Matt. 26 ſayd they all.

D And they came into a place named Geth
Ibidem. ſemany, & he ſayd to his diſciples: Syt
ye here whyle I go aparte & praye. And he
toke wyth hym Peter, James, & John, &
Mat. 26. he began to waxe abaſhed & to be in an
Joan. 12. agonye and ſayde vnto thẽ. My ſoule is
Mat. 26. very heuy euẽ vnto ẏ death, tary here &
Luc. 12. watche. And he went forth a lytle & fell
downe on the groũde, & prayed: that yf it
were poſſible, the houre myghte paſſe frõ
hym. And he ſayd: Abba father, all thyn-
ges are poſſible vnto the, take away this
Matth. 26. cup frõ me. Neuertheleſſe not ẏ I wyll,
Joan. 6. but that thou wylt, be done.
Matth. 26. And he came & foũde thẽ ſlepynge, and
ſayd to Peter: Symõ ſlepeſt ẏ? Couldeſt
not thou watche wyth me one houre?
Joan. 6. watche ye, & praye leſte ye entre into tẽ-
Matth. 26. ptaciõ, the ſpyrte is ready, but the fleſhe
is weake. And agayn he went away, and
prayd, & ſpake the ſame wordes. And he
retourned & foũd thẽ aſlepe agayne, for
theyr eyes were heuy: nether wyſte they
what to anſwere hym. And he came the
thyrde tyme & ſayde vnto thẽ: ſlepe hẽce
Ibidem. forth and take youre eaſe, it is ynough.
The houre is come, behold ẏ ſonne of mã
ſhalbe delyuered into the handes of ſyn-
Matth. 26. ners. Ryſe vp, let vs go. Lo he ẏ betrayed
Luc 22. me is at hande.
Joan. 18. And imediatly whyle he yet ſpake: came
Judas one of the twelue, & with hym a
great nõbre of people with ſwerdes &
Matth. 26. ſtaues frõ the hye Preſtes & Scribes &
elders. And he that betrayed hym had ge
uẽ thẽ a generall tokẽ ſayinge: who-
ſoeuer I do kyſſe, he it is, take him and
leade hym awaye warely. And aſſone as
E he was come, he went ſtrayght way to
hym, and ſayde vnto hym: Maſter, and
Matth. 25. kyſſed hym. And they layde theyr handes
Lucæ 22. on hym, and toke hym. And one of them
that ſtode by, drue oute a ſwerde and
ſmote a ſeruaunt of the hye Preſte, and
cut of hys eare.

And

Galilæam. Petrus autẽ dixit illi. *Etiamſi omnes offendiculũ paſſi fuerint, at non ego. Et dicit illi IESVS: Amen dico tibi, ꝙ hodie in nocte hac prius q̃ bis galli cecinerit, ter abnegabis me.

*At ille vehementius dicebat. Imò ſi me oportuerit commori tibi, nõ te abnegabo. Similiter autem & omnes dicebant. *Et veniunt in locum, cuius nomen Gethſemani Et dicit diſcipulis ſuis: *Sedete hic, donec digreſſus orauerò Et aſſumit Petrum, & Iacobũ, & Ioannem ſecum, cœpitq; expaueſcere & angi. *Et dicit illis: Dolore afficitur anima mea vſq; ad mortem; manete hic, & vigilate. *Et progreſſus paululum, proſtratus eſt in terram, & orauit, vt ſi poſsibile eſſet, tranſiret à ſe hora, & dicebat: Abba pater, omnia poſsibilia ſunt tibi, aufer poculũ à me hoc. *Veruntamen non quid ego velim, ſed quid tu. *Et venit, & offendit eos dormientes, dicitq; Petro: Simon dormis? non potuiſti vnam horam vigilare? Vigilate & orate, ne veniatis in tentationem. *Spiritus quidem promptus, at caro infirma *Et rurſum digreſſus orabat & eundem dixit ſermonem. Et reuerſus offendit illos rurſum dormientes: erant enim oculi eorum grauati, neq; ſciebant quid illi reſponderent. Et venit tertio, dicitq; illis: Dormite poſthac & requieſcite Sufficit. *Venit hora, ecce traditur filius hominis in manus peccatorũ. Surgite, eamus. Ecce qui prodit me, appropinquat.

*Et continuo adhuc eo loquente, accedit Iudas, qui erat vnꝰ è duodecim, & cum illo turba multa cũ gladiis & fuſtibus à ſummis ſacerdotibus & ſcribis, & ſenioribus.

*Dederat autem is qui prodebat eum, commune ſignum illis, dicens: Quemcunque oſculatus fuero, is eſt comprehendite illum, abducite caute. Et cum veniſſet, protinus accedit ad illum, dicitq; ei: Rabbi rabbi: ac deoſculatus eſt eum. Illi vero iniecerunt in illum manus ſuas, & comprehenderunt eum. *Vnus autem quiſpiam adſtantium educto gladio, percuſsit ſeruum ſũmi ſacerdotis, & amputauit eius auriculã.

Et reſpōdēs Ieſꝰ, dixit illis. *Tāquā ad latronē exiſtis cū gladijs ac fuſtibꝰ ad cōprehēdēdum me. *quotidie eram apud vos in tēplo docēs, & nō comprehēdiſtis me: *Sed iſta fiunt, vt impleatur ſcripturæ. Et relicto illo, oēs fugerūt. Et vnuſquiſpiā adoleſcentulus ſequebatur illū circūamictꝰ ſindone ſup nudū, & cōprehendunt illum adoleſcētuli. Ille vero relicta ſindone: nudus effugit ab illis. *Et abduxerūt Ieſum ad ſummū ſacerdotē, & cōuenirūt cū illo omnes ſummi ſacerdotes, & ſeniores, & ſcribæ. *Et Petrus eminus ſequebatur illū, donec veniſſet in atriū ſummi ſacerdotis: & erat ſedens vna cū miniſtris, & calefiebat ad lumē. *Sūmi vero ſacerdotes & totū cōciliū quærebāt aduerſus Ieſū teſtimoniū, vt morti traderent eū: nec inueniebāt. Nā multi falſum teſtimoniū dixerāt aduerſus illū, nec erāt ſatis idonea teſtimonia. *Et quidā aſſurgebant & falſum teſtimoniū ferebāt aduerſus illū, dicētes: Nos audiuimꝰ eū dicentē: Ego diruā tēplū hoc, quod eſt manibus factū, & tribus diebus aliud ſine manibus factū extruam. Et ne ſic quidē ſatis idonea erāt teſtimonia illorū. Et ſurgēs ſummus ſacerdos in mediū, interrogabat Ieſum, dicēs: nō reſpōdes quicquam? Quid iſti aduerſum te dicūt teſtimonia? At ille tacebat, neq; quicquā reſpōdebat. *Rurſum ſummꝰ ſacerdos interrogauit, & dicit illi: Tu es ille Chriſtus filius benedicti? Ieſus aūt dixit: Ego ſum: *& videbitis filiū hoīs ſedētē à dextris virtutis, & venietē in nubibus cæli. *Summus aūt ſacerdos dilaceratis veſtibus ſuis, dixit: *Quid præterea opus habemꝰ teſtibꝰ? Audiſtis blaſphemiā. Quid vobis videtur? Illi vero oēs cōdēnauerūt eū eſſe reū mortis. *Et cœperūt quidā cōſpuere in eū, & obuelare faciē illiꝰ, & colaphis eū cædere, & dicere illi: Diuina. Ac miniſtri alapas illi impingebant. *Et cū eſſet Petrus in atrio inferius, venit vna ancillarū ſummi ſacerdotis: cumq; vidiſſet Petrum calefacientem ſe, intuita illum dicit: Et tu cum Nazareno IESV fuiſtis? At ille negauit, dicēs: Nō noui, neq; ſcio quid dicas.

And Jeſus anſwered and ſayed vnto them: ye be come oute as vnto a thefe with ſweardes and wyth ſtaues, for to take me. I was dayly wyth you in the temple teaching, and ye toke me not, but that ẏ ſcripture ſhulde be fulfilled. And they all forſoke him & ranne away. And there folowed hym a certayne younge manne clothed in lynnen vpon the bare, the yongeman caught hym, and he lefte hys lynnen, and fled from them naked. And they ledde Jeſus away to the hyeſt Prieſte of all, and to hym came all the hye prieſtes, and the elders, & the Scribes. And Peter folowed hym a greate waye of euen into the pallys of the hye prieſte, and ſat wyth the ſeruauntes, and warmed hymſelfe at the fyre.

Ioan.18. M.L.Ibid.
Ioan.18. Math.26. Luc.22.
26.22.18 M.L.Io.
Ibidem.
Math.26.
F

And the hye prieſtes and al the counſell ſought for wytnes agaynſt Jeſu to put hym to death, and founde none. Yet manye bare falſe wytnes agaynſte hym: but their witnes agreed not together. And there aroſe certayne and brought falſe wytnes agaynſt hym, ſayinge: We hearde hym ſay. I wil deſtroy this tēple made with handes, & within thre dayes I wil builde another made wout hādes. But their wytnes agreed not together.

Ibidem.

And the hyeſt prieſt ſtode vp amongeſt them & axed Jeſus ſaying: anſwereſt ẏ nothynge? Howe is it that theſe beare wytnes againſte thee? And he helde hys peace & anſwered nothing. Agayne the hyeſt prieſt axed hym & ſayd vnto hym: art ẏ Chriſt the ſōne of the bleſſed? And Jeſus ſayd: I am. And ye ſhall ſee ẏ ſōne of mā ſyt on the right hand of power & come in ẏ cloudes of heauē. Thē ẏ hyeſt prieſte rent his clothes & ſaid. What nede we any further of wytnes? ye haue hearde ẏ blaſphemy, what thynk ye? And they al gaue ſentēce, that he was worthy of death, & ſome begāne to ſpyt at him, & to couer his face, & to bete him wt fyſtes, & to ſay vnto him arede vnto vs. And ẏ ſeruaūtes buffeted him on ẏ face.

Mat.26. Luc.22. Ioan.6 M.L.Ibid. Ibidem.
M.L.Ibid. Ioan.18.
G

And as Peter was beneth in ẏ pallis, ther came one of ẏ wenches of the hyeſt Prieſte, & whē ſhe ſawe Peter warming hym ſelfe, ſhe loked on hym & ſayd, waſt not thou alſo with Jeſus of Nazareth? And he denyed it ſayeng: I knowe hym not, nether wot I what thou ſayeſt.

Ibidem.

Match. 26. And he went out into the porche, ⁊ the cocke crew. And a damſell ſaw hym, and agayne beganne to ſay to thẽ that ſtode by: This is one of them. And he denyed it agayne, ⁊ anone after, they that ſtode by, ſayde agayne to Peter: Surely thou arte one of thẽ for thou arte of Galile, ⁊ thy ſpeache agreyth therto. And he begãne to curſe and to ſweare ſayeng: I knowe not thys mã of whome ye ſpeake.
Match. 26. Luc. 22. Ioan. 18.

M. L. Ibidē And agayne the cocke crewe, ⁊ Peter remẽbred the worde that Jeſus ſayde vnto hym: before the cocke crowe twyſe, thou ſhalt denye me thryſe, ⁊ begãne to wepe.

¶ The .xv. Chapter.

¶ He was delyuered to Pylate.
He was delyuered to death.
His body was begged of Pilate.
How he was buryed.

A Match. 17. AND anone in yͤ dawnyng yͤ hye prieſtes helde a cõuſel wyth the elders ⁊ the ſcribes, ⁊ the whole cõgregaciõ, ⁊ bounde Jeſus, ⁊ ledde hym awaye, ⁊ delyuered hym to Pylate. And Pylate aſked hym, arte thou yͤ kynge of yͤ Jewes? And he anſwered ⁊ ſayd vnto him: thou ſayeſt it. And the hye preſtes accuſed him of many thinges. Wherfore Pilate aſked hym agayne ſaying: anſwereſt yͤ nothyng beholde howe manye thinges they lay vnto thy charge. Jeſus yet anſwered neuer a word, ſo yͤ Pylate merueled.
M. 27. L. 23 Ioan. 18. Matt. 27. Ioan. 18.

M. 27. L. 23 Joan. 18. Match. 27. At that feaſt Pylate was wont to deliuer at theyr pleaſure a pryſoner, whoſoeuer they wolde deſyre. And there was one named Barrabas which laye bounde with them that made inſurrection, and in the inſurrection commytted murther.

Match. 27. Ioan. 18. And the people called vnto hym ⁊ begã to deſyre accordyng as he had euer done vnto thẽ. Pylate anſwered them ⁊ ſayd: Wyll ye that I lowſe vnto you yͤ kyng of the Jewes? For he knewe that the hye Prieſtes had delyuered hym of enuye. But the hye preſtes had moued the people: that he ſhulde rather delyuer Barrabas vnto them.
Match. 27. Ibidem. Ibidem.

B And Pylate anſwered agayne, ⁊ ſayd vnto them: what wyll ye then that I do wyth hym, whome ye call the kyng of the Jewes? And they cryed agayne: Crucify hym. Pylate ſayd vnto them: what euyl hath he done? And they cried the more feruentlye: Crucefye hym.

And

*Et exiuit foras in veſtibulum, & gallus cecinit. Et ancilla cũ vidiſſet eum, rurſum cœpit dicere his qui adſtabant: Hic ex illis eſt. At ille rurſum negabat. * Ac paulo poſt iterũ, qui adſtabant, dicebant Petro: Vere ex illis es, nam & Galilæus es, & loquela tua conuenit. At ille cœpit execrari ac deierare: Non noui hominem iſtum de quo dicitis. Et iterum gallus cecinit. *Recordatuſq; eſt Petrus verbi quod dixerat illi I E S V S. Priuſquam gallus cecinerit bis, abnegabis me ter, cœpitq; flere.

CAPVT. XV.

Riſus dãnatus conſiſus põditur, Eli
Clamat, ſe patrem deſeruiſſe ratꝰ.

E. *T confeſtim diluculo cõſilio inito, ſummi ſacerdotes cum ſenioribus & ſcribis ac toto conſeſſu, * vinctũ I E S V M abduxerunt, tradideruntq; Pilato. *Et interrogauit eum Pilatus: Tu es ille rex Iudæorum? At ille reſpondens, dixit illi: Tu dicis. Et accuſabant eum ſummi ſacerdotes de multis. Pilatus autẽ rurſus interrogauit illum, dicẽs: Non reſpondes quicquam? ecce quàm multa aduerſus te teſtantur? I E S V S autem deinde nihil reſpondit, adeo vt admiraretur Pilatus. *Cæterum in feſto dimittebat illis vnum vinctum, quemcunq; poſtulaſſent. * Erat autem qui dicebatur Barrabas, qui cum ſeditionis authoribus fuerat vinctus, qui per ſeditionem cędem patrauerãt. *Et cum acclamaſſet turba, cœpit flagitare, vt faceret, quemadmodum ſemper fecerat ipſis. Pilatus autem reſpondit eis, dicẽs: Vultis dimittam vobis regem illum Iudæorum? *Sciebat enim, quod propter inuidiam tradidiſſent illum ſummi ſacerdotes. *Summi vero ſacerdotes concitauerũt turbam, vt Potius Barrabam dimitteret ipſis. *Pilatus autem reſpõdens rurſum, ait illis: Quid igitur vultis faciam ei, quem dicitis regem Iudæorum? At illi rurſum clamauerunt: Crucifige iſtum. Pilatus autem dicebat illis: Quid enim mali fecit? At illi vehementius clamauerunt: Crucifige eum.

¶Pilatus vero volens turbæ facere ſatis, dimiſit illis Barrabam, & tradidit IESVM flagellatum, vt crucifigeretur. ¶Milites autē abduxerunt eum intro in atriū, quod eſt prætorium, & conuocant totam cohortem: & induunt illum purpura, & circumponunt ei contextam ſpinis coronam, & cœperunt ſalutare illum: ¶Aue rex Iudæorum. Et verberabant illius caput arundine, & inſpuebant in illum: & poſitis genibus adorabant illum. Et cum illuſiſſent ei, exuerunt eum purpura, & induerunt illum veſtibus proprijs, & educunt eum vt crucifigerent eū. ¶Et coegerunt prætereuntē quendam Simonem Cyrenenſem, qui veniebat ex agro, patrem Alexandri & Rufi, vt tolleret crucem eius. ¶Et ducūt eum in Golgotha locum, quod eſt, ſi interpreteris: Caluariæ locus. ¶Et dederunt illi bibere myrrhatum vinum, ſed ille non ſumpſit. ¶Cumq; crucifixiſſēt eum, partiti ſunt veſtimenta eius, mittentes ſortem ſuper illa, quid quis tolleret. Erat autem hora tertia, & crucifixerunt eum.

¶Et erat inſcriptio cauſæ illius inſcripta: Rex Iudæorum. Et cum eo crucifigunt duos latrones: vnū à dextris, & alterum à ſiniſtris eius. ¶Et impleta eſt ſcriptura quæ dicit: Et cum iniquis deputat⁹ eſt. ¶Et qui præteribāt, conuiciabantur illi, mouentes capita ſua, ac dicentes: Væ qui demoliris templum, & in tribus diebus extruis, ſerua teipſum, & deſcende de cruce. ¶Similiter & ſummi ſacerdotes illudentes inter ſeſe cum ſcribis, dicebant. Alios ſeruauit, ſeipſū ſeruare non poteſt. CHRISTVS ille rex Iſrael deſcendat nunc de cruce, vt videamus & credamus. ¶Et qui crucifixi fuerant cum illo, probra iaciebant in eū. Cum vero facta eſſet hora ſexta, tenebræ ortæ ſunt ſuper totam terram, vſque ad horam nonam.

¶Et hora nona clamauit IESVS voce magna, dicens: Eloi, eloi lamazabachthani? quod eſt, ſi quis interpretetur. Deus meus, deus meus, cur me deſeruiſti? Et quidam adſtantium, cum audiſſent, dicebant:

Math. 27.
Luc. 23.
Ioan. 19.
Math. 27.
Ioan. 19.
Ibidem.

And ſo Pylate wyllyng to content the people lowſed them Barrabas, & delyuered Jeſus when he had ſcourged hym for to be crucifyed. And the ſoudyers ledde hym awaye into the cōmō hal, & called together ÿ whole multitude, & they clothed him wt purple, & they platted a crowne of thornes, & crowned hym wt all, & begāne to ſalute hym: Hayle kynge of the Jewes. And they ſmoote him on the head wyth a rede, and ſpat vpō hym, & kneled doune and worſhypped hym.

Math. 27.
Luc. 23.
M. 27. I. 19.
Math. 27.
Math. 27.
Ioan. 19.

And when they had mocked hym, they toke ÿ purple of hym, and put hys owne clothes on hym, & ledde hym oute to crucifye hym. And they compelled one that paſſed by, called Simō of Cyrene (which came out of the felde, and was father of Alexāder & Rufus) to beare hys croſſe. And they brought hym to a place named Golgotha (which is by interpretaciō, the place of dead mens ſcoulles) and they gaue hym to drinke wyne myngled wyth myrrhe, but he receyued it not.

C

Math. 27.
Luc. 23.
Ioan. 19.
Eſa. 53.
Luce. 23.
Math. 27.
Math. 27.
Luc. 23.
Ibidem.
D
Math. 27.

And when they had crucified hym, they parted hys garmētes, caſtynge lotes for them, what euery mā ſhuld haue. And it was about the thyrde houre, & they crucifyed him. And the title of his cauſe was wrytten: The kynge of the Jewes. And they crucifyed wyth hym two theues, the one on the ryght hande, and the other on hys lefte. And the ſcripture was fulfylled, which ſayeth: He was counted amōg the wycked. And they that went by, rayled on hym, waggynge theyr heades, & ſayinge: A wretche, that deſtroyeſt the tēple & buyldeſt it in thre dayes, ſaue thy ſelf, and come doune frō the croſſe. Lyke wyſe alſo mocked hym the hye preſtes among them ſelues wyth the Scribes, and ſayde: He ſaued other men, hym ſelf he cānot ſaue. Let Chriſt the kynge of Iſrael now deſcende from the croſſe, that we maye ſe & beleue. And they that were crucifyed wyth hym, checked hym alſo. And whē the ſyxte houre was come darknes aroſe ouer all the earth vntyll the nynthe houre. And at ÿ nynthe houre Jeſus cryed wyth a loud voyce, ſayeng: Eloy, Eloy, lamaſabathani, which is yf it be interpreted, my god my god, why haſt thou forſakē me? And ſome of them ÿ ſtode by, when they hearde that, ſayde:

Behold he calleth for Helias. And one
Mat.27. ran, and filled a ſpõge full of vyneger, &
Luc.23. put it on a rede, & gaue hym to drynke,
Joan.19. ſayng: let hym alone, let vs ſe whether
Helyas wyl come & take hym downe.
But Jeſus cryed with a loude voyce, &
Matt.27. gaue vp the gooſt. And the vayle of the
Luc.23. tẽple dyd rẽt on two peces frõ ÿ toppe to
Ibidem. the bottome. And when the Centurion
whiche ſtode before hym, ſawe that he ſo
cryed and gaue vp the ghoſt he ſayde:
Ibidem. Truly this mã was ÿ ſõne of God. Ther
were alſo wemen a good waye beholding
hym: amonge whom was Marye Mag-
dalen, and Mary the mother of James
the lytle & of Joſes, and Mary Salome:
which alſo when he was in Galile, fo-
lowed hym, & miniſtred vnto hym: and
many other wemen which came vp with
hym vnto Hieruſalem.

And now when nyght was come (be-
E cauſe it was the euen that goeth before
Math.27 the Saboth, Joſeph of Arimathia a no-
Luc.23. ble Councelloure, which alſo loked for ÿ
Joan.19. kyngdom of god, came & went in boldely
vnto Pylate, & begged the body of Jeſu.
And Pilate merueyled ÿ he was alredy
dead, & called vnto hym that Centurion
and axed of hym whether he hath bene
any whyle dead. And whẽ he knew ÿ truth
of the Centurion, he gaue the body to
Joſeph. And he bought a lynnen clothe,
Ibidem. & layde hym in a tõbe ÿ was hewen out
of the rocke. & rolled a ſtone vnto ÿ dore
of the ſepulchre. And Mary Magdalẽ &
Mary Joſes behelde where he was layde.

Matt.27.

¶The.xvi.Chapter.

¶The reſurrection of Chriſt.
To whome he appered after he roſe.
How he committed hys Goſpel to hys
Diſciples to preache.
How he was receyued into heauen.

A
Math.28. AND when the Saboth day was
paſſe, Mary Magdalen, & ✝Mary
Jacobi, & Salome, bought odoures
that they myght come and annoynt
hym. And erly in the mornyng the nexte
daye after ÿ Saboth day, they came vnto
Math.28. the ſepulchre whẽ the ſonne was ryſen.
Luc.24. And they ſayd one to a nother: Who ſhal
Joan.20. rolle vs awaye the ſtone from the
dore of ÿ ſepulchre? And whẽ they loked
they

dicebant: Ecce Heliam vocat.
*Accurrit autem quidam, & im-
pleta ſpongia aceto, impoſitaque
arundini, porrexit illi potum, di-
cens. *Sinite, videamus an ven-
turus ſit Helias ad deponendum
eum. IESVS autem emiſſa voce
magna, expirauit. *Et velum tem-
pli ſciſſum eſt in duas partes à ſum-
mo vſque ad imum. *Cum vidiſ-
ſet autem centurio, qui adſtabat
ex aduerſo illi, quòd ſic emiſſo
clamore expiraſſet, dixit. Vere
homo hic filius erat Dei. *Erant
autem & mulieres è longinquo
ſpectantes inter quas erat Maria
Magdalene, & Maria Iacobi par-
ui, & Ioſe mater, & Salome: quæ
etiam, cũ eſſet in Galilæa ſequutæ
fuerant illum, & miniſtrauerant
ei: aliæque complures, quæ ſimul
aſcenderant cum eo Hieroſolyma.
*Et cũ iam veniſſet veſpera, quo-
niam erat paraſceue, quæ præce-
dit ſabbatum, venit Ioſeph ortus
ex ciuitate Arimathæa, honeſtus
ſenator qui & ipſe erat expectans
regnum Dei: & ſumpta audacia,
ingreſſus eſt ad Pilatum, & pe-
tijt ab eo corpus IESV. Pilatus
autem admiratus eſt, ſi iam mor-
tuus eſſet: & accerſito ad ſe cen-
turione, interrogauit illũ, an iam
dudum mortuus fuiſſet. Et re co-
gnita ex centurione, donauit cor-
pus ipſi Ioſeph. *Et is mercatus
ſindonem, depoſitum eum inuol-
uit ſindoni, depoſuitque in monumẽ-
to, quod erat exciſũ è petra. Et ad-
uoluit lapidẽ ad oſtiũ monumẽti.
*At Maria Magdalenæ, & Maria
Ioſe ſpectabant vbi poneretur.

CAPVT. XVI.

Sabbata poſt Mariæ Chriſti inuiſere ſepulchrum.
Signa docet fidei ſidera adire parans.

E *T cum præteriiſſet ſabba-
tum, Maria Magdalene,
& Maria Iacobi, & Salo-
me emerunt aromata, vt venientes
vngerent eum.
*Et ſummo diluculo diei primi ſab-
batorum veniunt ad monumentũ
exorto ſole, dicebantque inter ſeſe:
Quis reuoluet nobis lapidem ab
oſtio monumenti? Et cũ reſpexiſſent,
vident

vident lapidem eſſe reuolutũ, qui erat magnus valde. Et ingreſſæ in monumentum, viderunt adoleſcentem ſedentem à dextris, amictum ſtola candida, & expauerunt. ❧At ille dicit eis: Ne expaueſcatis: IESVM quæritis Nazarenum, qui fuit crucifixus, ſurrexit, non eſt hic: ecce locus vbi poſuerant illum. Sed abite, dicite diſcipulis eius, & Petro, quod ille præcedit vos in Galilæam, illic eum videbitis, ſicut dixit vobis.

❧Et abeuntes cito fugerunt à monumento. Habebat enim illas tremor & ſtupor, neque cuiquam quicquam dicebant, timebãt enim. Cum ſurrexiſſet autem IESVS mane primo die ſabbati, apparuit primum Mariæ Magdalenæ, de qua eiecerat ſeptem dæmonia. Illa profecta nuntiauit his qui cũ illo fuerant, lugentibus ac flentibus. Et illi cum audiſſent quòd viueret, ac viſus eſſet ab illa, nõ crediderunt. ❧Poſt hæc autem duobꝰ ex ipſis ambulantibus apparuit in alia forma, euntibus rus. Et illi abierunt, ac renuntiauerunt reliquis, nec his illi crediderunt. ❧Poſtea diſcumbentibus illis vndecim apparuit, & exprobrauit illis incredulitatem ſuam, & cordis duritiam, quod his qui ipſum vidiſſent reſurrexiſſe, non credidiſſent. Et dicebat eis: ❧Ite in mundum vniuerſum, & prædicate Euangeliũ omni creaturæ. Qui crediderit, & baptizatus fuerit, ſaluus erit: qui vero non crediderit, condemnabitur. Porrò ſigna eos qui crediderint, hæc ſubſequẽtur. Per nomen meum dæmonia eijcient, linguis loquentur nouis, ſerpentes tollẽt: & ſi quid lethale biberint, non nocebit eis. Super ægrotos manus imponent, & bene habebunt.

❧Itaque dominus quidem poſtquam loquutus fuiſſet eis, receptus eſt in cœlum, & conſedit à dextris Dei. Illi vero egreſſi, prædicauerunt vbique domino cooperante, & ſermonem confirmante per ſigna ſubſequentia.

they ſawe howe the ſtone was rolled
away: for it was a very great one. And
they went into the ſepulchre, and ſawe
a yong man ſyttyng on the ryght ſyde, Mat.28.
clothed in a longe whyte garment, and Luc.24.
they were abaſſhed.

And he ſaid vnto them, be not afrayed:
ye ſeke Jeſꝰ of Nazareth whiche was
crucified. He is ryſen, he is not here.
Beholde the place where they put him.
But go youre waye, & tell hys diſciples
& namely peter: he wil go before you into Ibidem
Galile: ther ſhal ye ſe him as he ſayd vnto
you. ꝑAnd they wẽt out quickly and
fled frõ the ſepulchre. For they trẽbled
and were amaſed. Nether ſaid they any
thĩg to any man, for they were afrayed.
When Jeſꝰ was riſẽ þ morowe after þ ſabboth
day, he appered firſt to mary magdalẽ
out of whõ he caſt ſeuẽ deuils: And
ſhe wẽt & told thẽ þ were wͭ him, as they
morned and weapte. And though they
herd þ he was a lyue, & had apered to her:
yet they beleued it not. After þ he appe- Luc.24.
vnto two of them in a ſtraunge figure,
as they walked & went into the countrey:
And they went and told it to the remnaũt Ibidem.
and they beleued them nether. ꝑ

✠After þ, he appered vnto þ eleuen as
they ſate at meate: and caſt in theyr teth
theyr vnbeleſe & hardnes of hart: becau-
ſe they beleued not them which had ſene
hym after his reſurrectiõ. And he ſayde Math.28
vnto thẽ: Go ye in to al þ worlde, & prea-
che þ glad tydynges to all creatures, he
that beleueth and is baptiſed, ſhalbe
ſaued. But he that beleueth not, ſhalbe
damned.

And theſe thynges ſhall folowe them
that beleue; in my name they ſhall caſte
out deuyls, & ſhal ſpeake with new ton-
ges, & ſhall kyll ſerpentes. And yf they
drynke any deadlye thynge it ſhall not
hurte them. They ſhall laye handes on
the ſycke, and they ſhall recouer.

So then when the Lorde had ſpoken Luc.24.
vnto them he was receiued into heauẽ, Act.1.
and ſate hym downe on the ryghte hand
of God. And they went forth, & preached
euery where. And the Lorde wroughte
with them, and confyrmed the worde
with miracles that folowed. ꝑ

¶The ende of the Goſpell
of S. Marke.

¶The Goſpell of Sainct Luke.

For as moche as many haue takē in hand to compyle a treates of thoſe thynges which are ſurely knowē among vs: euen as they declared them vnto vs which frō the begynning ſawe thē theyr ſelues and were miniſters at the doing: I determined alſo aſſone as I had ſearched out diligently al thynges from the begynnyng, that then I wolde wryte vnto the, good Theophil⁹, yͭ yͧ myghteſt know yͤ certeintie of thoſe thinges wherof thou art informed.

¶The fyrſt Chapter.

¶Of the father and mother of John baptiſte and his natiuitie.
How Mary viſited Elizabeth her coſſin.
The ſōg of our lady called Magnificat.
A The ſonge of zacharias called Bñdict⁹.

1.Para.24. There was in the dayes of Herode yͤ kyng of Jury a certayne Preſte named Zacharias: of the courſe of Abia. And hys wyfe was of yͤ doughters of Aaron: and her name was Elizabeth. Booth were perfect before God, and walked in all yͤ lawes & ordinaunces of yͤ Lord, that no man coulde fynde fawte wͭ them. And they had no chylde, becauſe that Elizabeth was baren & booth were well ſtricken in age.

And it came to paſſe, as he executed yͤ Preſtes offyce before God, as hys courſe came, according to yͤ cuſtome of yͤ preſtes offyce, hys lot was to burne incēſe. And he went into the temple of the Lorde, & the whoole multitude of the people were without in prayer whyle the incenſe was aburnynge. And ther appered vnto hym an angell of the Lorde ſtandyng on the ryght ſyde of the altare of incenſe. And whē Zacharias ſawe hym, he was abaſ-
B ſhed, and feare came on hym.

And the angell ſayd vnto hym: feare not Zachary, for thy prayer is hearde. And thy wyfe Elizabeth ſhal beare the a ſonne, & thou ſhalt call his name John, & thou ſhalt haue ioye & gladnes, & many ſhall reioyce at his byrth. For he ſhalbe greate in the ſyght of yͤ Lorde, and ſhall nether drynke wyne nor ſtronge drincke. And he ſhalbe fylled wyth yͤ holy gooſt euen

EVANGELIVM SECVNDVM LVCAM.

Quoniam cōplures aggreſſi ſunt cōtexere narrationem earū, quæ inter nos certiſſimæ fidei ſunt, rerum: ſicuti tradiderunt nobis hi, qui ab initio ſuis oculis viderant, ac pars aliqua fuerant eorum quæ narrabant; viſum eſt & mihi, vt cunctis ab initio exacta diligentia perueſtigatis, deinceps tibi ſcriberem optime Theophile, quo agnoſcas corū, de quibus edoctus fueras, certitudinem.

CAPVT. I.

Aufers zachariæq; metum. Mariamq; ſalutas
Angele, magnificant carmina bina Deum.

ERat in diebus Herodis regis Iudææ ſacerdos quidā nomine Zacharias, de vice Abia: & vxor illius de filiabus Aaron, & nomen eius Elizabet. Erant autem iuſti ambo coram Deo, verſantes in oībus præceptis & iuſtificationibus Domini irreprehenſibiles: nec erat illis proles, eo quod eſſet Elizabet ſterilis, & ambo prouectæ iam eſſent ætatis. Factum eſt autem cum ſacerdotio fungeretur Zacharias in ordine vicis ſuæ coram Deo, ſecundum conſuetudinem functionis ſacerdotalis, ſors illi obuenit, vt odores incenderet, ingreſſus in templum domini: & omnis multitudo populi precabatur foris tēpore thymiamatis. Apparuit autē illi angelus Domini, ſtans à dextris altaris, in quo thymiamata ſolēt adoleri. Et Zacharias turbatus eſt eo viſo, ac timor irruit ſuper eum. Ait autem ad illum Angelus: Ne timeas Zacharia, quoniam exaudita eſt deprecatio tua. Vxorq; tua Elizabet pariet tibi filium, & vocabis nomen eius Ioannem: & erit gaudium tibi & exultatio, & multi ſuper eius natiuitate gaudebunt. Erit enim magnus coram domino, & vinum, ſiceramq; non bibet. Et ſpiritu ſancto replebitur

iam inde ab vtero matris ſuæ, multoſq; filiorum Iſrael conuertet ad Dominum Deum ipſorū. Et ipſe præcedet ante illum cum ſpiritu & virtute Heliæ, vt conuertat corda patrum in filios, & inobedientes ad prudentiam iuſtorum, vt paret domino plebē perfectam. Et dixit Zacharias ad angelum: Quo argumento iſtud cognoſcam? Ego enim ſum ſenex, & vxor mea prouectæ ætatis eſt. Ac reſpōdens angelus, dixit ei: * Ego ſum Gabriel, qui adſtiti in conſpectu Dei, miſſuſq; ſum vt loquar ad te, & hæc tibi læta nūciem. Et ecce futurum eſt, vt ſis tacitus, nec fari poſſis ad eū vſque diem, quo hæc fiant, eo quòd non credidiſti verbis meis, quæ implebuntur in tempore ſuo. Et erat populus expectans Zachariam, & mirabantur quòd moraretur in templo. Egreſſus autem non poterat loqui illis. Et cognouerunt quòd viſionem vidiſſet in templo. Et ipſe innuebat illis, permanſitq; mutus. Et accidit vt impleti ſunt dies officij eius, abiit in domum ſuam.

Poſt hos autem dies concepit Elizabet vxor eius, & occultabat ſe menſibus quinque, dicens: Sic fecit mihi dominus in diebus quibus me reſpexit, vt auferret probrum meum inter homines.

* In menſe autem ſexto miſſus eſt angelus Gabriel à Deo in ciuitatem Galilææ, cui nomen Nazareth, ad virginem deſponſam viro, cui nomen erat Ioſeph, de domo Dauid, ac nomen virginis Maria. Et ingreſſus angelus ad eam, dixit: Aue gratioſa, Dominus tecum.

* Benedicta tu inter mulieres.

Illa vero cum vidiſſet, turbata eſt ſuper oratione eius, & cogitabat qualis eſſet illa ſalutatio, & ait angelus ei. Ne timeas Maria, nacta es enim gratiam apud Deum.

* Ecce concipies in vtero, & paries filium, & vocabis nomen eius IESVM.

Is erit magnus & filius altiſſimi vocabitur: & dabit illi Dominus deus ſedem Dauid patris ipſius, * Regnabitq; ſuper domum

Iacob

euē in his mothers wombe: and many of the children of Iſrael ſhall he tourne to theyr Lorde God. And he ſhall go before hym in the ſpyrete and power of Helyas, to tourne the hertes of the fathers to the chyldren and the vnbeleuers to the wyſdome of the iuſte men, to make the people redye for the Lorde.

And Zacharias ſayde vnto the angell: wherby ſhall I knowe thys? ſeynge that I am olde and my wyfe well ſtryken in yeres. And the angel anſwered and ſayde vnto hym: I am Gabriel that ſtonde in the preſens of God, and am ſent to ſpeake vnto the, and to ſhewe þ theſe glad tydynges. And beholde thou ſhalte be domme, and not able to ſpeake, vntyl the tyme that theſe thīges be performed, becauſe thou beleueſt not my wordes, whiche ſhalbe fulfylled in their ſeaſon.

Gene. 18.
Iudic. 13.

C And the people wayted for Zacharias and merueiled that he taried in the temple. And when he came oute, he could not ſpeake vnto them. Wherby they perceyued that he had ſene ſome vyſyon in the temple. And he beckened vnto them and remayned ſpeachleſſe.

✠ And it fortuned, aſſone as þ tyme of his offyce was out, he departed home to hys owne houſe. And after thoſe dayes, hys wyfe Elizabeth conceaued, and hyd her ſelfe fyue monethes ſayenge: Thus wiſe hath God dealte with me in þ dayes when he loked on me, to take from me the rebuke that I ſuffred amonge men.

Mat. 1.

And in the ſyxte moneth the angel Gabriel was ſent from God vnto a citie of Galile, named Nazareth, to a virgyn ſpouſed to a man whoſe name was Ioſeph, of the houſe of Dauid, and the virgyns name was Marye. And the angell went in vnto her, and ſayde: Hayle full of grace, the Lorde is wyth the: bleſſed arte þ amonge women. When ſhe ſawe hym, ſhe was abaſhed at hys ſayinge: & caſte in her mynde what maner of ſalutacyon þ ſhuld be. And the angell ſayd vnto her: Feare not Marye: for thou haſt founde grace wt god. Lo, þ ſhalt conceaue in thy wombe, and ſhalt beare a ſonne, & ſhalt cal his name Ieſ⁹. He ſhalbe great, & ſhalbe called þ ſonne of þ hyeſt. And þ lorde god ſhal geue vnto hym þ ſeate of his father Dauid, & he ſhal reigne ouer the houſe of

Iudic. 13.
Eſa. 7.
Mat. 1.
Mich. 4.

Jacob

Danie.7. Jacob for euer: & of his kyngdom ſhalbe
none ende. Then ſayde Mary vnto the
angel: How ſhal thys be, ſeynge J know
D not a mā? And the angel anſwered and
ſaid vnto her: The holy gooſt ſhall come
vnto the, and the power of the hyeſt ſhal
ouerſhadowe ẏ. Therfore alſo ẏ holy thīg
which ſhalbe borne, ſhalbe called ẏ ſonne
Eſa.6. of god. And behold thy coſin Elizabeth
hath alſo conceyued a ſonne in her age:
and this is her ſixte moneth though ſhe
be called barren, for with god cā nothīge
be vnpoſſible. And Mary ſayde: beholde
ẏ hād mayde of ẏ Lord: be it vnto me euē
as ẏ haſt ſaid. ✠ And ẏ āgel departed frō
her. ✠ And Mary aroſe in thoſe dayes, &
went into the mountayns wᵗ haſte, into
a cyte of Jurye, & entred into the houſe
of Zachary, and ſaluted Elizabeth. And
it fortuned as Elizabeth hearde the ſalutacion
of Mary, the babe ſpronge in
her belly. And Elyzabeth was fylled wᵗ
the holy gooſt, & cryed wᵗ a loude voyce,
& ſayde: Bleſſed arte ẏ amonge the women,
& bleſſed is the frute of thy wōbe.
And whence happeneth thys to me that
E the mother of my Lorde ſhulde come to
me? For lo, aſſone as the voyce of thy
ſalutacion ſowned in myne eares, the
babe ſpraunge in my belly for ioye. And
bleſſed arte ẏ ẏ beleueſt, for thoſe thīges
ſhalbe performed, whiche were tolde the
from the Lorde. And Mary ſayde:

My ſoule magnifieth the Lorde.
And my ſpirete reioyſeth in god my ſauioure. ✠
For he hath loked on ẏ poure degre of
his hande maydē. Beholde now frō hēce
F forth ſhal al generaciōs call me bleſſed.
For he that is myghty hath done to me
greate thynges, and holy is his name.
And his mercy is on them that feare
him thorowoute all generacions.
He ſheweth ſtrength wᵗ his arme, he
ſcatereth them that are proude in the
ymaginacion of their hertes.
He putteth downe ẏ mighty frō their ſeates,
and exalteth them of lowe degre.
He fylleth the hōgry wᵗ good thīges,
and ſendeth awaye the ryche emptye.
He remembreth mercy, and helpeth his
ſeruaunt Iſrael.
Gene.22. Euen as he promiſed to oure father
Abraham and to hys ſeede for euer.

And

Iacob in æternum, & regni eius
non erit finis. Dixit autem
Maria ad angelum. Quomodo
erit iſtud: quandoquidem virum
non cognoſco? Et reſpondens angelus,
dixit ei: Spiritus ſanctus ſuperueniet
in te, & virtus altiſſimi
obumbrabit tibi.
✠ Quapropter & quod naſcetur
ſanctum, vocabitur filius Dei.
Atque ecce Elizabet cognata tua,
& ipſa concepit filium in ſenectute
ſua: & hic menſis eſt ſextus illi,
quæ dicebatur ſterilis: quia nō
erit impoſſibile apud Deum omne
verbum. Dixit autem Maria:
Ecce ancilla Domini, fiat mihi
ſecundum verbum tuum. Ac diſceſſit
ab illa angelus. Exurgens
autem Maria in diebus his, abiit
in montana cum feſtinatione in
ciuitatem Iuda: & intrauit in domum
Zachariæ, ac ſalutauit Elizabet.
Et factum eſt, vt audiuit
ſalutationem Mariæ Elizabet, ſaliit
infans in vtero eius. Et repleta
eſt ſpiritu ſancto Elizabet, exclamauitque
voce magna, & dixit:
Benedicta tu inter mulieres,
& benedictus fructus ventris
tui. Et vnde hoc mihi, vt veniat
mater Domini mei ad me?
Ecce enim vt facta eſt vox ſalutationis
tuæ in auribus meis, exultauit
præ gaudio infans in vte
meo. Et beata quæ credidit: quoniam
perficientur ea quæ dicta
ſunt ei à domino. Et ait Maria:
Magnificat anima mea dominum.
Et exultauit ſpiritus meus in deo
ſeruatore meo. Quia reſpexit
ad humilitatem ancillæ ſuæ: ecce
enim ex hoc beatam me dicent
omnes generationes: Quia
fecit mihi magnifica qui potens
eſt, & ſanctum nomen eius: Et
miſericordia eius in progeniem &
progenies, timentibus ipſum.
Præſtitit robur per brachium ſuū,
diſperſit ſuperbos cogitatione cordis
ipſorum. Detraxit potentes
de ſedibus, & euexit humiles.
Eſurientes impleuit bonis, & diuites
dimiſit inanes. Suſcepit Iſrael
puerum ſuum, vt memor eſſet
miſericordiæ: ✠ Sicut locutus
eſt ad patres noſtros, ipſi Abraham
& ſemini eius in æuum.

Manſit autem Maria cum illa circiter menſibus tribus, & reuerſa eſt in domum ſuam. Elizabeth vero impletum eſt tempus pariendi, & peperit filium. Et audierunt vicini & cognati eius, quòd magnifice domin⁹ miſericordia ſua vſus eſſet erga illam, & gratulabantur ei. Et factum eſt in die octauo, venerunt ad circuncidendum puerum, & vocabant eum nomine patris ſui Zachariam. Et reſpondens mater eius, dixit: nequaquam, ſed vocabitur Ioannes. Et dixerunt ad illam: Nemo eſt in cognatiõe tua, qui vocetur iſto nomine. Innuebant autem patri eius, quid vellet vocari eum. Iſque poſtulatis tabellis ſcripſit, dicens: Ioannes eſt nomen eius. Et admirati ſunt vniuerſi. Apertum eſt autem os eius ilico, & lingua eius, & loquebatur laudans Deum. Et peruaſit timor per omnes vicinos eorum, & per omnem montanam regionem Iudææ diuulgabantur omnia verba hæc, & poſuerunt omnes qui audierant in corde ſuo, dicentes: Quiſnam puer hic erit? Et manus domini erat cum illo: & Zacharias pater eius replet⁹ eſt ſpiritu ſancto, prophetauitque, dicens: Laudandus dominus Deus Iſrael, quia viſitauit & fecit redemptionem populo ſuo. Et erexit cornu ſalutis nobis in domo Dauid pueri ſui: Sicut loquutus eſt per os ſanctorum, qui à ſeculo fuerunt, prophetarum ſuorũ: Fore vt ſeruaremur ab inimicis noſtris: & de manu omnium qui oderunt nos: Vt vteretur miſericordia erga patres noſtros, ac memor eſſet teſtamenti ſui ſancti, Præſtaretque iuſiurandum quod iurauit ad Abraham patrem noſtrum: ac daret nobis, vt ſine timore de manu inimicorum noſtrorum liberati, ſeruiremus ipſi cum ſanctitate & iuſtitia coram ipſo, cunctis diebus vitæ noſtræ. Et tu puer propheta altiſſimi vocaberis, præibis enim ante faciem domini, ad parandum vias eius.

Ad dandam ſcientiam ſalutis populo ipſius, per remiſſionẽ peccatorũ eius. Per viſcera miſericordiæ

Dei

And Mary abode wᵗ her about .iii. monethes and retourned agayn to her owne houſe. ✠ Elizabethes tyme was cõe ẏ ſhe ſhuld be delyuered, & ſhe brought forth a ſõne. And her neyghbours & her coſins heard tel how ẏ Lord had ſhewed great mercy vpõ her, & they reioyſed wᵗ her. And it fortuned ẏ eyght daye, they came to circumciſe ẏ chylde, & called hys name Zacharias, after the name of his father. How be it hys mother anſwered, and ſayde: not ſo, but he ſhalbe called John. And they ſayde vnto her: Ther is none of thy kynne that is named wᵗ this name. And they made ſygnes to hys father: howe he wolde haue hym called. And he axeth for wrytynge tables, and wrote ſayĩg: his name is John. And they marueiled all. And his mouth was opened immediatly, & hys tõge alſo, and he ſpake lawdinge God. And feare came on al thẽ ẏ dwelt nie vnto thẽ. And al theſe ſayĩges were noiſed abroade throughout all ẏ hole coũtre of Jury, & all thei that heard them layde thẽ vp in theyr hartes ſayinge: What maner chylde ſhal thys be? And the hãde of ẏ Lord was wᵗ him.

And his father Zacharias was filled wᵗ the holy ghoſt, & propheſyed ſaying.

Bleſſed be ẏ Lord God of Iſrael, for he hath viſited and redemed his people.

And hath reyſed vp an horne of ſaluacion vnto vs i the houſe of his ſeruaunt Dauid.

Euẽ as he promiſed by the mouth of his holy prophetes which were ſence the world began.

That we ſhould be ſaued from our enemies & frõ ẏ hãdes of all that hate vs.

To fulfil ẏ mercie promiſed to oure fathers, & to remẽber his holy couenaunt. Gene.22.

And to performe the othe which he ſware to oure father Abrahã, for to geue vs.

That we delyuered out of the hãdes of our ẽnemies, might ſerue hĩ without feare, al ẏ dayes of oure lyfe, in ſoche holynes and ryghtewesnes as are accept before hym.

And ẏ chylde ſhalt be called ẏ Prophet of the hyeſt, for thou ſhalt go before the face of the Lord, to prepare hys wayes.

And to geue knowledge of ſaluacion vnto hys people for remiſſion of ſynnes.

Through the tender mercye of oure

God, wherby the daye ſpringe from an hye hath viſited vs.

To geue lyghte to them that ſate in darckneſ and in ſhadowe of deathe, and to gyde oure fete into the waye of peace. b.Reg.2.

And the chylde grewe & wexed ſtronge in ſpyrte, and was in wyldernes tyl the daye came when he ſhulde ſhewe hym ſelfe vnto the Iſraelytes.

¶ The.ii.Chapitre.

¶ The byrth of Chriſt.
A ſygne was geuen to the ſhepardes.
The circumcyſion of Chriſt
The ſonge of Simeon called Nunc dimittis.
A Chriſt is foūd diſputing in ẏ temple. ✠

A AND it chaunced in thoſe dayes: that there went oute a commaundement from Auguſte the Emperoure, that all the worlde ſhulde be taxed. And thys taxynge was the fyrſte, and executed whē Syrenyus was lieftenaunt in Siria. And euerye man went vnto his owne citie to be taxed. And Ioſeph alſo aſcended from Galile oute of a cytie called Nazareth, into Iury: vnto the cytie of Dauid which is called Bethleem, becauſe he was of the houſe and lynage of Dauid, to be taxed with Mary hys ſpouſed wyfe whyche was wyth chylde. And it fortuned whyll they were ther, her tyme was come that ſhe ſhulde be delyuered. And ſhe broughte forth her firſte begotten ſonne, and wrapped him in ſwadling clothes, and layed hym in a manger, becauſe there was no rowme for them within the ynne. Mat.1. Ioan.2.

C And there were in ẏ ſame regiō ſheperdes abydynge in ẏ felde, & watchīg their flock bynight. And lo: ẏ angel of ẏ Lord ſtode harde by thē, & the bryghtnes of ẏ Lord ſhone roūd aboute thē, & they were ſore afrayed. But ẏ āngel ſaid vnto thē: Be not afrayed. For behold, I bring you tydynges of great ioye ẏ ſhal come to al the people, for vnto you is borne this daie in ẏ citie of Dauid, a ſauioure which is Chryſte the Lorde. And take this for a ſygne, ye ſhall finde the childe ſwadled and layed in a manger. And ſtrayghte waye there was wyth the angel a multitude of heauēly ſouldiers, laudīg God and ſayenge: Glory to God on hye, and peace

Dei noſtri, quibus viſitauit nos oriens ex alto; Vt illuceſceret his qui in tenebris & vmbra mortis ſedebant, ad dirigendos pedes noſtros in viam pacis. ❧ Puer autem creſcebat & corroborabatur ſpiritu & erat in deſertis, donec veniret dies, quo oſtendendus erat apud Iſraelitas.

CAPVT. II.

Baiulat ad templum materque
paterque puellum:
Gloria in excelſis turma ſuperna
canit.

B Actum eſt autem in diebus illis exiit decretum à Cæſare Auguſto, vt cenſeretur totus orbis. Hæc deſcriptio prima facta eſt præſide Syriæ Cyrenio. Et ibant omnes vt profiterentur, in ſuam quiſque ciuitatem. Aſcendit autem & Ioſeph à Galilæa, de ciuitate Nazareth in Iudæam, in ciuitatem Dauid, quæ vocatur Bethlehem, eo quod eſſet de domo & famillia Dauid, vt profiteretur cum Maria deſpōſa ſibi vxore: quæ erat prægnans. ❧ Accidit autem cum eſſent ibi, completi ſunt dies pariendi. Et peperit filium ſuum primogenitū, ac faſciis eum inuoluit, reclinauitque eum in præſepi, quod non eſſet eis locus in diuerſorio. Et paſtores erant in regione eadē vigilantes & excubātes excubias nocte ſuper gregē ſuum. Et ecce angelus domini adſtitit illis, & claritas domini circumfulſit illos & timuerunt timore magno. Et dixit illis angelus. Ne timeatis. Ecce enim annūtio vobis gaudium magnum, quod futurum eſt toti populo: quia natus eſt vobis hodie ſeruator, qui eſt CHRISTVS dominus, in ciuitate Dauid. Et hoc vobis ſignum: Inuenietis infantem faſciis inuolutum, poſitum in præſepi. Et ſubito facta eſt cum angelo multitudo militiæ cœleſtis laudantium Deum, & dicentium: Gloria in altiſſimis Deo, & in terra

pax, hominibus bona voluntas. Et factum eſt vt diſceſſerunt ab eis angeli in cælum, & homines paſtores loquebant inter ſeſe, Tranſeamus iam Bethlehem vſque, & videamus hoc quod audimus accidiſſe quod dominus aperuit nobis. Et venerunt feſtinantes, & inuenerunt Mariam & Ioſeph, & infantem poſitum in præſepi. Cũ vidiſſent autem, diuulgauerũt de verbo, quod dictum erat ipſis de puero hoc. Et omnes qui audierunt, mirati ſunt de his, quæ dicta erant à paſtoribus ad ipſos. Porro Maria cõſeruabat omnia verba hæc, conferens in corde ſuo. Et reuerſi ſunt paſtores, glorificãtes ac laudãtes Deum ſuper omnibus quæ audierant & viderant, ita vt dictum fuerat ipſis. Et poſtquam conſummati ſunt dies octo, vt circunciderentur puer, vocatũ eſt nomen eius Ieſus, quod vocatũ erat ab angelo prius quàm in vtero cõciperetur. * Et poſtea quàm completi fuiſſent dies purgationis eorum ſecundum legem Moſi, adduxerunt eum Hieroſolyma, vt ſiſterent eum domino: ſicut ſcriptũ eſt in lege domini. * Omne maſculinum adaperiens vuluam, ſanctum domino vocabitur: & vt darent hoſtiam ſecundum quod dictum eſt in lege domini, par turturum, aut duos pullos columbarum. Et ecce homo erat Hieroſolymis, cui nomen Simeõ, & homo iſte iuſtus ac pius, expectans conſolationem Iſrael, & ſpiritus ſanctus erat ſuper eum. Et reſponſum acceperat à ſpiritu ſancto, non viſurum ſe mortem, niſi prius videret CHRISTVM domini. Et venit per ſpiritum in templum. Et cum inducerent puerum IESVM parentes, vt facerent ſecundum conſuetudinem legis pro eo, ipſe quoque accepit eum in vlnas ſuas, & laudauit Deum, ac dixit: Nunc dimittis ſeruum tuum domine, ſecundum verbum tuum in pace: Quia viderunt oculi mei ſalutare tuum, quod paraſti ante faciem omnium populorum: Lumen ad reuelationem gentium, & gloriam plebis tuæ Iſrael. Et erat pater & mater eius mirantes

ſuper

peace on þ earth: & vnto mẽ a good wyll.

C

And it fortuned, aſſone as the angels were gone awaye from them into heauen, ✠ the ſhepherdes ſayde one to another: let vs go euen vnto Bethlehem, & ſe this thyng that is happened which the Lorde hath ſhewed vnto vs. And they came with haſte: and founde Marye and Joſeph and the babe layde in a manger. And when they had ſene it, they publyſhed abroade the ſayenge whiche was tolde them of that chylde. And all that hearde it, wõdred at thoſe thynges which were tolde them of the ſhepherdes. But Mary kepte all thoſe ſayenges, & pondered thẽ in her harte. And the ſhepherdes retourned, prayſinge and laudynge God, for all that they had hearde & ſene euen as it was tolde vnto them. ⊢

D

✠ And when the eyght daye was come, that the chylde ſhulde be circumcyſed, his name was called Jeſus, whych was named of the angell, before he was cõceyued in the wombe. ⊢

Leui. 12.

✠ And when þ tyme of theyr purifycacion (after þ lawe of Moyſes) was come, they brought hym to Hieruſalem, to preſent hym to the Lorde (as it is wrytten in þ lawe of the Lorde, euerye man that fyrſte opened the matrix, ſhalbe called holy to the Lorde) and to offer as it is ſayde in the lawe of the Lorde) a payre of turtle doues or two yonge pigions.

Exod. 13. 34.
Nume. 8

And beholde there was a man in Hieruſalem whoſe name was Simeon. And the ſame man was iuſt, and feared God, and longed for þ conſolacion of Iſrael, and the holye gooſt was in hym. And an anſwere was geuẽ hym of the holye gooſt, that he ſhulde not ſe death, before he had ſene þ Lordes Chriſt. And he came by inſpiracion into the temple.

And whẽ the father & mother brought in the chylde Jeſus, to do for hym after the cuſtome of the lawe, then toke he him vp in hys armes and ſayde.

Lorde, Nowe letteſt thou thy ſeruaunte departe in peace, accordynge to thy promes. For myne yes haue ſene the ſauyoure ſent from the. Whiche þ haſte prepared before the face of all people. A lyght to lyghten the Gentyls and the glory of the people Iſrael. ⊢

✠ And his father & mother marueiled

at

Zacha.14. of thoſe thinges whiche were ſpoken of hym. And Simeon bleſſed them, and ſaid vnto Mary hys mother beholde, thys chylde ſhalbe the fall and reſurreccyon of many in Iſrael, and a ſygne whyche ſhalbe ſpokē agaynſt. And moreouer the ſweard ſhal pearce thy ſoule yͭ yͤ thoughtes of many hertes maye be opened.

E And there was a propheteſſe, one Anna, the doughter of Phanuell of the tribe of Aſer, which was of a great age, and had lyued wyth an huſbande .vii. yeres from her vyrgynyte.

And ſhe had bene a wedowe about .iiii. ſcore and .iiii. yeares which went neuer out of the temple, but ſerued God with faſtynge and prayer nyght day. And the ſame came forthe that ſame houre, and prayſed the Lorde & ſpake of hym to all yͭ loked for redemption in Ieruſalem.

And aſſone as they had performed all thynges accordinge to the lawe of the Lorde, they returned into Galile, to theyr owne cytye Nazareth. And the chylde grewe and wexed ſtrong in ſpryt, and was fylled wyth wyſdom, and the grace of God was wyth hym. ⊢

F And hys father and mother wente to Hieruſalem euerye yeare at the feaſt of eaſter. ✠ And when he was .xii. yeare olde, they went vp to Ieruſalem after the cuſtome of the feaſte.

Math.7. Marc.1. And when they had fulfylled yͤ dayes, they retourned home, the chylde Ieſus bode ſtill in Ieruſalem vnknowynge to hys father and mother. For they ſuppoſed he had bene in yͤ cōpany, and therfore came a dayes iorneye & ſought hym amonge theyr kynſfolke, and acquayntaunce. And when they founde hym not, they went backe agayne to Ieruſalem, & ſought hym. And it fortuned after thre dayes, yͭ they foūd him in yͤ tēple, ſittinge in yͤ myddes of doctours, both hearinge thē & poſinge them. And all that hearde hym, marueyled at hys wyt & anſwers.

Luc.18. And when they ſawe him, they were aſtonyed. And his mother ſayde vnto hym: ſōne why haſt yͧ thus dealte with vs: Beholde thy father, and I haue ſoughte yͤ ſorowynge: And he ſaid vnto thē: how is it yͭ ye ſoughte me? Wiſt ye not that I muſt go aboute my fathers buſynes? And they vnderſtode not yͤ ſayinge that

ſuper his, quæ dicebantur de ill Et benedixit illis Simeon, & dix ad Mariam matrem eius. * Ecce poſitus eſt hic in ruinam, & in reſurrectionē multorū in Iſrael, & in ſignum cui contradicitur. Quin & tuam ipſius animam penetrabit gladi⁹, vt retegātur ex multis cordibus cogitationes. Et erat Anna propheteſſa filia Phanuell de tribu Aſer: hæc proceſſerat in mult ætatem. & vixerat cum viro anni ſeptem à virginitate ſua. Et hæc vidua annorum ferme octoginta quatuor: quæ nō diſcedebat de tēplo, ieiuniis ac deprecationib⁹ ſeruiens nocte ac die. Et hæc eadem hora ſuperueniens, viciſſim confitebatur domino, & loquebatur de illo omnibus qui expectabant redemptionem Hieroſolymis. Et vt perfecerunt omnia ſecundum legem domini, reuerſi ſunt in Galilæam in ciuitatem ſuam Nazareth. Puer autē ſuccreſcebat, corroborabaturq; ſpiritu & implebatur ſapientia, & gratia Dei erat ſuper illum. Et ibāt parentes eius quotannis Hieroſolyma, in die feſto paſchæ. Et cum factus eſſet annorum duodecim, aſcendentibus illis Hieroſolyma ſecundum conſuetudinem diei feſti, conſummatiſq; diebus cum redirent illi, remanſit puer IESVS Hieroſolymis, & non cognouerunt parentes eius. Cæterum rati illum eſſe in comitatu, venerunt itinere diei, & requirebant eum inter cognatos & inter notos. Et cum non inueniſſent eum, reuerſi ſunt Hieroſolyma, quærentes eum. Et accidit poſt triduum, inuenerunt illum in templo ſedentem in medio doctorum, audientem illos, & interrogantem eos. * Stupebant autem omnes qui eum audiebant, ſuper intelligentia & reſponſis eius: & viſo eo, admirati ſunt. Et dixit mater eius ad illū: Fili, cur feciſti nobis ſic? Ecce pater tuus & ego, dolentes quærebamus te. Et ait ad illos. Quid eſt quod quærebatis me? an neſciebatis quod in his quæ patris mei ſunt, oportet me eſſe? * Et illi non intellexerunt ſermonem quē loquutus eſt ipſis. Et deſcendit cum eis, venitq; Nazareth, eratq; ſubditus illis.

*Mater autem eius conſeruabat omnia verba hæc in corde ſuo. Et IESVS proficiebat ſapientia, & ætate, & gratia apud Deū atque homines.

CAPVT III.

Collibus æquatis vaſte inclamatur eremo,
Viſit Ioannis ſacra lauacra Deus.

A ANno autem decimoquinto imperij Tiberij Cæſaris, Pontio Pilato præſide Iudeæ, tetrarcha vero Galilææ Herode, Philippo autem fratre eius tetrarcha Ituræ & Trachonitidis regionis, & Lyſania Abilenes tetrarcha, ſub pontificibus Anna & Caipha, factum eſt verbum domini ſuper Ioannem Zachariæ filium in deſerto.

*Et venit in omnem regionem finitimam Iordani, prædicans baptiſmum pœnitentiæ in remiſſionem peccatorum: ſicut ſcriptum eſt in libro ſermonum Eſaiæ prophetæ, dicentis: *Vox clamantis in deſerto, parate viam domini, rectas facite ſemitas eius. Omnis vallis implebitur, & omnis mons, & collis reddetur humilis. Et fient quæ obliqua ſunt directa, & aſperæ vertentur in vias planas: & videbit omnis caro ſalutare Dei. *Dicebat ergo ad turbas, quæ exibant vt baptizarentur ab ipſo: Progenies viperarū, quis ſubmonſtrauit vobis vt fugeretis a ventura ira? facite ergo fructus dignos pœnitentiæ, & ne cœperitis dicere intra voſipſos: Patrem habemus Abrahā. Dico enim vobis, potens eſt Deus De lapidibus iſtis ſuſcitare filios ipſi Abrahæ. Iam vero & ſecuris ad radicem arborum poſita eſt. *Omnis ergo arbor non faciens fructum bonū, exciditur, & in ignem conijcitur. Et interrogabant eum turbæ dicentes: Quid ergo faciemus? Reſpōdens autem, dicit illis: Qui habet duas tunicas, impertiat nō habēti: & qui habet eſcas, ſimiliter faciat.

Venerunt

he ſpake to thē. And he wēte wt thē, and came to Nazareth, & was obediēt to thē: But his mother kepte all theſe thīges in her hert. And Jeſus increaſed in wiſdome and age, and in fauoure wt God & man. ⁋ 1.Reg.2.

¶ The.iii. Chapter.

¶ John preached the baptyme of repentaunce.
Of thē that aſked John what they ſhulde do.
Of Herode and John.
Chriſt is baptiſed.
The genealogie of Chriſt.

A ANd the .xv. yeare of the raygne of Tiberius the Emperour, Pontius Pylate being liefetenaunt of Jurie, and Herode beynge Tetrarch of Galile, & his brother Philip Tetrarch in Jturea, and in the regiō of Trachonites, and Lyſanias the Tetrarch of Abylene, whē Anna and Caiphas were the hye prieſtes, the worde of God came vnto John the ſonne of Zacharias in ẏ wyldernes. A

And he came in to all the coostes aboute the Jordā, preaching the baptyme of repentaunce for the remiſſiō of ſynnes, as it is writtē in ẏ boke of the ſayinges of Eſayas the Prophet which ſaieth. Mat.3. Ioan.3. The voyce of a cryar in wyldernes, prepare ẏ waye of the Lorde, make hys pathes ſtrayght. Euery valley ſhalbe fylled, and euery mountaine and hyll ſhalbe brought lowe. Eſa.40. Luc.3. Marc.1. Ioan.1. And croked thiges ſhalbe made ſtrayght & ẏ roughe wayes ſhalbe made ſmoth: and al fleſhe ſhal ſe the ſauyoure ſent of God. ⁋ B

Then ſayde he to the people that were come to be baptyſed of hym: O generacion of vipers, who hath taught you to flye frō ẏ wrath to come? Mat.3. Bringe forth due fruites of repentaunce, and begynne not to ſaye i your ſelues, we haue Abrahā to oure father. For I ſaye vnto you: God is able of theſe ſtones to rayſe vp chyldren vnto Abraham. Now alſo is ẏ axe leyde vnto the root of the trees, ſo ẏ euery tree whiche bringeth forthe good fruite, ſhal be hewen downe, and caſt into the fyre. Mat.3.7.

And ẏ people aſked hym, ſaying: What ſhal we do then? He anſwered and ſayd vnto them. He that hath two cootes, let him parte with hym that hath none, and he that hath meate, let hym do lyke wyſe.

Then

C Thē came there Publicās to be baptyſed & ſaid vnto hym: Maſter, what ſhall we do? And he ſayd vnto thē: requyre no more thā ÿ which is appoited vnto you.

The ſouldiers lyke wyſe demāded of him, ſaiyg: & what ſhal we do? And he ſaid to them: Do violence to no man: nether trouble any mā wrongfully: but be cōtēt ẇ youre wages. And the people were in a doubte: and al mē diſputed in theyr hertes of John, whether he were very Chriſt. John anſwered & ſayd to thē all: D I baptyſe you ẇ water, but a ſtrōger thē I cometh after me: whoſe ſhue latchet I am not worthy to vnlouſe: he wyll baptiſe you ẇ ÿ holy gooſt & ẇ fyre, which hathe his fāne in hys hāde, & wyl pourge hys floore, & wil gather ÿ corne into his barne, but ÿ chaff wyl he bourne ẇ fyre ÿ neuer ſhalbe quēched. And many other thīges ī his exhortaciō preached he vnto ÿ people. Thē Herode ÿ Tetrarche (whē he was rebuked of hym for Herodias his brother Philippes wyfe, & for all ÿ euilles whyche Herode had done) added thys aboue all, & layed John in preſon.

Mat.3.
Mar.1.
Ioan.1.
Math.3.
Mat.4.
Mar.6.

And it fortuned as all the people receyued baptyme (& whē Jeſus was baptiſed & dyd praye) ÿ heauē was opened & the holy gooſt came downe in a bodely ſhape like a doue vpō hym, & a voyce cāe from heauē, ſaying: Thou arte my deare ſonne, in the do I delyte. And Jeſus hym ſelfe was aboute thyrty yeare of age when he beganne, beyng as men ſuppoſed the ſonne of Joſeph.

Mat.3.
Mar.1.9.
Ioan.1.

E Which was the ſonne of Hely, whych was the ſonne of Mathat, which was the ſonne of Leuy, which was the ſonne of Melchei, which was the ſonne of Janna, which was ÿ ſonne of Joſeph, which was the ſonne of Matathias, whych was ÿ ſonne of Amos, which was the ſonne of Nahum, whych was the ſonne of Eſli, whych was the ſonne of Nagge, whych was the ſonne of Maath, whyche was ÿ ſonne of Matathias, whych was ÿ ſonne of Semei, whych was ÿ ſonne of Joſech, whych was ÿ ſonne of Juda, whych was ÿ ſonne of Johanna, whych was ÿ ſonne of Rheſa, which was ÿ ſonne of Zorobabel, whych was ÿ ſonne of Salathiel, which was ÿ ſonne of Neri, whych was ÿ ſōne of Melchi, which was ÿ ſonne of

Mat.3.7.
Marc.1.9.
Luc.9.
Mat.1.

Abdi,

Venerunt autem & publican vt baptizarentur, & dixerun ad illum: Magiſter, quid facie mus? At ille dixit ad eos: Ne qu amplius quàm quod conſtitutu eſt vobis, exigatis. Interroga bant autem eum & milites, di centes: Et nos quid faciemus? E ait illis: Ne quem concutiatis, ne quem calumniemini: & contenti eſtote ſtipendiis veſtris. E ſpectante autem populo, & co gitantibus omnibus in cordibu ſuis de Ioanne, num ipſe eſſe ille CHRISTVS: Reſpon dit Ioannes, dicens vniuerſi *Ego quidem aqua baptizo vos ſed veniet fortior me, cuius no ſum dignus ſoluere corrigiam calciamentorum, ipſe vos bapti zabit Spiritu ſancto & igni: *cuius ventilabrum in manu ipſius, & purgabit aream ſuā, & cōgre gabit triticum in horreum ſuum, paleas autem comburet igni in extinguibili. Multa quidem & alia exhortans, euangelizaba populo. *Herodes autem Te trarcha, cum corriperetur ab illo de Herodiade vxore fratris ſui, déque omnibus malis qu faciebat Herodes, adiecit & hoc ſuper omnia, & incluſit Ioannem in carcerem. *Factum eſt autem cum baptizaretur omnis populus, vt & IESV baptizato & orante, apertum ſit cælum, ac deſcendit Spiritus ſanctus corporali ſpecie, quaſi columba in ipſum, & vox de cælo facta eſt, quæ diceret: *Tu es filius ille meus dilectus, in te compla citum eſt mihi. Et ipſe IESVS incipiebat eſſe ferme annorū triginta, vt putabatur filius Ioſeph. *qui fuit filius Heli, qui fuit Mathat, qui fuit Leui, qui fuit Melchi, qui fuit Ianne, qui fuit Ioſeph, qui fuit Mathathiæ, qui fuit Amos, qui fuit Naum qui fuit Heſli, qui fuit Nagge, qui fuit Maath qui fuit Mathathiæ, qui fuit Semei, qui fuit Ioſech, qui qui fuit Iuda, qui fuit Ioanna, qui fuit Rheſa, qui fuit Zorobabel, qui fuit Salathiel, qui fuit Neri, qui fuit Melchi, qui fuit

Abdi, qui fuit Coſam, qui fuit Helmadam, qui fuit Her, qui fuit Ieſo, qui fuit Heliezer, qui fuit Ioram, qui fuit Mattha, qui fuit Leui, qui fuit Simeon, qui fuit Iuda, qui fuit Ioſeph, qui fuit Ionam, qui fuit Heliachim, qui fuit Meleam, qui fuit Menam, qui fuit Mathatha fui fuit Nathan, qui fuit Dauid, qui fuit Ieſſe, qui fuit Obed, qui fuit Booz, qui fuit Salmon, qui fuit Naaſſon, qui fuit Aminadab, qui fuit Arã, qui fuit Eſrom, qui fuit Phares, qui fuit Iudæ, qui fuit Iacob, qui fuit Iſaac, qui fuit Abrahæ, qui fuit Tharræ, qui fuit Nachor, qui fuit Saruch, qui fuit Ragau, qui fuit Phalec, qui fuit Heber, qui fuit Sale, qui fuit Cainan, qui fuit Arphaxat, qui fuit Sem, qui fuit Noe, qui fuit Lamech, qui fuit Mathuſala, qui fuit Enoch, qui fuit Iareth, qui fuit Malalehel, qui fuit Cainan, qui fuit Enos, qui fuit Seth, qui fuit Adam, qui fuit Dei.

CAPVT. IIII.

Dæmone conuicto recitanſ verba prophetæ.
Iuda turba vicit per iuga ſumma Deum.

Ieſus

Addi, which was the ſonne of Coſam, which was yͤ ſonne of Helmadam, which was the ſonne of Her, which was the ſonne of Jeſo, which was the ſonne of Helieſer, which was the ſonne of Jori, which was the ſonne of Mattha, which was the ſonne of Leuy, which was the ſonne of Symeon, which was the ſonne of Juda, which was the ſonne of Joſeph which was the ſonne of Jonam, which was the ſonne of Heliachim, which was the ſonne of Melea, which was the ſonne of Menam, which was the ſonne of Methathan, which was the ſonne of Nathan, which was yͤ ſonne of Dauid, which was the ſonne of Jeſſe, which was the ſonne of Obed, which was the ſonne of Boos, which was the ſonne of Salmõ, which was the ſonne of Naaſon, which was the ſonne of Aminadab, which was the ſonne of Aram, which was the ſonne of Eſrom, which was the ſonne of Phares, which was the ſonne of Juda, which was the ſonne of Jacob, which was the ſonne of Iſaac, which was the ſonne of Abrahã, which was the ſonne of Tharra, which was the ſonne of Nachor, which was the ſonne of Saruch, which was the ſonne of Ragau, which was the ſonne of Phalec, which was the ſonne of Heber, which was the ſonne of Sala, which was the ſonne of Cainan, which was the ſonne of Arphaxat, which was the ſonne of Sem, which was the ſonne of Noe, which was the ſonne of Lamech, which was the ſonne of Mathuſale, which was the ſonne of Enoch, which was the ſonne of Jareth, which was the ſonne of Malaleheel, which was the ſonne of Cainan, which was the ſõne of Enos, which was the ſonne of Seth, which was the ſonne of Adam, which was the ſonne of God.

¶ The.iiii. Chapter.

¶ How Chriſt faſted, and was tempted of Satan.
Jeſus beynge brought of the Jewes vnto the edge of an hye mountayne to haue bene throwẽ downe, hyd hym ſelfe and departed from them.
Of the vncleane ſpryte.
Of Symon Peters motherelawe.
Howe he healed dyuerſe that were diſeaſed.

A Math. 4. Mar. 1. IEſus then full of the holy gooſt: returned
from ẏ Jordan & was caried
of ẏ ſpyrite into wyldernes: & was
xl. dayes tempted of the deuell & in thoſe
Math. 4. dayes ate he nothyng. And when they
were ended, he afterward hõgred. And ẏ
deuyl ſayd vnto hym: yf thou be ẏ ſonne
of God, cõmaũde this ſtone ẏ it be bread.
And Jeſus anſwered hym, ſayeng: It is
wrytten, mã ſhal not lyue by bread onely,
Deut. 8. but of euery worde of God.

And ẏ deuyll toke hym vp into an hye
moũtayne, & ſhewed hym all ẏ kyngdome
of the worlde euen in ẏ twynclyng of an
eye. And the deuyl ſayd vnto hym: al this
power wyll I geue the euery whyt, & the
glory of them, for that is delyuered to me
& to whoſoeuer I wyl, I geue it. Yf thou
therfore wylt worſhyp me: they ſhalbe al
thyne. Jeſus anſwered hym and ſayde:
hence from me Satan. For it is wrytẽ:
Deut. 6. Thou ſhalt honoure the Lorde thy God
and hym onely ſerue.

B And he caryed hym to Jeruſalem, & ſet
hym on a pynacle of the temple, & ſayde
vnto hym: Yf thou be the ſonne of God,
caſte thy ſelfe downe frõ hence. For it is
Psal. 90. wrytten. He ſhal geue his aũgels charge
ouer the to kepe the, and wyth theyr handes
they ſhal ſtaye the vp, that thou daſhe
not thy fote agaynſt a ſtone. Jeſ⁹ anſwered
and ſayde to hym: it is ſayd: Thou
Deut. 6. ſhalt not tempte the Lorde thy God.
Aſſone as the deuyll had ended all hys
temptacion, he departed from hym for a
ſeaſon.

✠ And Jeſus retourned by the power
Matt. 4. of the ſpyrite into Galile, and there wente
Marc. 1. a fame of hym throughout all the region
C rounde about. And he taught in theyr
ſynagoges, & was cõmended of all men.
Matt. 13. And he came to Nazareth where he was
Marc. 6. nouryſhed: & as hys cuſtome was: wente
into the ſynagoge on the ſaboth dayes, &
ſtode vp for to rede. And there was delyuered
vnto hym the boke of ẏ Prophete
Eſayas. And when he had opened ẏ boke,
he founde the place where it was wryttẽ:
Esa. 61. The ſpyrite of the Lord vpõ me, becauſe
he had annoynted me: to preache the
Goſpell to the poore he hath ſent me, &
to heale ẏ broken hartes, to preache deliuerance
to the captyue, and ſyght to the
blynde, and frely to ſet at lybertye thẽ that
are

✱IESVS autem plenus
I ſpiritu ſancto, regreſſ⁹ eſt a
Iordane, & actus eſt per
ſpiritum in deſertum, ac diebus
quadraginta tentabatur à diabolo,
✱nihilq; comedit in dieb⁹ illis:
& conſummatis illis, deinde eſurijt.
Dixit autem illi diabolus: Si
filius es Dei, dic lapidi huic, vt
panis fiat. Et reſpondit ad illum
IESVS, dicens: Scriptum eſt.
✱Non pane ſolo viuet homo, ſed
omni verbo Dei. Et ſubduxit illū
diabolus in montem excelſum, &
oſtendit illi omnia regna orbis
terræ in puncto temporis, & ait illi
diabolus: Tibi dabo poteſtatem
hanc vniuerſam, & gloriam illorum,
quia mihi tradita ſunt, & cuicūq;
volo, do illam: tu ergo ſi adoraueris
prouolutus coram me,
erunt tua omnia. Et reſpondens
IESVS, dixit illi. Abi poſt me
ſatana. Scriptum eſt enim.
✱Adorabis dominum Deum tuū,
& illum ſolum coles. Et duxit illum
Hieroſolyma, ſtatuitq; eum
ſuper pinnam templi, & dixit illi:
Si filius dei es, mitte teipſum hinc
deorſum.
✱Scriptum eſt enim, quod angelis
ſuis mandabit de te, vt
ſeruent te, & in manibus tollent
te, ne offendas ad lapidem pedē
tuum. Et reſpondens IESVS ait
illi: Dictum eſt. ✱Non tentabis dominum
Deum tuum. Et conſummata
omni tentatione, diabol⁹ receſſit
ab illo vſq; ad tempus. Et reuerſus
eſt IESVS virtute ſpiritus
in Galilæam: ✱& fama exijt
per vniuerſam regionem de illo.
Et ipſe docebat in ſynagogis eorum,
& glorificabatur ab omnibus.
✱Et venit Nazareth, vbi erat nutritus,
& intrauit ſecundum conſuetudinem
ſuam die ſabbatorum
in ſynagogam, & ſurrexit vt legeret.
Et traditus eſt illi liber
Eſaiæ prophetæ, & vt explicuit
librum, inuenit locum vbi ſcriptum
erat.
✱Spiritus domini ſuper me, propterea
ꝙ vnxit me, ad euangelizādum
pauperib⁹ miſit me, vt ſanā
cōtritos corde: vt prædicē captiuis
remiſſionē, & cæcis viſū: vt emittā
confractos

confractos per remiſsionem, vt prædicem annum domini acceptum. Et complicato libro reddidit miniſtro, ac reſedit. Et omnium in ſynagoga oculi erant defixi in eum. Cœpit autem dicere ad illos: Hodie impleta eſt hæc ſcriptura in auribus veſtris. Et omnes teſtimonium illi dabant, & mirabantur ſuper gratia ſermonum, qui procedebant ex ore ipſius, dicebantq;.

Nonne hic eſt filius Ioſeph? Et ait illis: Omnino dicetis mihi hanc ſimilitudinem, Medice, cura teipſum. Quæcunq; audiuimus facta in Capernaum, fac & hic in patria tua. Ait autem. Amen dico vobis: Nemo propheta acceptus eſt in patria ſua.

Sed in veritate dico vobis, multæ viduæ erant in diebus Heliæ in Iſrael, quando clauſum eſt cælum annis tribus & menſib⁹ ſex, cum facta eſſet fames magna per omnem terrã, & ad nullam illarũ miſſ⁹ eſt Helias, niſi in Sarephtha Sidonis ad mulierem viduam.

Et multi leproſi erant in Iſrael ſub Heliſæo propheta, & nemo eorum mundatus eſt, niſi Naaman Syrus. Et repleti ſunt omnes in ſynagoga ira, hæc audientes. Et ſurrexerunt, eiecerũtq; illum ẽ ciuitate, & duxerunt illum vſq; ad ſupercilium montis, ſuper quem ciuitas illorum erat ædificata, vt præcipitarent eum. Ipſe autem tranſiens, per medium illorũ ibat.

Et deſcẽdit Capernaum ciuitatem Galilææ, ibiq; docebat illos ſabbatis.

Et ſtupebant ſuper doctrina eius, quia cum poteſtate coniunctus erat ſermo ipſius.

Et in ſynagoga erat homo habens ſpiritum dæmonis immundum, & exclamauit voce magna, dicens: Eia, quid tibi nobiſcum eſt IESV Nazarene? Veniſti ad perdendum nos? Scio te qui ſis, ſanctus ille dei. Et increpauit illum IESVS: dicens, Obmuteſce & exi ab eo. Et cum proieciſſet illum dæmonium in medium, exijt ab illo: nihilq; illi nocuit. Et factus eſt pauor ſuper omnes, & colloquebantur inter ſe, dicentes. Quis ſermo hic eſt?

are bruſed, and to preache the acceptable yeare of ŷ Lord. And he cloſed the boke & gaue it agayne to the miniſter & ſate downe: And the eyes of al ŷ were in ŷ ſynagoge, were faſtened on hym. And he begã to ſaye vnto thẽ: Thys day is this ſcrypture fulfylled ĩ your eares. And al bare hĩ wytnes: & wõdred at ŷ gracious wordes which proceded out of his mouth, and ſayde: Is not thys Joſephs ſonne?

And he ſayd vnto them: Ye maye verye wel ſay vnto me this prouerbe: Phiſicion, heale thy ſelfe. ✠ Whatſoeuer we haue hearde done in Capernaum, do the ſame here lykewyſe in thyne owne countre. And he ſayd: verely I ſaye vnto you. No prophete is accepted in hys owne countre.

But I tel you of a truth many wyddowes were in Iſraell in the dayes of Helyas, whẽ heauen was ſhet thre yeares & ſixe monethes when greate famyſhment was throughoute all the lande, and vnto none of them was Helyas ſent, ſaue ĩto Sarepta beſydes Sydon vnto a womã that was a wydowe. And many lepers were in Iſrael in the tyme of Helyſeus the prophete, and yet none of them was healed ſauinge Naaman of Syria.

And as many as were in the ſynagoge when they hearde that, were fylled wyth wrath, and roſe vp, & thruſt hym oute of the cytye, & ledde hym euen vnto ŷ edge of ŷ hyll, wheron theyr cytie was bylt, to caſt him downe headlyng. But he went his waye euen through the myddes of thẽ. ✠ & came into Capernaũ a citie of Galile, & ther taught thẽ on ŷ Sabboth dayes. And they were aſtonyed at his doctryne, for his preaching was ĩ power.

And in the ſynagoge there was a man which had a ſpyrite of an vncleane deuil, and cryed wyth a lowde voyce ſayenge: let me alone, what haue thou to do wyth vs, thou Jeſus of Nazareth? Arte thou come to deſtroye vs? I know the what thou arte, euẽ the holy of God. And Jeſus rebuked hym ſayenge: hold thy peace and come oute of hym. And the deuyll threwe hym in the myddes of them and came oute of hym, and hurte hym not. And feare came on them all, and they ſpake amonge them ſelues ſayinge: what maner a thinge is this?

D

Math. 13.
Marc. 6.
Ioan. 4.

Math. 13.
Marc. 6.
Ioan. 4.

3. Reg. 17.

4. Reg. 5.

E

Marc. 13.
Ioan. 2.

Math. 7.
Luc. 2.
Marc. 1.

F For wyth auctoryte and power he commaundeth the fowle ſpyretes, and they come out. And the fame of hym ſpreed abroade throughoute all places of the countre rownd about. ✠

Mat. 8. Marc. 1.

✠ And he roſe vp and came out of the ſynagoge, and entred into Symons house. And Simons motherelawe was taken with a great feuer, and they made interceſſion to him for her. And he ſtode ouer her, and rebuked the feuer: & it left her. And immediatly ſhe aroſe and miniſtred vnto them.

Marc. 1.

G When the ſonne was downe, all they that had ſycke men wyth diuerſe dyſeaſes, brought them vnto hym, & he layde hys handes on euery one of them, and healed them. And deuyls alſo came oute of manye of them cryenge and ſayenge: thou arte Chriſt the ſonne of God. And he rebuked them & ſuffered thē not to ſpeake: for they knewe þ he was chriſt. Aſſone as it was daye, he departed and wēt awaye into a deſert place, & the people ſought hym and came to hym, & kept hym that he ſhulde not departe from thē. And he ſayd vnto thē: I muſte to other cyties alſo preache the kyngdome of God: ✠ for therfore am I ſent. And he preached in the ſynagoges of Galile.

Marc. 3. Marc. 1.

❡ The v. Chapter.

❡ Of the draught of fyſhe.
Of the leper.
Of hym that had the palſye.
Of Leuy the publican.
Howe Jeſus dyd eate wyth Publicans and ſynners.
Wherfore the diſciples of John dyd faſt and Chriſtes not.
Newe and olde agre not. ✠

Marc. 4.

A IT came to paſſe as þ people preaſed vpon hym, to heare the worde of God, that he ſtode by the lake of Genezareth & ſawe two ſhyppes ſtād by the lake ſyde, but the fyſhermen were gone out of them & were waſhynge theyr nettes. And he entred into one of the ſhyppes, which pertayned to Simon, and prayed hym that he wolde thruſt out a lytell from the lande. And he ſate downe and taught the people out of the ſhyp.

Ibidem.

When he had left ſpeakynge, he ſayde vnto Symō: Launche out into þ depe, & let ſlyppe youre nettes to make a draught

And

quia cum authoritate ac poteſtate imperat immundis ſpiritibus, & exeunt. Et diuulgabatur fama de illo in omnem locum vndiq; finitimæ regionis.

✠ Cum ſurrexiſſet autē IESVS de ſynagoga, introiuit in domum Simonis: Socrus autem Simonis tenebatur febri magna, & rogauerūt illū pro ea: & adſtans ſupra illam, increpauit febrem, & febris dimiſit illam, ſtatimq; ſurgens, miniſtrabat illis. ✠ Cum autem ſol occideret, omnes qui habebant infirmos morbis varijs, ducebant illos ad eum, at ille ſingulis manus imponens ſanabat eos. ✠ Exibant autem & dæmonia a multis clamantia, ac dicentia: Tu es CHISTVS ille filius Dei. Et increpans non ſinebat ea loqui, quòd ſciebant ipſum eſſe chriſtum. ✠ Facto autem die egreſſus ibat in deſertum locum. & turbæ quærebant eum, & venerunt vſque ad ipſum, & detinebant illum, ne diſcederet ab eis. Quibus ille ait, & alijs ciuitatibus oportet me euangelizare regnum Dei: nam in hoc miſſus ſum. Et prædicabat in ſynagogis Galilææ.

CAPVT. V.

Hic Petrus ait, demittūt quattuor ægrum.
Infunditq; nouis vina nouella cadis.

B ✠ Actum eſt autem, cum turba immineret ei vt audiret verbum Dei, & ipſe ſtabat iuxta ſtagnum Genezareth. & vidit duas naues ſtantes ad ſtagnum, piſcatores autem deſcenderant ex illis & abluebant retia. Ingreſſus autem in vnam nauim quæ erat Simonis, rogauit eū vt à terra abduceret puſillum: & ſedens docebat de naui turbas. ✠ Vt ceſſauit autem loqui, dixit ad Simonem: Duc in altum, & laxate retia veſtra in capturam.

Et reſpondens Simon, dixit illi: Præceptor, per totam noctem laborantes, nihil cœpimus, tamen tuo iuſſu laxabo rete. Et cum hoc feciſſent, concluſerunt piſciũ multitudinem copioſam. Rumpebatur autem rete eorum. Et annuerunt ſocijs, qui erant in altera naui, vt venirent & adiuuarent ipſos: & venerunt, atq; impleuerunt ambas naues, ita vt mergerentur. Quod cum videret Simon Petrus, accidit ad genua IESV dicens: Diſcede à me domine, quia homo peccator ſum. Stupor enim circundederat eum, & omnes qui cum illo fuerant ſuper captu piſcium quem cœperant: ſimiliter autem Iacobum & Ioannem filios Zebedæi, qui erant ſocij Simoni. Et ait ad Simonem IESVS. ¶Ne metuas, poſthac homines capies. Et ſubductis in terram nauibus, relictis omnibus ſequuti ſunt eum.

¶Et accidit, cum eſſet in quadam ciuitate, & ecce vir plenus lepra: cúmq; vidiſſet IESVM proſtratus in faciem, rogauit eum, dicẽs: Domine, ſi vis, potes me mundare. Et protenſa manu tetigit eum, dicens. Volo, mundus eſto. Et cõfeſtim lepra diſceſſit ab illo. Et ipſe præcepit illi, ne cuiquam diceret, ſed vade, inquit: ¶oſtende teipſum ſacerdoti, & offer pro emundatione tui, quemadmodum præcepit Moſes in teſtimonium illis. ¶Peruagabatur autem magis rumor de illo, & conueniebant turbæ multæ, vt audirent & ſanarentur ab ipſo ab infirmitatibus ſuis.

¶Ipſe autem agebat in ſeceſſu in deſertis, & orabat. Et factum eſt quodam die, & ipſe docebat, erántq; phariſæi ſedentes, ac legis doctores qui venerant ex omni caſtello Galilææ & Iudææ & Hieruſalem, & virtus domini aderat ad ſanandum eos.

¶Et ecce viri portãtes in lecto hominem, qui erat paralyticus, & quærebant eum inferre, & ponere ante illum.

¶Et non inuenientes, qua parte illum inferrent præ turba, aſcenderunt ſuper tectum, ac per tegulas demiſerunt eum cum lectulo

And Simon anſwered and ſayd to hym: Maſter, we haue laboured all nyght, and haue taken nothynge. Neuertheleſſe at thy worde I wyl lowſe forthe the nette. And whã they had ſo done, they incloſed a great multitude of fyſhes. And theyr net brake, but they made ſygnes to theyr felowes, which were in the other ſhyp, that they ſhulde come and helpe them. And they came, and fylled both ỹ ſhyppes that they ſonck agayne.

When Simon Peter ſawe that, he fell downe at Jeſus knees ſayenge: Lorde go frõ me, for I am a ſynfull man. For he was vtterly aſtonyed, & all that were with hym, at the draught of fyſhe which they toke, & ſo was alſo James & John the ſonnes of Zebede which were partners to Simõ. And Jeſus ſayd vnto Simon: Feare not, frõ hence forth ỹ ſhalt catche men. And they brought ỹ ſhyppes to lande, & forſoke all, and folowed hym. Matt.4. Marc.1.

Math.8. Marc.1. And it fortuned as he was in a certayn cytee beholde there was a mã full of leproſy, & whã he had ſpyed Jeſus, he fell on his face, and beſought hym ſayeng: Lorde yf thou wylt, thou canſt make me cleane. And he ſtretched forthe ỹ hand, & touched hym ſayeng: I wyl, be ỹ cleane. And immediatly the leproſy departed frõ hym. And he warned hym, ỹ he ſhuld tell no mã, but that he ſhulde go & ſhewe hym ſelfe to ỹ preſte, & offer for his clenſyng accordynge as Moſes commaundement was, for a wytnes vnto them. Leui.13.

Math.4. Marc.3. Ioan.6. Matt.14. Marc.6. But ſo moche the more went there a fame abrode of hym, and moch people came together to heare, & to be healed of hym, of theyr infyrmities. And he kepte hym ſelfe aparte in the wyldernes, and gaue hym ſelf to prayer.

C

✠ And it happened on a certayne day, ỹ he taught: & there ſate the phariſees & doctours of lawe, whiche were come out of all the townes of Galile, Jury, & Jeruſalem. And the power of ỹ Lorde was to heale thẽ. And beholde, mẽ brought a mã lyenge in his bed which was takẽ wyth a palſye, & ſought meanes to bryng hym in & to laye hym before hym. And whã they coulde not fynde by what waye they myght bryng hym in because of ỹ preaſe, they wẽt vpõ ỹ toppe of the houſe, & let hym downe through ỹ tylyng, bedde & all Math.9. Marc.2. Ioan.5. Mar.2.

Mat. 9. in the myddes before Jeſus. When he
Marc. 2. ſawe theyr fayth, he ſayd unto hym: man,
thy ſynnes are forgeuen the. And the ſcri
bes and the phariſes begynne to thynke
ſayenge: What felowe is this whiche
ſpeaketh blaſphemy? Who can forgeue
ſynnes but God onely?
Whẽ Jeſus perceaued theyr thoughtes,
he anſwered and ſayd vnto them.
What thynke ye in your hartes? Whe-
ther is eaſyer to ſaye, thy ſynnes are for-
B geuen the, or to ſaye: ryſe & walke? But
that ye maye knowe that yͤ ſonne of mã
hath power to forgeue ſynnes on earth,
Mat. 9. he ſayde vnto the ſycke of the palſye, I
Marc. 2. ſaye to the: aryſe: take vp thy bedde, and
Ioan. 5. go home to thy houſe. And immediatly
he roſe vp before thẽ, & toke vp his bedde
whereon he laye, & departed to his owne
houſe prayſynge God. And they were all
amaſed and they lauded God, and were
fylled wyth feare, ſayeng: We haue ſene
ſtraunge thynges to daye. ✝
F And after that he went forth and ſawe
Matth. 9. a publicã named Leuy, ſyttyng at the re
Marc. 2. ceyte of cuſtome, & ſayd vnto him: folow
me. And he lefte all, roſe vp, and folo-
Ibidem. wed hym. And that ſame Leuy made him
a great feaſte at home in is owne houſe.
And ther was a great companye of Pu-
blicans and of other that ſate at meate
with hym. And the Scribes & Phariſes
murmured agaynſt his diſciples ſayeng:
Why eate ye and drynke ye wyth publi-
Ibidem. cans and ſynners? Jeſus anſwered and
ſayde vnto them: They that are whole
nede not of the phiſicion, but they that
are ſicke. I came not to cal yͤ rightewes,
Ibidem. but ſynners to repentaunce.
C Then they ſayde vnto him: Why do the
diſciples of John faſte often and praye,
and the diſciples of the phariſes alſo, &
thyne eate & drynke? And he ſayde vnto
thẽ: Can ye make the chyldren of yͤ wed-
dyng faſt, as longe as the brydgrome is
is preſent with them? The dayes wyll
Marc. 2. come, when the brydgrome ſhalbe taken
awaye frõ thẽ, thẽ ſhal they faſte in thoſe
dayes. Thẽ he ſpak vnto thẽ a ſimilitude.
No mã putteth a pece of a new garmẽt,
into an olde veſture: for yf he do, thẽ brea-
keth he yͤ new, & the pece that was taken
oute of the newe, agreeth not with the
olde. Alſo, no man powreth newe wyne
into

In medium ante I E S V M.
* Quorum fidẽ vt vidit, dixit illi,
Homo remittuntur tibi pctã tua.
Et cœperunt cogitare ſcribæ &
phariſæi, dicentes. Quis eſt is, qui
loquitur blaſphemias? Quis poteſt
remittere peccata, niſi ſolus deus?
Vt cognouit autem I E S V S co-
gitationes eorum, reſpondens di-
xit ad illos: Quid cogitatis in cor-
dibus veſtris? Verum eſt facilius
dicere, remittuntur tibi peccata,
an dicere, ſurge & ambula? Vt
autem ſciatis quod filius hominis
habet poteſtatem in terra remit-
tendi peccata, ait paralitico.
* Tibi dico, ſurge, tolle lectulum
tuum, & vade in domum tuam.
Iſq; confeſtim ſurgens coram il-
lis, tollebat in quo iacuerat, a-
bijtq; in domum ſuam, glorifi-
cans deum, & ſtupor corripuit
omnes & glorificabant deum. &
repleti ſunt timore, dicentes: Vidi-
mus incredibilia hodie. * Et poſt
hæc exijt ac vidit publicanum, no-
mine Leui, ſedentem ad telonium,
& ait illi. Sequere me. Atque is re-
lictis omnibus, ſurgens, ſecu-
tus eſt eum. * Et fecit ei conuiui-
um magnum Leui in domo ſua,
& erat turba multa publicano-
rum, & aliorum, qui cum illis ac-
cumbebant. Et murmurabant ſcri-
bæ & phariſæi aduerſus diſcipu-
los eius dicentes. Quare cum pu-
blicanis & peccatoribus editis &
bibitis? Et reſpondens I E S V S,
dixit ad illos. * Non egent qui ſa-
ni ſunt medico, ſed qui male ha-
bent. Non veni vocare iuſtos, ſed
peccatores ad pœnitentiam. At
illi dixerunt ad eum. * Quare
diſcipuli Ioannis ieiunant frequen-
ter, & obſecrationes faciunt,
ſimiliter & phariſæorum, tui au-
tem edunt & bibunt? Quibus ipſe
ait. Num poteſtis facere vt filij
thalami dum cum illis eſt ſponſus,
ieiunent? Venient autem dies,
& cum ablatus fuerit ab illis
ſponſus, tunc ieiunabunt in illis
diebus. Dicebat autem & ſimi-
litudinem ad illos. * Nemo im-
miſſuram noui veſtimenti immit-
tit in veſtimentum vetus, alio-
quin & nouum rumpit, & veteri
non conuenit immiſſura a no-
uo. Et nemo mittit vinum nouum
in

in vtres veteres, alioqui rumpet vinum nouum vtres, & ipſum effundetur, & vtres peribunt. Sed vinum muſtum in vtres nouos mittendum eſt, & vtraque conſeruantur. Et nemo qui biberit vetus, ſtatim vult nouum, dicit enim, vetus melius eſt.

CAPVT. VI.

Formam præſcribit qua poſsis eſſe beatus.
Matthæus triplici cōtinet hancce tomo.

A ¶Cecidit autē vt in ſabbato ſecundoprimo trāſiret per ſata, ac vellebant diſcipuli eius ſpicas, edebantque, confricātes manibus. Quidam autem phariſæorum dicebant illis. Quid facitis, quod non licet facere in ſabbatis? Et reſpondens IESVS ad eos dixit.

¶Ne hoc quidem legiſtis, quod fecit Dauid, cum eſuriſſet ipſe, & qui cum illo erant, quomodo intrauit in domū dei, & panes propoſitionis ſumpſit, editq;, ac dedit etiam his qui ſecum erant, quos non licet edere, niſi tantum ſacerdotibus? Et dicebat illis.

¶Dominus eſt filius hominis etiā ſabbati. Factum eſt autem & in alio ſabbato vt intraret in ſynagogam, ac doceret. Et erat ibi homo, & manus eius dextera erat arida. Obſeruabant autem eum ſcribæ ac phariſæi, an in ſabbato ſanaturus eſſet, vt inuenirēt vnde accuſarent eum. Ipſe vero ſciebat cogitationes eorum, & ait homini qui habebat manum aridam: Surge & ſta in medio. Ille vero ſurgens ſtetit. Ait igitur ad illos IESVS. ¶Interrogabo vos vtrum licet ſabbatis benefacere, an malefacere: animam ſeruare, an perdere? Et circumſpectis omnibus

into olde veſſels. For yf he do, the newe wine breaketh the veſſels ẏ runneth oute it ſelfe, and the veſſels periſh. But newe wyne muſt be poured into newe veſſels, and both are preſerued. Also no man that drynketh olde wyne, ſtraightwaye can awaye wyth newe for he ſayeth, the olde is pleſaunter.

¶The. vi. Chapter.

¶The diſciples beyng hūgry dyd eate of ẏ corne as they went on ẏ Saboth daye.
Of him that had the withered hande.
The election or choſing of the apoſtles.
Of the bliſſinges.
We muſt loue our enemyes.
Forgeue and ye ſhalbe forgeuen
It is not lawful to cōdēpne our neibour.
The tree is knowen by hys frute.
The tong ſpaketh of the abundaunce of the harte.
To buyld on a rock & on ſād what it is.

A It happened on an after Saboth, that he went through the corne feilde, & that his diſciples plucked ẏ eares of corne, ẏ eate, & rubbed thē in theyr hādes. And certain of ẏ Pharyſes ſayd vnto them: Why do ye that whiche is not lawfull to do on ẏ ſaboth dayes? And Jeſus anſwered them and ſayde: Haue ye not redde what Dauid dyd whē he hym ſelfe was an hōgred & they which were with him, howe he went into the houſe of god & toke & eate ẏ loues of halowed breade, and gaue alſo to them whiche were with him, whiche was not lawfull to eate, but for ẏ Prieſtes onlye? And he ſayde vnto them: The ſonne of man is Lord of the Saboth daye.

Mat. 12.
Marc. 2.
1. Reg. 21.

✠And it fortuned in an other Saboth alſo, that he entred into the Synagogue and taught. And there was a man whoſe ryght hande was dryed vp. And Scrybes and Pharyſes watched hym, to ſee whether he woulde heale on the Saboth daye, that they myght fynde an accuſacion againſt him. But he knewe theyr thoughtes, and ſayde to the man which had the wyddred hande: Ryſe vp, and ſtāde forthe in the myddes. And he aroſe & ſtepped forthe. Then ſayde Jeſus vnto them: I wyll aſke you a queſtiō: Whether is it lawfull on the ſaboth dayes to do good, or to do euyll? to ſaue lyfe, or for to deſtroye it? And he behelde

Mat. 12.
Mar. 3.
Mat. 12.

Y iiii them

the all in cõpaſſe, & ſayd vnto the man: Stretche forth thy hãde. And he dyd ſo: & his hãde was reſtored, & made as whole as the other. And they were fylled ful of madnes, & cõmuned one with an other, what they myght do to Ieſus. ¶

Matt. 14. Marc. 6. And it fortuned in thoſe dayes that he wẽt out into a mountayne for to praye, & continued all nyght in prayer to God. Mat. 10. Marc. 3. Act. 1. And aſſone as it was daye, he called his diſciples, and of thẽ he choſe .xii. whiche alſo he called Apoſtles: Simon whõ he named Peter, & Andrew his brother Iames and Iohn. Philip and Bartlemew, Mathew & Thomas. Iames yͤ ſonne of Alpheus & Simõ called Zelotes and Iudas Iames ſonne, and Iudas Iſcarioth whiche ſame was the traytour.

C ✠ And he came downe with thẽ & ſtode in the playne felde with the company of his diſciples, Marc. 3. and a greate multitude of people out of all parties of Iurie & Ieruſalẽ and frõ the ſee coaſte of Tyre & Sydõ, which came to heare hym, & to be healed of theyr diſeaſes & they alſo that were vexed with fowle ſpretes: and they were healed. And all the people preaſed to touche hym, for ther went vertue out of hym, and healed them all.

D Mat. 5. And he lyft vp his eyes vpon the diſciples, & ſayde: Ibidem. Bleſſed be ye poore, for yours is the kyngdom of god. Eccl. 31. Bleſſed are ye that honger now: for ye ſhalbe ſatiſfyed. Bleſſed are ye yͤ wepe nowe: for ye ſhal laughe. Ibidem. Bleſſed are ye when men hate you, & thruſt you out of their cõpany, & rayle, & abhorre youre name as an euil thing for yͤ ſone of mãnes ſake. Reioyſe ye thẽ: & be gladde: for beholde, your reward is great in heauẽ. ✠ After this maner their fathers entreated yͤ prophetes. Amos. 6. But wo be to you that are riche: for ye haue therin your conſolaciõ. Wo be to you that are full: for ye ſhal honger. Wo be to you yͤ now laugh, for ye ſhal wayle and wepe. Wo be to you when all men prayſe you: E for ſo dyd theyr fathers to the falſe prophetes. But I ſaye vnto you whiche heare: Mat. 5. Loue youre enemyes. Do good to thẽ which hate you. Bleſſe thẽ yͤ curſe you. Ibidem. And pray for thẽ which wrõgfully trouble you. And vnto hym yͤ ſmyteth the on the one cheke, offre alſo yͤ other. And hi yͤ taketh away thy gowne, forbyd

omnibus illis, dixit homini: Extẽde manũ tuam. Ille autem fecit, & reſtituta eſt manus eius ſana ſicut altera. Ipſi autẽ repleti ſunt amẽtia, & colloquebantur inter ſeſe, quidnam facerent IESV.

* Factum eſt autem in illis diebus: exiit in montẽ ad orandum, eratque pernoctans in deprecatione Dei. Et cũ dies factus eſſet, * vocauit diſcipulos ſuos. & elegit duodecim ex ipſis, quos & apoſtolos nominauit. Simonẽ, quẽ & nominauit Petrũ, & Andreã fratrẽ eius, Iacobum & Ioãnem, Philippum & Bartholomæũ, Matthæũ & Thomam, Iacobũ Alphæi filiũ, & Simonẽ qui vocatur Zelotes: & Iudam Iacobi, & Iudam Iſcariotẽ, qui idẽ fuit proditor. Et deſcendens cũ illis, ſtetit in loco campeſtri, turbáque diſcipulorũ eius, * & multitudo copioſa plebis ex omni Iudæa & Hieruſalẽ, & à maritima Tyro & Sidone, qui venerãt vt audirẽt eum, & ſanarentur à morbis ſuis, & qui vexabantur à ſpiritibus immundis, & ſanabãtur. Et omnis turba quærebat eũ tãgere, quia virtus ab illo exibat, & ſanabat omnes. * Et ipſe attollẽs oculos ſuos in diſcipulos, dicebat: * Beati pauperes, quia veſtrũ eſt regnũ dei. * Beati qui eſuritis nũc, quia ſaturabimini. Beati qui fletis nunc, quia ridebitis. * Beati eritis, cum vos oderint homines. & ſeparauerint vos. & exprobrauerint, & eiecerint nomen veſtrum tanquã malũ propter filiũ hominis. Gaudete in illo die & exultate, ecce enim merces veſtra multa eſt in cælis. Secundum hæc enim faciebãt prophetis patres eorũ. * Verũtamẽ væ vobis diuitibꝰ: qui habetis cõſolationẽ veſtrã. Væ vobis qui ſaturati eſtis. quia eſurietis. Væ vobis qui ridetis nũc, quia lugebitis & flebitis. Væ vobis cũ laudauerint vos oẽs homines. Secũdũ hæc enĩ faciebãt pſeudoprophetis patres eorũ. Sed vobis dico qui auditis: * Diligite inimicos veſtros: bñfacite his qui vos oderũt. Bñdicite maledicẽtibus vobis, & orate pro calumniantibus vos. * Percutienti te in maxillam, præbe & alteram: & ab eo qui aufert tibi pallium,

etiam tunicam noli [illegible]
Omni aūt petenti abs te [illegible]
& ab eo qui aufert quæ tua ſunt,
ne repoſcas. * Et prout vultis vt fa-
ciant vobis homines, vos quoq; fa-
cite illis ſimiliter. * Et ſi diligitis
eos qui vos diligūt, quæ vobis eſt
gratia? Nā & peccatores eos à qui-
bus diliguntur, diligunt. Et ſi be-
nefeceritis his qui vobis benefa-
ciūt, quæ vobis eſt gratia? Siquidē
& peccatores hoc faciūt. Et ſi mu-
tuū dederitis his, à quibus ſpera-
tis vos recepturos, quæ gratia eſt
vobis? Nā & peccatores peccato-
ribus dant mutuum, vt recipiant
paria. Quinimo diligite inimicos
veſtros, & benefacite, & mutuum
date, nihil inde ſperantes: & erit
merces veſtra multa, & eritis fi-
lij altiſſimi, quia ipſe benignus eſt
erga ingratos ac malos. Eſtote er-
go miſericordes, ſicut & pater
veſter miſericors eſt.
* Nolite iudicare, & non iudicabi-
mini. Nolite condēnare, & non cō-
demnabimini. Remittite, & re-
mittetur vobis. Date, & dabitur
vobis. Menſurā bonam & confertā
& cōcuſſam atq; effūdentem da-
bunt in ſinum veſtrum. * Eadem
quippe mēſura qua metimini, me-
tientur alij vobis. Dicebat autē illis
ſimilitudinē, * Nunquid poteſt cæcus
cæcum ducere? nonne ambo in fo-
ueam cadunt. * Non eſt diſcipulus
ſupra magiſtrū ſuū: perfectus au-
tem omnis erit, ſicut magiſter ip-
ſius. * Quid autem vides feſtucam
in oculo fratris tui, trabē autē quę
in oculo proprio eſt, non animad-
uertis? Aut quomodo potes dicere
fratri tuo: frater, ſine eiiciā feſtucā
quæ in oculo tuo eſt, ipſe in oculo
tuo trabem nō videns? Hypocrita,
eiice primū trabē ex oculo tuo, &
tunc perſpicies vt eiicias feſtucā,
quæ eſt in oculo fratris tui. * Nō
eſt enim arbor bona faciens fructū
malum, neq; arbor mala faciens
fructum bonum. Vnaquæq; enim
arbor ex fructu ſuo cognoſcitur.
* Neq; enim è ſpinis colligunt fi-
cus, neque è rubo vindemiant vuā.
* Bonus homo ex bono theſauro
cordis ſui profert bonum, & malus
homo ex malo theſauro cordis ſui
profert malum. Ex abundantia
enim cordis loquitur os eius.

*Quid

forbyd not to take thy cote alſo. Geue
to euery man ÿ axeth of the. And of hym
that taketh awaye thy goodes, axe them Tobi.4.
not agayne. And as ye wolde that men Math.7.
ſhulde do to you, ſo do ye to thē lykewyſe.
Yf ye loue thē which loue you what thanke Math.5.
are ye worthy of? For the very ſynners
loue theyr louers. And yf ye do for them
whiche do for you, what thanke are ye
worthy of? For the very ſynners do euen
the ſame. Yf ye lende to thē of whome ye
hope to receyue: what thanke ſhall ye
haue? for the very ſynners lende to ſyn-
ners to receyue as muche agayne. Wher-
fore loue ye your enemyes, do good and
lende, lokyng for nothing agayne, & your
rewarde ſhall be greate, & ye ſhalbe the
chyldren of the hyeſt, for he is kynde vnto
the vnkynde and to the euill. F
✠ Be ye therfore mercifull, as your fa-
ther is mercifull. Iudge not, & ye ſhal not
be iudged. Condemne not, & ye ſhall not
be condemned. Forgeue, & ye ſhalbe for- Mat.7.
geuen: Geue, and it ſhalbe geuen vnto
you: good meaſure, preſſed downe, ſhaken
togeder and runnyng ouer ſhal men geue
into your boſomes. For with what mea- Math. 7.
ſure ye mete, with the ſame ſhall men Mar.4.
mete to you agayne.
And he put forth a ſimilitude vnto thē:
Can the blynd leade the blynde? do they Math.15.
not bothe then fall into the dyche? The
diſciple is not aboue his maiſter. Eue- Mar.10.
ry man ſhalbe perfecte euen as his maiſ- Mar.13. 15
ter is. Why ſeyſt thou a moote in thy
brothers eye: & cōſyderest not the beame
ÿ is in thyne own eye? Ether how canſt Math. 7.
thou ſaye to thy brother: Brother let me
pul out the moote that is in thyne eye:
whā ÿ perceyueſt not the beame that is in
thyne owne eye? Ypocrite, caſte ÿ beame
out of thyne owne eye fyrſt, & then ſhalt ÿ
ſe perfectly to pul out the moote out of G
thy brothers eye. ✠ It is not a good tree Mat.7.
ÿ bryngeth forth euill fruite: neyther is
that an euil tree, ÿ bryngeth forth good
fruite: For euery tree is knowen by his
fruite. Nether of thornes gather men fyg-
ges, nor of buſſhes gather they grapes. A Ibidem.
good mā out of the good treaſure of hys
hert bryngeth forth ÿ which is good. And ā
euill mā of ÿ euyll treaſure of his herte Mat.12.
bryngeth forth ÿ which is euyl. For of the
aboūdaūce of ÿ hert, his mouth ſpeaketh.

Why

Math. 7. Why cal ye me Maſter Maſter, and do
not as I byd you? whoſoeuer cometh to
Ibidem. me, and heareth my ſayinges: ⁊ doth the
ſame, I wyll ſhewe you to whome he is
lyke. He is lyke a man whiche buylt an
houſſe: ⁊ dygged depe & layde the foundaciō
on a rocke: Whē the waters aroſe,
the flude bet vpon that houſe, & coulde
not moue it, for it was grounded vpon a
rocke. But he that heareth ⁊ doth not,
is lyke a man that without foundation
buylt an houſſe vpon the earth, againſte
whiche the flude dyd beat, and it fell vp ⁊
by: and the fall of the houſſe was great.

¶ The.vii. Chapter.

¶ The Centuriōs ſeruaunt was ſycke.
The onlye ſonne of the wedowe.
John ſent diſciples to Chriſt.
Of her that anoynted Jeſus with oyntment.

A Whē he had ended al his ſayenges
in the audience of ẏ people, he entred
itō Capernaū. And a certayn
Math. 8 Ioan. 4. Centurions ſeruaunt was ſycke and
redy to dye, whō he made moche of. And
whē he hearde of Jeſu, he ſent vnto hym
the elders of the Jewes, beſeching hym
that he wolde come & heale hys ſeruaūt.
And they came to Jeſus and beſought
hym inſtantly, ſayinge: He is worthy
that thou ſhuldeſt do this for him. For
he loueth oure nation, ⁊ hath buylt vs a
Synagoge. And Jeſus went with them.
B And when he was not farre from the
houſſe, the Centuriō ſent frēdes to hym
ſayinge vnto hym: Lorde trouble not thy
ſelfe, for I am not worthy that ẏ ſhouldeſt
entre vnder my roffe. Wherfore I
Ioan. g. thought not my ſelfe worthy to come vnto
the: but ſaye the worde and my ſeruaūt
ſhalbe whoole. For I lykewyſe am
a man vnder power, & haue vnder me
ſoudyours, and I ſay vnto one, go: & he
goeth. And to another, come: and he cōmeth.
And to my ſeruaunt, do this: and
he doeth it. When Jeſus herde this, he
merueyled at him, & turned him about, &
ſayd to the people ẏ folowed him: I ſaye
vnto you, I haue not foūde ſo greet faith
Ibidem. no, not in Iſrael. And they that were ſēt
turned backe home againe, and founde
the ſeruaunt that was ſycke, whole.

✠And

* Quid autē vocatis me, domine
domine, & non facitis quæ dico?
* Quiſquis venit ad me, & audit
ſermones meos. & facit eos, oſtendam
vobis, cui ſimilis ſit. Similis
eſt homini ædificanti domum, qui
fodit in altū, & poſuit fundamentum
ſuper petram. Inūdatione autem
facta, illiſum eſt flumē domui
illi, & nō potuit eam mouere. Fūdata
enim erat ſuper petram. Qui
autem audiuit & non fecit, ſimilis
eſt homini qui ædificauit domum
ſuā ſuper terrā abſque fundamento:
in quam illiſus eſt fluuius, &
continuo cecidit, & facta eſt ruina
domus illius magna.

CAPVT. VII.

Greſſum quando Nain direxit ſurgit Ephœbus
Peccatrix domini coluit inde pedes.

C Cum autem conſummaſſet omnia verba ſua, audiente
populo, * intrauit
Capernaum. Centurionis autē cuiuſdam
ſeruus male habens, agebat
animam, qui illi erat charus.
Cum audiſſet autem de Ieſu, miſit
ad eum ſeniores Iudæorum, rogans
eū vt veniret & ſeruaret ſeruum
ſuum. At illi cū veniſſent ad
IESVM, rogabant eū ſtudioſe,
dicētes, Dignus eſt, vt hoc illi præſtes:
diligit enim gentem noſtram,
& ſynagogā ipſe ædificauit nobis.
IESVS autem ibat cum illis. Et
cum iam non longe abeſſet à domo,
miſit ad eum centurio amicos,
dicens ei: * Domine, noli vexari.
Nō enim ſum dignus, vt ſub
tectum meum intres. Quapropter
nec meipſum ſum dignum arbitratus,
vt venirem ad te, ſed dic
verbo, & ſanabitur puer meus. Nā
& ego homo ſum ſub poteſtate cōſtitutus,
habēs ſub me milites: &
dico huic, vade, ac vadit: & alteri
veni, ac venit: & ſeruo meo, fac
hoc, ac facit. Auditis autem his, Ieſus
miratus eſt eū, & conuerſus, ſequenti
ſe turbæ dixit: Dico vobis,
ne in Iſrael quidem tantam fidem
inueni. * Et reuerſi qui miſſi fuerant,
in domum, inuenerunt
ſeruum qui languerat, ſanum.

Et factum est deinceps, ibat in ciuitatem, quæ vocatur Naim, & ibant cum eo discipuli eius multi, turbaque copiosa. Cum autem appropinquaret portæ ciuitatis, ecce defunctus efferebatur, filius vnicus matri suæ, & hæc vidua erat: & turba ciuitatis multa cum illa. Quam cum vidisset Dominus, misericordia motus super eam, dixit illi: Noli flere. Et accessit, tetigitque loculum. Porro qui portabant substiterunt. & ait: Adolescens, tibi dico, surge. Et resedit qui erat mortuus, & cœpit loqui, & dedit illum matri suæ. Accepit autem omnes timor, & glorificabant Deum, dicentes: Propheta magnus surrexit inter nos, & Deus visitauit plebem suam. Et exiit hic rumor in vniuersam Iudæam de eo, & omnem finitimam regionem. Et nunciauerunt Ioanni discipuli ipsius de his omnibus. ✠ Et conuocauit duos de discipulis suis Ioannes, misitque ad IESVM, dicens: Tu es qui venturus es, an alium expectamus? Cum autem venissent ad eum viri, dixerunt: Ioannes Baptista misit nos ad te, dicens. Tu es ille qui venturus erat, an alium expectamus? In eadem autem hora multos curauit a morbis, ac plagis, & spiritibus malis, & cæcis multis donauit visum. Et respondens, dixit illis: ✠ Euntes renunciate Ioanni, quæ vidistis & audistis, quod cæci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, ✠ pauperibus annunciatur Euangelium: & beatus est quicunque non fuerit offensus per me. Et cum discessissent nuncii Ioannis, cœpit de Ioanne dicere ad turbas: Quid existis in desertum vt videretis? arundinem vento agitari? Sed quid existis visuri? hominem mollibus vestimentis indutum? Ecce qui vestitu splendido vestiuntur, & in deliciis agunt, in aulis regum sunt. Sed quid existis ad videndum? Prophetam? Vtique dico vobis, & plus quam prophetam. ✠ Hic est de quo scriptum est, Ecce mitto angelum meum ante faciem tuam, qui præparabit viam tuam ante te.

✠Dico

✠ And it fortuned after that, that he wente into a cyte called Naim, & many of his disciples wente with hym, & moche people. When he came nye to the gate of the cytye, beholde there was a dead man caried out which was ÿ only sonne of his mother, & she was a wydowe: & moch people of the cyte was with her. And when the Lorde sawe her, he had compassion on her, & sayed vnto her: wepe not. And he went & touched ÿ coffin, & they that bare hym, stode stil. And he sayd. Yonge man, I saye vnto the, aryse. And the dead sate vp, & beganne to speake. And he delyuered him to his mother. And there came a feare on thē all. And they glorifyed god sayeng: a great Prophete is risen amōg vs. & god hath visited his people. ✠

C

✠ And this rumor of hym went forth throughout all Jurie, and thorowout al the regions whiche lye rounde about.

Math.xi.

And the disciples of John shewed hym of al these thynges. And John called vnto hym .ii. of his disciples, and sent them to Jesus saying: Arte thou he that shuld come? or shall we loke for another? Whē the men were come vnto hym, they sayd: John Baptiste sent vs vnto the saying: Arte thou he that shuld come, or shall we wayte for another? And at that same tyme he cured manye of their infirmityes and plages and of euyll spirites, and vnto many that were blynd he gaue syght. And Jesus answered & sayd vnto them: Go your wayes & shewe John what thynges ye haue sene and hearde, howe that the blynde se, the halt go, the lepers are clensed, the deafe heare, the dead aryse, to the poore is the glad tydynges preached, and happye is he that is not offended by me.

D

Ibidem.

Esa.lxi.

When the messengers of John were departed, he begā to speake vnto ÿ people of John. What went ye out into ÿ wyldernes for to se? wēt ye to se a rede shaken with the wynde? But what went ye out for to se? a mā clothed in softe raymēt? Beholde they which are gorgeously appareled, and lyue delycately, are in kynges courtes. But what wēt ye for to se? a Prophete? ye I say to you, & more thē a Prophete. This is he of whō it is writtē: Beholde I sende my messēger before thy face to prepare the way before ÿ.

Mat.xi.
Mala.iii.

For

Matth. 11. For I ſay vnto you, a greater Prophete
Mar. 2. then John among womens childrē is ther
none. Neuertheleſſe one that is leſſe in ÿ
Marc. 1. kyngedome of god is greater then he.
And all the people that hearde, and the
publicans, iuſtified god, & were baptiſed
with the baptyme of John. But ÿ pharyſes
and ſcribes deſpyſed the counſell
of god agaynſte them ſelues and were
not baptyſed of hym.
Matt. 11. And the Lord ſayd: Where vnto ſhall
I lykē the men of this generacion, and
what thing are they lyke? They are like
vnto childrē ſytting in ÿ market place:
C & cryīg one to another, and ſayeng: We
haue piped vnto you, & ye haue not daūſed:
we haue mourned to you, & ye haue
not wepte. For John Baptyſte came,
neyther eatynge breade nor drynkynge
wyne, & ye ſaye: He hathe the deuyll. The
Ibidem. ſonne of man is come & eateth and drinketh
and ye ſaye: beholde a man whyche
is a glotten and a drynker of wyne, a
frende of publicans and ſynners. Yet
is wyſdome iuſtyfyed of all her children.
E
Matt. 26. ✠ And one of ÿ phariſes deſireth him
that he wold eate with him. And he wēt
into ÿ Phariſes houſe, & ſate downe to
Marc. 14. meate. And behold a womā in the cytye
Ioan. 12. which was a ſynner, aſſone as ſhe knewe
Ibidem. that Jeſus ſate at meate in the pharyſes
houſe, ſhe brought an alabaſter boxe of
oyntmēt, and ſhe ſtode at his fete behind
hym wepinge, & beganne to weſhe hys
fete with teares, and dyd wype them
with ÿ heares of her heade & kyſſed hys
fete, and anoynted them with oyntment.

When the phariſe which bade hym,
ſawe ÿ, he ſpake within him ſelf, ſaying:
yf thys man were a Prophete, he wolde
ſurelye haue knowē who & what maner
womā this is which toucheth hym, for
ſhe is a ſynner: & Jeſus anſwered & ſaid
vnto him: Simon I haue ſome what to
ſay vnto ÿ. And he ſaid mayſter ſaye on.
Ther was a certayne lēder whyche had
two detters, ÿ one ought fyue hūdred
pence, & the other fyfty. When they had
nothynge to pay, he forgaue them both.
Whiche of them tell me, wyll loue hym
moſt? Simō āſwered & ſaid: I ſuppoſe
that he to whō he forgaue mooſt. And he
ſaid vnto him: Thou haſt truely iudged.
And

* Dico enim vobis: Maior inter natos mulierum propheta Ioanne baptiſta nemo eſt: attamē qui minor eſt in regno Dei, maior eſt illo. * Et omnis populus audiens, & publicani iuſtificauerunt deum, baptizati baptiſmo Ioannis. Phariſæi autem, & legiſperiti conſilium Dei ſpreuerunt aduerſus ſemetipſos, non baptizati ab eo. Ait autem dominus. * Cui ergo ſimiles dicam homines generationis huius, & cui ſimiles ſunt? ſimiles ſunt pueris ſedentibus in foro, & acclamantibus inter ſe, ac dicentibus: Cantauimus vobis tibiis, & non ſaltaſtis: cecinimus vobis lugubria, & non ploraſtis. Venit enim Ioannes Baptiſta, neque edens panem, neque bibens vinum, & dicitis, Dæmonium habet.

* Venit filius hominis edens & bibens, & dicitis: Ecce homo edax ac vinipotor, amicus publicanorum ac peccatorum. Et iuſtificata eſt ſapientia à filiis ſuis omnibus.

* Rogabat autem illum quidam è phariſæis, vt caperet cibum cū ipſo. Et ingreſſus domum phariſæi, accubuit. * Et ecce mulier quæ fuerat in ciuitate peccatrix, vt cognouit quód accubuiſſet in domo phariſæi, attulit alabaſtrum vnguenti: & ſtanſque ad pedes eius à tergo flens, lachrymis cœpit rigare pedes eius, & capillis capitis ſui extergebat, & deoſculabatur pedes eius, & vnguento vngebat. Videns autem phariſæus, qui vocauerat eum, ait intra ſe, dicens, Hic ſi eſſet propheta, ſciret vtique quę & qualis eſt mulier, quæ tangit ipſum, quia peccatrix eſt: Et reſpondens Ieſus, dixit ad illum: Simon, habeo quiddam quod tibi dicam. At ille ait, Magiſter dic. Duo debitores erant cuidam creditori, vnus debebat denarios quingentos, & alter quinquaginta. Cum autem illi non eſſent ſoluendo, condonauit vtrique: horū igitur dic vter eum plus diliget. Reſpondens Simon, dixit, Exiſtimo quód is cui plus condonauit. At ille dixit ei, Recte iudicaſti.
Et

Et conuersus ad mulierem, dixit Simoni: vides hanc mulierem? Intraui in domum tuam, aquam pedibus meis non dedisti: hæc autem lachrimis rigauit pedes meos, & capillis capitis sui extersit. Osculum mihi non dedisti: hæc autem ex quo intraui, non cessauit deosculari pedes meos. Oleo caput meum non vnxisti: hæc autem vnguento vnxit pedes meos, propter quod dico tibi: Remittuntur peccata eius multa, quoniam dilexit multū. Cui autem minus remittitur, minus diligit. Dixit autem ad illam. Remittuntur tibi peccata. Et cœperunt qui simul accumbebant, dicere intra se. Quis est hic, qui etiam peccata remittit? Dixit autem ad mulierem, Fides tua te saluam fecit, vade cum pace.

CAPVT VIII.

In campum triplicem iacto semine, ventis
Imperat, exurgit nata Iairo tuis.

ET factum est deinceps, & ipse iter faciebat per singulas ciuitates & castella, prædicans & annuncians regnū dei, & duodecim cū illo, simulque mulieres aliquæ, quæ erant sanatæ à spiritibus malis, & infirmitatibus: Maria quę vocatur Magdalene, de qua septem dæmonia exierant, & Ioanna vxor Chusæ procuratoris Herodis, & Susanna, & aliæ multæ quæ ministrabant ei de facultatibus suis. Cum autem turba plurima cōueniret, & è singulis ciuitatibus properarent ad eum, dixit per similitudinē: ✠ Exiit qui sementē faciebat, ad seminandum semen suum: & inter seminandum, aliud cecidit circa viam, & conculcatum est, & volucres cœli comederunt illud. Et aliud cecidit supra petram, & enatum aruit, quia non habebat humorem. Et aliud cecidit inter spinas, & simul enatæ spinæ suffocauerunt illud. Et illud cecidit in terram bonam, & enatum fecit fructum centuplum. Hæc dicens, clamabat. Qui habet aures ad audiendum, audiat. Interrogabant autem eum discipuli eius, dicentes quæ

And he turned to the womā, & sayde vnto Simon: Seist þ this womā? I came in to thy house, and thou gauest me no water to my fete: but she hath wasshed my fete wyth teares, & wyped thē with the heeres of her heade. Thou gauest me no kysse: but she, sence the tyme I came in, hath not ceased to kysse my fete. Myne head with oyle thou dydest not annoynte, but she hath annoynted my fete wyth oyntemente. Wherfore I saye vnto the: manye synnes are forgeuen her, for she loued much. To whom lesse is forgeuen, the same doeth lesse loue.

And he sayde vnto her: thy synnes are forgeuē þ. And they þ sat at meate w͡ hī, begāne to saye withī thē selues: who is this, which forgeueth synnes also? And he sayd to the womā: Thy faith hath saued the: Go in peace. ✠

¶The. viii. Chaptere.

¶The parable of the sower.
The sower is expounded.
Of the mother and brethren of Christe
Howe Christ rebuked the sea.
Of him that had a legion of deuyls.
Of the rulers doughter.
Of þ womā which had an yssue of bloude

A AND it fortuned after þ, þ he him self went through out cities and townes, preaching, & shewing the kingdom of god, & þ twelue w͡ him. And also certayne wemē, whyche were healed of euil spirites & infirmities: Mari called Magdalen, out of whō went seuē deuyls, & Joanne the wyfe of Chusa Herodes stewarde, & Susāna & many other: which mynistred vnto them their substaunce. Luc. 24.

✠ Whē much people were gathered together & were come to him out of al cities he spake a similitude. A sower wēt out to sow his sede, and as he sowed some fell by þ way side, & it was trodē vnder fete & þ fowles of the ayre deuoured it vp. And some fel on stones, and assone as it was sprunge vp, it wythered awaye: because it lacked moystenes. And some fell amonge thornes, and the thornes sprange vp with it, & choked it. And some fell on good grounde, and sprāg vp & bare frut an hūdred folde. And as he sayd these thinges he cried: He that hath eares to heare, let him heare. Math. 13. Marc. 4.

And hys dysciples axed him saying: a

what

B Math. 13. Marc. 4. Ioan. 12. Eſa. 6. Act. 28. Math. 13. Marc. 4.

what maner ſymilitude is thys? And he ſayde, vnto you it is geuen to knowe the ſecretes of the kyngdome of god: but to other in ſymilitudes, that when they ſe they ſhulde not ſe: and when they heare they ſhulde not vnderſtande.

The ſimilitude is this. The ſede is yͤ worde of GOD. Thoſe yͭ are beſyde the waye, are they that heare, & afterwarde commeth the deuyll, & taketh awaye the word out of theyr hartes, leſt they ſhuld beleue and be ſaued. They on yͤ ſtone, are they whyche when they heare, receyue the word wᵗ ioye. But theſe haue no rootes, which for a whyle beleue, and in tyme of tẽtacyon go awaye. And that which fell amonge thornes, are they which heare, & go forth, and are choked with cares & wᵗ ryches, and voluptuous lyuinge, & bring forth no frute. That in the grounde, are they whych wyth a good and pure hert, heare the worde and kepe it, and brynge forth frute wyth pacience. ✠

C Math. 5. Marc. 4. Luc. 11.

No man lyghteth a candel & couereth it vnder a veſſel, nether putteth it vnder the table but ſetteth it on a candelſticke, that they yͭ entre in may ſe the lyghte.

Math. 10. Marc. 4. Ma. 13. 25. Marc 4. Luc. 19.

Nothing is in ſecrete that ſhal not come abroade. Nether any thing hid yͭ ſhal not be knowen, & come to lyght. Take hede therfore how ye heare. For whoſoeuer hath, to hym ſhalbe geuen: & whoſoeuer hath not, from hym ſhalbe taken euen that ſame which he ſuppoſed yͭ he hath.

Math. 12. Marc. 3.

Then came to hym his mother and his brethrẽ, & could not come at hi for preaſe And they tolde him, ſaying: Thy mother and thy brethren ſtonde wythout, and would ſe yͤ. He anſwered & ſaid vnto thẽ My mother & my brethrẽ are theſe, which heare the worde of God and do it.

Math. 8. Marc 4.

✠ And it chaunced on a certayne daye, that he went into a ſhyppe and his diſcyples alſo: and he ſayde vnto them: Let vs go ouer vnto the other ſide of yͤ lake. And they lanched forthe. And as they ſayled, he fell a ſlepe and ther aroſe a ſtorme of winde in the lake, & they were filled with water and were in ieopardi. And they wẽt to him & awoke hi ſaying: Maſter Maſter, we are loſt. Thẽ he aroſe and rebuked yͤ wĩde & yͤ tẽpeſt of water, and they ceaſed, & it wexed calme. And ſayde vnto them. Where is your fayth?

They

quid eſſet iſta parabola. At ille dixit. * Vobis datũ eſt noſſe myſteria regni dei, cæteris autem per parabolas, * vt videntes non videant, & audientes, non intelligant. * Eſt autem hæc parabola: Semen eſt ſermo dei: qui autem iuxta viam, hi ſunt qui audiunt, deinde venit diabolus, & tollit ſermonẽ de corde eorum, ne credentes, ſeruentur. Nã qui ſuper petrã, ij ſunt qui cum audierint, cum gaudio ſuſcipiũt ſermonẽ, & hi radices nõ habent, qui ad tẽpus credunt, & in tẽpore tentationis recedunt. Quod autẽ in ſpinas cecidit, hi ſunt qui audierũt, & à ſolicitudinibus & diuitijs ac voluptatibus vitæ euntes ſuffocantur, nec referunt fructũ. Quod autẽ in bonam terrã, hi ſunt, qui in corde honeſto ac bono audientes ſermonẽ, retinent, & fructum afferunt per patientiam. * Nemo vero cum lucernam accenderit, operit eam vaſe, aut ſubter lectum ponit, ſed ſuper candelabrum ponit, vt intrantes videant lumen. * Non eſt enim occultum, quod non manifeſtum ſit futurũ: nec abſconditum, quod non ſit cognoſcendum, & in propalam venturum. * Videte ergo quomodo audiatis. Quiſquis enim habet, dabitur illi: & quiſcumque non habet, etiã quod putat ſe habere, auferetur ab illo. * Venerũt autẽ ad illũ mater & fratres eius, & non poterãt adire eũ præ turba, & nunciatũ eſt illi, dicẽtibus: mater & fratres tui ſtant foris, volentes te videre. Qui reſpondẽs, dixit ad eos. Mater mea & fratres mei hi ſunt qui ſermonẽ dei audiunt, ac faciunt illũ. * Factũ eſt autem quodam die, & ipſe aſcendit in nauim, ac diſcipuli eius, & ait ad illos. Traijciamus in vlteriorẽ ripam ſtagni, ac ſoluerunt. Cæterũ nauigantibus illis, obdormiuit: & ingruit procella venti in ſtagnum, & complebantur, ac periclitabantur. Accedentes autem ſuſcitauerunt eum, dicẽtes: Præceptor, præceptor, perimus. At ille experrectus increpauit ventum ac tempeſtatem aquæ: & ceſſauerunt, factaque eſt tranquillitas. Dixit autem illis, vbi eſt fides veſtra?

Timent

timentes autem mirati ſunt inter ſe, dicentes. ☙ Quiſnam putas hic eſt, quia ventis quoque & aquæ imperat, & obediunt ei? Et nauigauerũt ad regionẽ Gadarenorũ, quæ eſt contra Galilæam. Et cum de naui egreſſus eſſet ad terram, occurrit illi vir quidam è ciuitate qui habebat dæmonium iam temporibus multis: & veſtimento non induebatur, neque in domo manebat, ſed in monumentis. Is vt vidit IESVM, & exclamaſſet, procidit ante illum, ac voce magna dixit: ☙ Quid mihi tibi tecum eſt IESV filii dei altiſſimi? Obſecro te, ne me torqueas. Præcipiebat enim ſpiritui immundo, vt exiret ab homine. Frequẽter enim corripuerat illum, & vinciebatur catenis, & cõpedibus cuſtodiebatur, & ruptis vinculis agebatur à dæmonio in deſerta. Interrogauit autem illum IESVS, dicẽs: ☙ Quod tibi nomẽ eſt? At ille dixit, Legio, quia intrauerãt dæmonia multa in eũ. Et rogauerũt illũ, ne imperaret ipſis, vt in abyſſum irent. ☙ Erat autem ibi grex porcorum multorum paſcentium in monte, & rogabant eum vt permitteret ipſis in illos ingredi. Et permiſit illis. Exierunt ergo dæmonia ab homine, & intrauerũt in porcos, & impetu abiit grex per præceps in ſtagnum, & ſuffocat⁹ eſt. Porro vt viderunt quod acciderat ij qui paſcebant, fugerunt, rumoremq́ nunciauerunt in ciuitatem ac villas. Exierunt autẽ, vt viderent quod factũ erat, & venerunt ad IESVM, & inuenerũt hominem ſedentem, à quo dæmonia exierant, veſtitum ac ſana mente, ad pedes IESV, & timuerunt. Nunciauerunt autem illis etiam qui viderant, quomodo ſanus factus eſſet is, qui agitabatur à dæmonio. Et rogauerunt illum omnis multitudo Gadarenorum, vt diſcederet ab ipſis, quia magno timore tenebãtur. ☙ Ipſe autem conſcenſa naui, reuerſus eſt. Rogauerat enim illum vir à quo dæmonia exierant, vt cum eo eſſet. ſed ablegauit eum IESVS, dicens: Redi in domum tuam & narra quæcunque tibi fecerit Deus. Et abiit per totam ciuitatem prædicans

quanta

They feared and wondred ſayenge one to another: What felowe is this? for he commaundeth both the wyndes & water, and they obey him? Ibidem. And they ſayled vnto the region of ŷ Gaderenites, which is ouer agaynſt Galile. D

And whan he wẽt out to lãd, there met him a certain mã out of ŷ citie, which had a deuil longe tyme, & ware no clothes, nether abode in any houſe, amonge graues. When he ſaw Ieſus, he cryed, and fell downe before him & with a loude voyce ſaid: What haue I to do with the Ieſu the ſonne of the God moſt hyeſt? I Marth.8. beſeche the, tormente me not. Then he cõ- Marc.5. maunded the foule ſprete to come out of ŷ man. For ofte times he caught him, & he was bounde with chaynes and kepte with fetters: and he brake the bondes, & was caryed of the deuell, into wildernes.

And Ieſus axed him ſayinge: what is thy name? And he ſaid, Legion, becauſe many deuyls were entred into hym. Marc.5. And they beſought hym, ŷ he would not cõmaunde them to go out into the depe. And ther was ther by an heerde of many Math.8. ſwyne, kepyng on an hyl & they beſought Marc.5. him, ŷ he would ſuffre thẽ to enter into them. And he ſuffered them. Then went ŷ E deuyls out of the man, and entred into ŷ ſwyne: And the heerd toke theyr courſe and ran headlyng into the lake, and were choked. When the herdmẽ ſaw what had chaunced, they fled and tolde it in the cytie and in the villages.

And they came oute to ſe what was done: & came to Ieſus, & found ŷ mã out of whõ the deuyls were departed, ſittyng at ŷ fete of Ieſus clothed & in his right mynde, & they were afrayde. They alſo which ſaw it, told thẽ by what meanes he that was poſſeſſed of the deuill, was healed. And all the whole multitude of ŷ contrey of ŷ Gaderenites beſought hym that he wolde departe frõ thẽ: For they were take with greate feare. And he gate him into ŷ ſhippe, & returned backe agayne. The the man out of whom the Marc.5. deuyls were departed beſought him that he might be with him. But Ieſus ſent him away ſayinge: Go home agayn into thine owne houſe, & ſhewe what greate thinges God hath done to ŷ. And he went his way, & preached thorow out al ŷ citie what greate thynges Jeſus had done vnto hym.

And it fortuned when Jeſus was come agayne, that the people receaued hym. C For they all wayted for hym. And beholde there came a mā named Jairus (ẏ Matt. 9. Marc. 5. was a ruler of ẏ ſynagoge) and he fell downe at Jeſus fete, & beſought hym ẏ he wolde come into his houſe, for he had but a doughter only, vpon a twelue yere of age, and ſhe laye a dyinge. And as he wente, the people thronged hym.

F And a woman hauing an yſſue of bloud twelue yeres, which had ſpent all her ſubſtaunce amonge Phiſycyons, (nether coulde be healed of any) came behynd hym, & touched the heme of his garment, & immediatly her yſſue of bloud ſtanched. And Jeſus ſayd: Who is it that touched me? When euery man denyed, Peter & they that were wyth hym, ſayde: Maſter, the people thruſt the & vexe ẏ, and ſayeſt thou who touched me? And Jeſus ſayd: Some body touched me. For I perceaue ẏ vertu is gone out of me. When ẏ woman ſawe that ſhe was not hyd, ſhe came tremblynge, & fel at his fete & told hym before al the people for what cauſe ſhe had touched hym, and howe ſhe was healed immediatly. And he ſayde vnto her: doughter be of good comfort, Thy fayth hath made ẏ whoole, go in peace.

Matt. 9. Marc. 5. Whyll he yet ſpake, ther came one frō G ẏ ruler of ẏ ſynagoges houſe which ſayd to hym: thy doughter is dead, dyſeaſe not ẏ maſter. When Jeſ⁹ heard ẏ, he anſwered ẏ father, ſayenge: Feare not, beleue onely, & ſhe ſhalbe made whole. And when he came to ẏ houſe, he ſuffred no man Ibidem. to go in wyth hym, ſaue Peter, James, & John, and the father and the mother of ẏ mayden. Euerye body wepte & ſorowed for her. And he ſayde: wepe not, for ſhe is not deade, but ſlepeth. And they lowgh hym to ſcorne. For they knew ẏ ſhe was dead. And he thruſt thē al out, & caught her by the hande, & cryed, ſayenge: Mayde aryſe. And her ſpyrte came agayne, and ſhe roſe ſtraught waye. And he commaunded to geue her meate. And the father and the mother of her were aſtonyed. But he warned them that they ſhuld tel no man what was done.

¶ The .ix. Chap.

Then

quæcunq; ſibi feciſſet Ieſus. Factū eſt autē cū rediret IESVS, excepit illū turba, erāt enim omnes expectantes eum. Et ecce venit vir, cui nomen Iairus, & ipſe princeps ſynagogæ erat, & cecidit ad pedes IESV, rogans eum, vt intraret in domum ſuam, quoniā vnica filia erat ei ferè annorū duodecim, & hæc moriebatur. Verum interea dum, turbæ comitabant eum. Et mulier quæ erat obnoxia profluuio ſanguinis ab annis duodecim, quæ in medicos impenderat omnem ſubſtantiam, nec ab vllo potuerat curari, acceſſit retro, & tetigit fimbriam veſtimenti eius, & confeſtim ſiſtebatur fluxus ſanguinis eius. Et ait IESVS. Quis eſt qui me tetigit? Negantibus autem omnibus, dixit Petrus, & qui cum illo erant: Præceptor, turbæ te conſtringunt & affligunt, & dicis. Quis me tetigit? Et dixit IESVS: Tetigit me aliquis. Nam ego noui virtutem à me exiſſe. Videns autem mulier quòd non latuiſſet, tremens venit ac procidit ante pedes eius: & ob quam cauſā tetigiſſet eum, indicauit ei coram toto populo, & quemadmodum confeſtim ſanata fuiſſet. At ipſe dixit ei. Confide filia, fides tua te ſeruauit, vade cum pace. Adhuc illo loquente, venit quidam a domo principis ſynagogæ, dicens ei: Mortua eſt filia tua, noli vexare magiſtrum. Ieſus autem audito hoc verbo, reſpondit patri puellæ: Noli timere, crede tantum, & ſalua erit. Et cum veniſſet in domū, non permiſit intrare ſecum quēquam, niſi Petrum, & Iacobum, & Patrem ac matrem puellæ. Flebant autē omēs & plangebant illā. At ille dixit: Nolite flere, non eſt mortua puella, ſed dormit. Et deridebant eum, ſcientes quòd mortua eſſet. Ipſe autem eiectis foras omnibus, apprehēſa manu eius clamauit, dicens. Puella, ſurge. Et reuerſus eſt ſpiritus eius, & ſurrexit continuo: Ac iuſſit illi dari cibum. Et ſtupuerunt parentes eius. At ille præcepit eis, ne cui dicerent quod factū erat.

CAPVT. IX.

[illegible]

Regat diſcipulos pera & baculo ſine, & abire.
Nidos habet volucrum, ſicut ſua inſtra foris.

C Onuocatis autem IE-SVS duodecim, dedit illis poteſtatem & authoritatem ſuper omnia dæmonia, & vt morbos ſanarent. Et miſit illos vt prędicarent regnum dei, & ſanarent infirmos. Et ait ad illos: Ne quid tuleritis in viam, neqꝫ virgā, neqꝫ peram, neqꝫ panem, neqꝫ pecuniam, neqꝫ binas tunicas habeatis. Et in quamcunqꝫ domum intraueritis, illic manete, atqꝫ illinc exeatis. Et quicunqꝫ non receperint vos, exeuntes de ciuitate illa, etiam puluerē e pedibus veſtris excutite, in teſtimoniū aduerſ⁹ illos. Egreſſi autē circumibant per caſtella, euāgelizantes & curantes vbique. Audiuit autē Herodes Tetrarcha oīa quæ fiebant ab eo, & hæſitabat, eo quòd diceretur à quibuſdā, quòd Ioānes ſurrexiſſet à mortuis: à quibuſdā vero, quòd Helias apparuiſſet: ab alijs autē, quòd propheta quiſpiā ex antiquis ſurrexiſſet. Et ait Herodes, Ioannē ego decollaui: quis eſt autē iſte, de quo ego talia audio? Et quærebat videre eū. Et reuerſi apoſtoli narrauerūt illi quæcunqꝫ fecerant. Et aſſūptis illis, ſeceſſit ſeorſū in locū deſertū ciuitatis, quæ vocatur Bethſaida. Quod cū cognouiſſent turbæ, ſecutæ ſūt illū: & excepit eos, & loquebatur illis de regno dei: & eos qui curatione indigebāt, ſanabat. Dies autē cœperat declinare: & accedentes duodecī, dixerūt illi. Dimitte turbas, vt euntes in caſtella villaſqꝫ vicinas diuertāt, & inueniāt eſcas: quia hic ī loco deſerto ſumus. Ait autē ad illos. Vos date illis q̄ edant. At illi dixerunt: Non ſunt nobis plures, quā quinqꝫ panes, & duo piſces: niſi nos eam⁹ & emamus in omnē hūc populū eſcas. Erant autē fere viri quinquies mille. Ait autē ad diſcipulos ſuos: Facite illos diſcumbere in ſingulis quoqꝫ diſcubitu quinquagenos. Atqꝫ ita fecerūt, & fecerūt omnes diſcumbere. Acceptis autē quinqꝫ panibus & duob⁹ piſcib⁹, ſublatis ī cœlū oculis, benedixit illis, & fregit, diſtribuitqꝫ diſcipulis vt apponerent turbæ.

Et

¶ Chryſte Jeſus ſent forth the .xii. & gave them power and auctoritie.
¶ Of hym that was forbydden of ý Apoſtles that he ſhulde not caſt out devyls.

Then called he the .xii. together ỷ gave thē power ỷ auctoritye over al devyls, & that they myght heale dyſeaſes. And he ſent thē to preache the kyngdome of God, & to heale the ſycke, & he ſayde to thē: Take nothyng to forther you by the waye, nether ſtaffe, nor ſcrippe, nether bread, nether money, nether have two cotes. And whatſoever houſe ye entre into, there abyde & thence departe. And whoſoever wyll not receyve you, when ye go out of the cytie, ſhake of the very duſt from your fete, for a teſtimony agaynſte them. And they went out, & went through the townes, preachyng ý goſpel, and healyng every where.

And Herode the Tetrarche hearde of all ý was done by hym, & doubted, becauſe that it was ſayd of ſome, that John was ryſen agayn frō death: and of ſome, that Helyas had appered: & of ſome, that one of the olde prophetes was ryſen agayn. And Herode ſayd: John have I beheaded: who then is this of whom I heare ſuch thynges? and he deſyred to ſe hym.

And the Apoſtles returned, and tolde hym what greate thynges they had done. And he toke them & went a ſyde into a deſert place, nye to ý cytie called Bethſayda. And the people knewe of it, and folowed hym. And he receyved them, & ſpake unto thē of the kyngdome of God and healed thē that had nede to be healed. And whē the daye began to weare awaye, thē came the twelve & ſayde unto hym: Sende the people awaye, that they maye go into ý townes and villages rounde about and lodge, & get meate: for we are here in a place of wyldernes. But he ſayd unto thē: Geve ye thē to eate. And they ſayde: We have no more but fyve loves & two fyſhes, excepte we ſhulde go and bye meate for al this people. And they were about a fyve thouſande mē. And he ſayde to his diſciples: Cauſe thē to ſyt downe by fyfties in a cōpany. And they dyd ſo, & made thē al ſyt downe. And he toke ý fyve loves & ý two fyſhes, & loked up to heaven, & bleſſed thē, & brake, & gave to the diſciples, to ſet before the people.

I And

A
Math. 10.
Marc. 3. 6.

Math. 10.
Marc. 6.
Luc. 10.

Ibidem.

Marc. 6.
Act. 13.
Matt. 14.
Marc. 6.

B
Ibidem.
Mat. 14.
Marc. 6.
Ioan. 6.

Ibidem.

And they eate, ⁊ were al ſatyſfied. And there was taken vp of ẏ remayned to thē twelue baſkettes full of broken meate.

Matt.16. Marc.8. And it fortuned as he was alone prayenge: his diſciples were wͭ hym, ⁊ he axed them ſayeng: Who ſay the people ẏ I am? They anſwered ⁊ ſayd: John baptiſt. Sō ſaye Helyas. And ſome ſaye, one of the olde prophetes is ryſen agayn. He ſayd vnto them: who ſaye ye that I am? Peter anſwered ⁊ ſayd: thou arte the Chriſte of God. (Ibidem. Ioan.6.) And he warned ⁊ cōmaunded them that they ſhuld tel no mā ẏ thing, ſayeng: that the ſonne of man muſt ſuffre many thinges, ⁊ be reproued of the elders, ⁊ of the hye prieſtes, ⁊ ſcrybes and be ſlayne, ⁊ the third daye ryſe agayne. (Mat.16.19. &.20.)

C

Marc. 8.9. &.10. Matth.16. Marc.7. And he ſayde to the al, yf any man wyll come after me, let hym denye hym ſelfe, ⁊ take vp his croſſe dayely, and folow me. whoſoeuer wyll ſaue his lyfe, ſhal loſe it. And whoſoeuer ſhall loſe his lyfe for my ſake the ſame ſhall ſaue it. For what auaūtageth it a man to wynne the whole world if he looſe hym ſelfe or runne in damage of him ſelfe? For whoſoeuer is aſhamed of me, and of my ſayinges: of hym ſhal the ſonne of mā be aſhamed, whē he cōmeth in his owne glorie, and in the glorie of his father, and of the holy angels. (Matth. 10. Marc.8. Lucæ.2.)

Matt.16. Mar.9. And I tell you of a ſuretye? Ther be ſome of them that ſtande here, whyche ſhall not taſte of death, tyll they ſe the kyngdome of god.

D

And it folowed about an. viii. daies after thoſe ſayings, ẏ he toke Peter, James, ⁊ John ⁊ wēt vp into a mountain to praye. And as he prayed, ẏ faſhiō of hys countenaunce was chaunged, ⁊ his garmēt was whyte ⁊ ſhoone. And behold, two mē talked wyth hym, and they were Moſes and Helyas whych appered gloriouſly, and ſpake of hys departyng, whych he ſhulde ende at Jeruſalem. Peter and they that were with hym, wer heuy with ſlepe. And when they awoke, they ſawe hys glorye, and two men ſtandinge wyth hym.

And it chaunced as they departed frō him, Peter ſayde vnto Jeſ⁹: Maſter it is good beig here for vs: Let vs make thre tabernacles one for ẏ, ⁊ one for Moſes, and one for Helyas: ⁊ wyſte not what he ſayde. Whyle he thus ſpake, there came a cloud and ſhadowed thē and they

feared

Et comederunt omnes, & ſaturati ſunt. Et ſublatum eſt quod ſuperfuit illis fragmentorum cophini duodecim. * Et factum eſt, cum ſolus eſſet orans, erant cum illo & diſcipuli, interrogauitq; illos, dicēs: Quem me dicunt eſſe turbæ? At illi reſponderunt, & dixerunt: Ioannem Baptiſtam, alij autē Heliā, alij vero ꝙ propheta quiſpiā de antiquis ſurrexit. Dixit autem illis, * vos autē quē me eſſe dicitis? Reſpondēs Simō Petrus, dixit CHRISTVM dei. At ille cōminatus illis, præcepit, ne cui dicerent hoc, dicēs. * Oportet filiū hominis multa pati, & reprobari à ſenioribus & principibus ſacerdotū & ſcribis: & occidi, & tertia die reſurgere. Dicebat autē ad omnes: * Si quis vult poſt me venire, abneget ſemetipſum, & tollat crucē ſuā quotidie & ſequatur me. Qui enī voluerit animam ſuā ſaluā facere, perdet illā. Qui vero perdiderit animā ſuam propter me, is ſaluam faciet illā. Quid enim proficit homo, ſi lucretur vniuerſū mundū, ſe autē ipſum perdat, aut iacturā ſui ipſi⁹ faciat? * Nā quē mei meorumq; ſermonū puduerit, huius & filiū hominis pudebit, cū venerit in maieſtate ſua, & patris, ſanctorumq; angelorū. * Dico autem vobis vere: ſunt quidam hic ſtantes, qui non guſtabūt mortem, donec videant regnum dei. Factum eſt autem poſt hæc verba fere diebus octo, & aſſumpſit Petrum, & Ioannem, & Iacobum, & aſcendit in montem, vt oraret. Et facta eſt, dum oraret, ſpecies vultus eius alia, & veſtitus eius candidus ac refulgēs. Et ecce duo viri loquebantur cum illo, qui erant Moſes & Helias: qui viſi in maieſtate dicebant exceſſum eius, quem completurus erat Hieroſolymis. Petrus vero, & qui cū illo erant, grauati erant ſomno. Experrecti autem viderunt maieſtatem eius, & duos viros qui ſtabant cum illo. Et factum eſt cum diſcederent ab illo, ait Petrus ad Ieſum. Præceptor, bonum eſt nos hic eſſe, & faciamus tria tabernacula: vnum tibi, & vnum Moſi, & vnum Heliæ: neſciens quid diceret. Hæc autem illo loquente, facta eſt nubes, & obumbrauit eos,

Timuerunt autem intrantibus illis in nubem. Et vox facta est de nube, dicens: Hic est filius meus dilectus, ipsum audite. Et dũ fieret vox, inuentus est IESVS solus. Et ipsi tacuerunt, & nemini dixerunt in illis diebus quicquam ex his quæ viderãt. ¶ Factũ est autẽ in sequenti die descendentibus illis de monte, occurrit illis turba multa. Et ecce vir de turba exclamauit, dicẽs: Magister obsecro te, respice ad filium meũ, quia vnic⁹ est mihi. Et ecce spiritus apprehẽdit eũ, & subito clamat, & discerpit eum cũ spuma, & vix discedit ab eo dilanians eum, & rogaui discipulos tuos, vt eijcerent illum, & non potuerũt. Respõdens autẽ IESVS, dixit: O natio infidelis & peruersa, vsquequo ero apud vos, & patiar vos? Adduc huc filiũ tuum. Cum adhuc autẽ accederet, elisit illũ dæmonium, & dissipauit. Increpauit autem IESVS spiritũ immundum, & sanauit puerum, & reddidit illum patri suo. ¶ Stupebant autem omnes super magnitudine dei. ¶ Sed omnibus mirantibus super omnibus quæ faciebat, dixit ad discipulos suos: Ponite vos in auribus vestris sermones istos. ¶ Filius enim hominis futurum est vt tradatur in manus hominum. ¶ At illi ignorabant verbum istud, & erat absconditum ab illis, vt nõ intelligerent illud. Et timebant eum interrogare de hoc verbo. ¶ Intrauit autem cogitatio inter eos, quis eorum maior esset. At IESVS vidẽs cogitationẽ cordis illorum, apprehendit puerum, & statuit illum iuxta se, & ait illis: ¶ Quicũq; receperit puerum hunc in nomine meo, me recipit. Et quicunq; me receperit, recipit eum qui me misit. ¶ Nam qui minor est inter omnes vos, hic erit magnus. ¶ Respondens autẽ Ioannes, dixit: Præceptor, vidim⁹ quendã sub nomine tuo eijciẽtẽ dæmonia, & prohibuimus eũ, quia nõ sequitur nobiscũ. Et ait ad illum Iesus: Nolite prohibere. Qui enim nõ est aduersum nos, pro nobis est. ¶ Factũ est autẽ dum cõplerentur dies assumptionis eius, & ipse faciẽ suã obfirmauit, vt iret Hierosolymã, & misit nuncios ante cõspectũ suũ.

feared when they were come vnder the cloude. And there came a voyce out of the cloude sayenge: This is my dere sonne heare him. And whyle as the voyce was past, Jesus was founde alone. And they kepte it close, and tolde no man in those dayes any of those thinges which they had sene.

And it chaunsed on the nexte daye as they came downe frõ the hyll, much people met hym. And beholde a man of the cõpany cryed oute sayenge: Master, I beseche the beholde my sonne, for he is all that I haue, and lo, a sprete taketh hym and sodenly he cryeth, and he teareth him that he fometh agayne, and wyth much payne departeth from hym, when he hath rent hym, and I besought thy disciples to cast hym out, and they coulde not. Jesus answered and sayd: O generation without faythe, and croked, how longe shall I be wyth you: & shall suffre you? bringe thy sonne hyther. And as he yet was a cõmynge, the fende rent hym and tare hym. And Jes⁹ rebuked ẏ vnclene sprete, & healed ẏ child, & delyuered hi to his father. And they were al amased at ẏ myghty power of god. Whyl they wõdred euery one at al thinges which he dyd, he sayd vnto his disciples: Let these sayenges synke downe into youre eares. The tyme wyl come, that the sonne of mã shalbe delyuered into ẏ handes of men. But they wyst not what ẏ worde meant, and it was hyd from them, that they vnderstode it not. And they feared to aske hym of that sayenge.

Then ther arose a disputacion amonge them who shulde be the greatest. When Jesus perceaued the thoughtes of their hertes, he toke a chylde, and set him there by hym, and sayd vnto them: Whosoeuer receaueth this chylde in my name, receaueth me. And who soeuer receaueth me, receaueth hym ẏ sent me. For he that is leaste amonge you all, the same shalbe greate.

And John answered ẏ sayd: Master we sawe one castynge out deuyls in thy name and we forbade hym because he foloweth not with vs. And Jesus sayd vnto hym: forbyd ye hym not. For he that is not agaynste vs, is with vs. And it folowed when the tyme was come, that he shulde be receaued vp, the he set hys face to go to Ierusalem, & sent messengers before hym.

Mat.3.17.
Marc.1.b.
Luc.3.

2.Pet.1.
Mat.17.
Marc.9.
E

Marc.9.
Luc.5.g.
Mat.16.18
& 20.

Marc.8.9.
& 10.
Marc.8.

Math.18.
Marc.9.
Luc.22.
F

Mat.10.
Marc.9.
Luc.10.
Ioan.13.
Mat.20.
Marc.10.
Luc.22.

Marc.9.

And they wēt & entred into a cytie of the Samaritās, to make redye for hym. But they wolde not receyue hym, because his face was as though he wold go to Jeruſalem. When his diſciples James and John ſawe that, they ſayde: Lord, wylt thou that we commaunde, that fyre come downe from heauen and conſume them, euē as Helyas dyd? Jeſ⁹ turned aboute, and rebuked them ſayenge: ye wote not what maner ſpyrete ye are of. The ſonne of man is not come to deſtroye mennes lyues, but to ſaue them. And they went to another towne.

4 Reg. 1.

Math. 18.

Mar. 8.

G ✝And it chaunced as he wēt in ẏ way: a certayne man ſayde vnto hym: I wyll folowe the whytherſoeuer thou go. Jeſ⁹ ſayd vnto hym: foxes haue holes, & byrdes of ẏ ayre haue neſtes, but ẏ ſonne of man hath not wheron to lay his hed.

And he ſayd vnto another: folowe me. And ẏ ſame ſayd: Lord ſuffre me fyrſt to go and bury my father. Jeſus ſayd vnto hym. Let ẏ dead bury theyr dead, but go ẏ and preache the kyngdom of God.

Math. 8.

And another ſayd: I wyll folowe the Lord, but let me fyrſt go bid thē fare wel, whyche are at home at my houſſe. Jeſus ſayde vnto hym: No mā ẏ putteth his hāde to ẏ plowe, & loketh backe, is apte to the kyngedome of God. ✝

¶The .x. Chapter

¶The ſeuentye are ſent.
The queſtion of the lawyer
Of the Samaritā that fell in the hādes of theues.
A Of martha and her ſyſter Mary. ✝

After theſe thynges ẏ Lord appoynted other ſeuentye alſo: & ſent thē, two & two before hym into euerye citie & place, whyther he hīſelf wold come. And he ſayde vnto them, the harueſt is great, but the laborers are feawe. Pray therfore the Lord of the harueſt, to ſēde forth labourers into his harueſt. Go youre wayes: beholde, I ſende you forth as lābes amonge wolues. Beare no walle neyther ſcryppe nor ſhues, & ſalute no mā by the waye. Into whatſoeuer houſe ye entre, fyrſte ſay: peace be to this houſe. And yf ẏ ſonne of peace be there, youre peace ſhall reſt vpō hi: if not, it ſhal turne to you agayne. And in the ſame houſe tary ſtyll eatynge and drynkynge ſuche

Math. 9.

Math. 10.
Ibidem.
Marc. 6.
Luce. 9.

Math. 10.
Marc. 6.

Ibidem.

as

Et euntes intrauerunt in ciuita Samaritanorum, vt pararent illi. Et non receperunt eum, quia facies eius erat euntis Hieroſolyma. Cum vidiſſent autem diſcipuli ei⁹, Iacobus & Ioannes, dixerunt. ✱Domine, vis dicamus vt ignis deſcendat de cælo, & conſumat illos, quemadmodum & Helyas fecit? Conuerſus autem IESVS increpauit illos, dicens: Neſcitis cuius ſpiritus eſtis vos. ✱Filius enim hominis non venit ad perdendum animas hominum, ſed ad ſeruandum. Et abierunt in aliud caſtellum. ✱Factum eſt autem, ambulantibus illis in via, dixit quidam ad illum. Sequar te quocunq; ieris. Dixit illi IESVS. Vulpes cauernas habent, & volucres cæli nidos: filius autem hominis non habet vbi caput ſuum reclinet. Ait autem ad alterum. Sequere me. Ille autem dixit: Domine, permitte mihi vt prius abeā, ac ſepeliam patrem meum. Dixit autem ei Ieſus: Sine vt mortui ſepeliāt mortuos ſuos: tu vero vade & annuntia regnum dei. ✱Et ait alius. Sequar te domine, ſed permitte mihi prius, vt dicā vale his qui ſunt domi meæ. Ait ad illum Ieſus. Nemo qui manu ſua admota aratro, reſpexerit à tergo, apt⁹ eſt regno Dei.

CAPVT. X.

Meſſis multa, ſcitum ſtulti myſteria, latro
Sauciat, & Mariæ tecta redemptor adit.

Poſt hæc autem deſignauit dominus & alios ſeptuaginta, miſitq; illos binos ante faciem ſuam in omnem ciuitatem & locum, quo erat ipſe venturus. dicebat ergo illis. ✱Meſſis quidem multa, ſed operarij pauci. Rogate ergo dominū meſſis, vt extrudat operarios in meſſem ſuam. ✱Ite: ecce ego mitto vos ſicut agnos inter lupos. ✱Nolite portare ſacculum, neq; peram, neq; calciamenta, & neminē per viam ſalutaueritis. ✱In quamcunq; domū intraueritis, primum dicite: Pax huic domui. Et ſi ibi fuerit fili⁹ pacis, requieſcet ſup illū pax veſtra: ſin minus, ad vos reuertetur. ✱In eadem autem domo manete, edentes & bibentes

que

quæ dantur ab illis. Dignus eſt enim operarius mercede ſua. Nolite tranſire de domo in domum. Et quamcunq; ciuitatem intraueritis & ſuſceperint vos, edite quæ apponuntur vobis, & ſanate infirmos qui in illa ſunt, & dicite illis. Appropinquauit in vos regnũ dei. ¶ In quamcunq; autẽ ciuitatẽ intraueritis, & non ſuſceperint vos, exeuntes in plateas eius dicite. Etiam puluerem, qui adhæſit nobis de ciuitate veſtra, extergimus in vos: tamen hoc ſcitote, q appropinquauit in vos regnũ Dei. Dico vobis, q Sodomis in die illo remiſſius erit, quam illi ciuitati. ¶ Væ tibi Chorazain, væ tibi Bethſaida: quia ſi in Tyro & Sidone factæ fuiſſent virtutes, quæ factæ ſunt in vobis, olim in cilicio & cinere ſedentes, ſcelerum ſuorum egiſſent pœnitentiam: veruntamen Tyro & Sidoni remiſſius erit in iudicio, quam vobis. Et tu Capernaum, quæ vſq; ad cælum elata es vſq; ad infernum deprimeris. ¶ Qui vos audit me audit: & qui vos ſpernit, me ſpernit: qui autem me ſpernit, ſpernit eũ qui miſit me. ¶ Reuerſi ſunt autem ſeptuaginta cum gaudio, dicentes: Domine, etiam dæmonia ſubijciuntur nobis per nomen tuũ. Ait autem illis: Videbam ſatanam ſicut fulgur de cælo cadentem. Ecce do vobis poteſtatem calcandi ſuper ſerpentes & ſcorpiones, & ſuper omnem virtutem inimici, & nihil vobis nocebit. Veruntamen in hoc nolite gaudere quod ſpiritus vobis ſubijciuntur: ſed gaudete, quod nomina veſtra ſcripta ſunt in cælis. In eadem hora exultauit ſpiritu Ieſus & dixit. ¶ Confiteor tibi pater, domine cæli & terræ, quod abſcondiſti hæc à ſapientibus & prudentibus, & reuelaſti ea paruulis: etiam pater quoniam ſic complacitum eſt coram te.

¶ Omnia mihi tradita ſunt à patre meo. Nemo ſcit quis ſit filius, niſi pater: & quis ſit pater, niſi filius, & cui voluerit filius reuelare. ¶ Et conuerſus ad diſcipulos ſuos, dixit: Beati oculi qui vident quæ vos videtis. Dico enim vobis, quod multi prophetæ & reges voluerunt videre, quæ vos

videtis,

as they haue. For the laborer is worthy of hys rewarde. Math. 10.

Go not frõ houſe to houſe, & into whatſoeuer cytie ye entre, if they receaue you, eate ſuche thinges as are ſet before you, & heale ẏ ſick ẏ are ther, & ſay vnto thẽ: ẏ kyngdom of God is come nye vnto you. Mat. 10. Marc. 6. Luc. 9. But into whatſoeuer citie ye ſhall entre if they receyue you not, go youre wayes out into the ſtretes of the ſame & ſay: euẽ ẏ very duſte, whiche cleaueth on vs of youre cyte, we wype of agaynſt you. Notwithſtanding marke thys: that the kyngdome of god was come nie vnto you. Yea and I ſaye to you: that It ſhalbe eaſyer in that daye for Zodome then for that citye. Mat. 11.

B Wo be to the Chorazyn, wo be to the Bethſaida. For yf the miracles had bene done in Tyre & Sidon, which haue bene done in you, they had a greate whyle agõ repẽted: ſittyng in heere & aſhes. Neuertheleſſe it ſhalbe eaſyer for Tyre and Sidon at the iudgement, then for you. And thou capernaum, whyche arte exalted to heauen, ſhalt be thruſte downe to hel. Mat. 10. Ioan. 13.14 Marc. 9. He that heareth you, heareth me: and he that deſpyſeth you, deſpyſeth me: and he that deſpyſeth me, deſpyſeth hym that ſet me.

And the ſeuentye turned againe wyth ioye ſayeng. Lorde euen the very deuyls are ſubdued to vs through thi name. And he ſayde vnto them: I ſawe Sathan as it had ben lyghtenynge, faule downe from heauen. Beholde, I geue vnto you power to treade on ſerpentes and ſcorpions, & ouer al maner power of the enemye, and nothynge ſhal hurte you. Neuertheleſſe, in thys reioyſe not that the ſpretes are vnder your power: but reioyſe, becauſe your names are wrytten in heauen.

Math. 11. That ſame tyme reioyſed Jeſus in the ſpirite, & ſayde: I confeſſe vnto ẏ father C Lord of heauen & earth, ẏ thou haſt hyd theſe thynges frõ the wyſe & prudent, & haſt opened thẽ to ẏ babes. Euẽ ſo father for ſo pleaſed it the. Mat. 11. Ioan. 3. Al thinges are geuẽ me of my father. And no man knoweth who the ſonne is, but the father: neyther who the father is, ſaue the ſonne and he to whome the ſonne wyl ſhewe hym. Mat. 13. And he turned to hys diſciples, & ſaid ſecretly: Happy are the eyes, whiche ſe that ye ſe. For I tel you that many prophetes and kynges haue deſyred to ſe thoſe

thynges whyche ye ſe, and haue not ſene the, & to heare thoſe thynges whyche ye heare & haue not heard the.

Matth. 22.
Marc. 12.

And beholde a certayne lawyer ſtode vp and tempted hym, ſayinge: Mayſter what ſhall I do to inherite eternall lyfe? He ſayd vnto hym: What is wrytten in the lawe? how redeſt thou? And he anſwered & ſayd:

Deut. 6.

loue thy Lorde God wyth al thy hart, and wyth all thy ſoule, & wt all thy ſtrength, & wyth all thy mynde, and thy neyghboure as thi ſelfe.

Leui. 19.
Roma. 13.
Iacob. 2.

And he ſayde vnto hym: Thou haſt anſwered ryghte. Thys do, and thou ſhalt lyue. He wyllynge to iuſtifie hym ſelf, ſayd vnto Jeſus: Who is thē my neyghbour.

D Jeſus anſwered and ſayde: A certayne man deſcended from Jeruſalem into Hierico, and fell in to the handes of theues, whyche robbed hym of hys rayment, and wounded hym, and departed leuing hym halfe dead. And by chaunce there came a certayne preſte that ſame waye, and when he ſawe hym, he paſſed by. And lykewyſe a Leuyte, when he was come nye to the place, wente and loked on hym, and paſſed by. Then a certayne Samarytane as he iourneyd, came nye vnto hym, and wente to and bounde vp hys woundes, and powred in oyle and wyne and put hym on his owne beaſt, and brought hym to a common ynne, and made prouyſyon for hym. And on the morowe when he departed, he toke oute two pence and gaue them to the hoſt, and ſayde vnto hym: Take cure of hym, & what ſoeuer þ ſpendeſt more, when I come agayne, I wyll recōpence þ. Whych nowe of theſe thre thynkeſt thou, was neyghboure vnto hym þ fel into þ theues hādes? And he ſayd: he that ſhewed mercy on hī. Thē ſayd Jeſ⁹ vnto hym: Go & do þ lykewiſe. ¶ It fortuned as they wēt, þ he entred into a certaine towne. And a certaine womā named Martha, receiued hym into her houſe. And thys womā had a ſyſter called Marye, which ſate at Jeſus fete, & hearde his preachyng. And Martha was cūbred aboute moche ſeruyng, and ſtode & ſayd: Mayſter, doeſt thou not care, that my ſyſter hath lefte me to mynyſter alone? Byd her therfore, that ſhe help me. And Jeſus anſwered, and ſayd vnto her: Martha, Martha thou careſt & arte troubled about

videtis, & non viderunt; & audire quæ auditis, & non audierunt. Et ecce quidam legiſperitus ſurrexit, tentans illū, & dicēs: Magiſter quid faciendo vitam æternam poſſidebo? At ille dixit ad eum: In lege quid ſcriptum eſt? quomodo legis? Ille reſpondens dixit. Diliges dominum Deum tuū ex toto corde tuo, & ex tota anima tua, & ex totis virib⁹ tuis, & ex tota mēte tua: & proximum tuum ſicut teipſum. Dixitq; illi. Recte reſpondiſti: hoc fac & viues. Ille autē volens iuſtificare ſeipſum dixit ad IESVM. Et quis eſt meus proximus? Reſpondens autem Ieſus, dixit. Homo quidam deſcendebat ab Hieroſolymis in Hiericho, & incidit in latrones, qui etiam deſpoliauerūt eum veſtibus: ac vulneribus inflictis, abierunt, ſemimortuo relicto. Accidit aūt vt ſacerdos quidā deſcenderet eadem via, viſoq; illo præterijt. Similiter & Leuita, cum eſſet iuxta locum, cum acceſſiſſet, ac vidiſſet eum, præterijt. Samaritanus autem quidam iter faciens, venit ad eum: & viſo eo, miſericordia motus eſt, & accedens obligauit vulnera eius, infundens oleum ac vinum: & imponens illum in ſuum iumentum, duxit in diuerſoriū, & curam eius egit. Et poſtero die egrediens, deprompros duos denarios dedit hoſpiti, & ait ei. Curam illius habe, & quodcunq; præterea inſumpſeris, ego cum rediero, reddam tibi. Quis ergo horum triū videtur tibi proximus fuiſſe illi, qui incidit ī latrones? At ille dixit. Qui exercuit miſericordiam in illum. Ait igitur illi IESVS: Vade, & tu fac ſimiliter. Factum eſt autem dū irent, vt ipſe intraret in quoddam opidulum: ac mulier quædam Martha nomine, excepit illum in domum ſuā & huic erat ſoror, nomine Maria, quæ etiam aſſidens ad pedes IESV, audiebat ſermonem illius. Martha autē diſtrahebatur circa frequens miniſterium, quæ aſſiſtens, ait: Domine, non eſt tibi curæ, quod ſoror mea reliquit me, vt ſola miniſtrem? dic ergo illi vt me adiuuet. Et reſpondens dixit illi IESVS, Martha, Martha, ſollicita es, & tumultuaris circa

ſtas multa. Atqui vnum eſt neceſſarium. Maria bonam partem delegit, quæ non auferetur ab ea.

CAPVT XI.

[illegible] de precibus ſtatuit, cæcodæmonis arcet.
Vę geminat ſcribis, Zachariaſq; cadit.

A ET factum eſt cum oraret quodam in loco, vt ceſſauit, dixit quidam ex diſcipulis eius ad eum: Domine, doce nos orare, ſicut & Ioannes docuit diſcipulos ſuos. Et ait illis. Cũ oratis, dicite: Pater noſter, qui in cælis es, ſanctificetur nomen tuum: aduéniat regnum tuum: fiat volũtas tua quemadmodum in cælo, ſic etiam in terra. Panem noſtrũ quotidianum da nobis hodie: & remitte nobis peccata noſtra, ſiquidem & nos remittimus omni debenti nobis. Et ne nos inducas in tentationem: ſed libera nos à malo. Et ait ad illos. Quis veſtrum habebit amicum, & ibit ad illum media nocte, & dicet illi: Amice, da mihi mutuo tres panes, quoniã amicus meus venit de via ad me, & non habeo quod apponam illi. Et ille intus reſpõdens, dicat: Noli mihi moleſtus eſſe, iam oſtiũ clauſum eſt, & pueri mei mecum ſunt in cubili, non poſſum ſurgere & dare tibi. Dico vobis, etiam ſi non daturus ſit illi ſurgens, eo quod amicus eius ſit, propter improbitatem tamen eius ſurget, ac dabit illi quotquot habet opus. ¶ Et ego dico vobis. Petite & dabitur vobis, quærite & inuenietis: pulſate & aperietur vobis. Omnis enim qui petit, accipit: & qui quærit, inuenit: & pulſanti aperietur. ¶ Quis autem ex vobis pater, à quo ſi filius petierit panem, num lapidẽ dabit illi? Aut ſi piſcem, num pro piſce ſerpentem dabit illi? Aut ſi petierit ouum, num porriget illi ſcorpionem? Si ergo vos cum ſitis mali, noſtis bona dona dare filijs veſtris: quanto magis pater veſter cæleſtis dabit ſpiritũ ſanctũ poſcentibus ſe?

about many thynges: verely one is nedefull. Mary hath choſen her ÿ good parte whiche ſhall not be taken awaye from her. ¶

¶ The. xi. Chapter.

¶ The Paternoſter.
Prayer what it doth.
Of hym that was dombe.
Of the woman that cryed to Chriſt.
Who be happye.
Of them that requyred a ſygne.
Of the Phariſe ÿ bade Chriſt to dyner.
How Chriſt rebuketh Scribes, phariſes and ypocrytes.

A AND it fortuned as he was prayinge in a certayne place: when he ceaſed, one of hys diſciples ſayde vnto hym Maſter, teache vs to praye, as Iohn taught his diſciples. And he ſayde vnto them: Whẽ ye praye, ſaye: O oure father whiche arte in heauen, halowed be thy name. Thy kyngdome come. Thy wyl be fulfylled euẽ in erth as it is in heauen. Oure dayely bread geue vs euer more. And forgeue vs our ſinnes. For euen we forgeue euery man that treſpaſſeth vs. And leade vs not into temptacion. But delyuer vs frõ euyll. Mat. 6.

And he ſayde vnto thẽ: ¶ Yf anye of you ſhulde haue a frend, and ſhuld go to him at myd nyght, and ſaye vnto hym: frende lẽde me thre loues, for a frẽde of myne is come out of the waye to me, & I haue nothynge to ſet before hĩ: & he within ſhuld anſwer and ſaye, trouble me not, the dore is now ſhut, and my ſeruauntes are wyth me in the chãber, I cannot ryſe & geue them to the. B I ſay vnto you, though he wolde not ariſe & geue hym, becauſe he is hys frende: yet becauſe of hys importunitie he wolde ryſe, & geue him as many as he nedeth.

Math. 7.
Ioan. 16.

And I ſaye vnto you: aſke, and it ſhalbe geuẽ you. Seke, & ye ſhal fynde. knocke, & it ſhalbe opened vnto you. For euery one that aſketh, receyueth: and he that ſeketh, fyndeth: & to him that knocketh, ſhall it be opened. Yf the ſonne ſhall aſke bread of any of you that is a father, wyl he geue hym a ſtone? Or yf he aſke fyſhe, wyl he for a fyſhe geue him a ſerpent? Or yf he aſke an egge, wyl he offer hym a ſcorpion? Yf ye thẽ which are euyl, cã geue good gyftes vnto youre children, how muche more ſhall the father of heauẽ geue an holy ſpyrete to thẽ that deſyre it of hym? ¶

Math. 7.

Mat.9.12. ✚ And he was a caſting oute a deuill, which was dōme. And it folowed when the deuyl was gon out, the dōme ſpake,
C & the people wondred. But ſum of thē
Math.12. ſayde: he caſteth out deuils by the power
Marc.3. of Belzebub the chefe of the deuyls.
Mat.12. And other tempted him ſekyng of hym a
Math.12. ſygne from heauē. But he knewe theyr
Marc.3. thoughtes, & ſayd vnto thē: Euery kyngdome deuided within it ſelfe, ſhalbe deſolate: and one houſſe ſhal fall vpon another. So yf Satā be deuided with in him ſelfe, how ſhal his kyngdom endure? Becauſe ye ſaye that I caſte oute deuils by the power of Belzebub. Yf I, by the power of Belzebub caſte out deuyls: by whom do your chyldren caſte them out? Therfore ſhall they be your iudges. But yf I, with the fynger of god caſt out deuils, no doute the kyngdome of God is come vpon you.

D When a ſtrong man armed watcheth hys houſſe: that he poſſeſſeth is in peace. But when a ſtrōger then he cometh vpō hym & ouer cōmeth him: he taketh from him his harnes wher in he truſted & deuideth hys goodes. He that is not wyth me, is agaynſte me. And he that gadereth not with me, ſcattereth.

Math.12 When the vncleane ſpyrte is gone oute of a mā, he walketh thorowe waterleſſe places, ſekyng reſt. And when he fyndeth none, he ſayeth: I wil returne again vnto my houſe whence I came oute. And when he cōmeth, he fyndeth it ſwept and garniſhed. Then goeth he & taketh to hym ſeuen other ſpyrytes worſſe then hym ſelfe: and they entre in, & dwel there And the ende of that man, is worſſe then the begynnynge.

And it fortuned as he ſpake thoſe thinges, a certayne woman of the company lyfte vp her voyce, and ſayde vnto him. Happi is the wombe that bare the, and the pappes whiche gaue the ſucke. But he ſayde: Ye, happy are they that hear the worde of god and kepe it. ✚

When the people were gathered thicke together: he began to ſaye: This is an e-
Mat.12. uil nation: they ſeke a ſygne, & there ſhal
Marc.8. no ſigne be geuen them, but the ſygne of
Ionæ.3. Ionas the prophete. For as Ionas was a ſygne to the Niniuites, ſo ſhal ẏ ſonne of man be to this nation. The quene of the

✚ Et erat eiiciens dæmonium & illud erat mutum: cùmque eieciſſet dæmonium, loquutus eſt mutus: & admiratæ ſunt turbæ. ✚ Quidam autem ex eis dixerunt: Per Beelzebub principem dæmoniorum eiicit dæmonia. ✚ Et alii tentantes, ſignum de cœlo quærebant ab eo. Ipſe autem cum ſciret cogitationes eorum, dixit eis: ✚ Omne regnum aduerſus ſeipſum diuiſum, deſolatur, & domus, ſuper domum cadit. Quòd ſi ſatanas quoque aduerſus ſeipſum diuiſus eſt, quomodo ſtabit regnum eius? quia dicitis, per Beelzebul eiicere me dæmonia. Quod ſi ego Beelzebul præſidio eiicio demonia, filii veſtri cuius præſidio eiiciunt? Ideo ipſi iudices veſtri erunt. Porro ſi digito Dei eiicio dæmonia: profecto peruenit ad vos regnum Dei. Cum fortis armatus cuſtodit atrium ſuum, in pace ſunt ea quæ poſſidet: Vbi vero fortior eo ſuperueniens vicerit eum, vniuerſa arma eius aufert in quibus confidebat, & ſpolia eius diſtribuit. Qui non eſt mecum, contra me eſt: & qui non colligit mecum, diſpergit. ✚ Cum immundus ſpiritus exierit ab homine, ambulat per loca arenda quærens requiem, & non inueniens, dicit: Reuertar in domum meam vnde exiui. Et cum venerit, inuenit eam ſcopis mundatam atque ornatam: tunc vadit, & aſſumit ſeptem alios ſpiritus ſecum nocentiores ipſo, & ingreſſi habitant ibi: & fiunt extrema hominis illius peiora primis. Factum eſt autem cum hæc diceret, extollens vocem quædam mulier de turba, dixit illi: Beatus venter qui te portauit, & vbera quæ ſuxiſti. At ille dixit: Quinimo, beati qui audiunt ſermonem Dei, & cuſtodiunt illum. Turbis autem condenſantibus ſe, cœpit dicere: ✚ Natio hæc mala eſt, ſignum quærit, & ſignum non dabitur ei, niſi ſignum Ionæ prophetæ. Nam ſicut fuit Ionas ſignum Niniuitis, ita erit & filius hominis nationi iſti. ✚ Regina

Auſtri ſurget in iudicio cum viris nationis huius, & condemnabit illos: quia venit à finibus terræ, vt audiret ſapientiam Solomonis & ecce pluſquam Solomon hoc in loco: ◆ Viri Niniuitæ ſurgent in iudicio cum natione hac, & condemnabunt illam: quia ad pœnitentiam adducti ſunt prædicatione Ionæ: & ecce plus quàm Ionas hoc in loco. ◆ Nemo lucernam accendit, & in abſcondito ponit, neque ſubter modium, ſed ſuper candelabrum, vt qui ingrediũtur, lumen videant. ◆ Lucerna corporis eſt oculus. Cum igitur oculus tuus fuerit ſimplex, totũ quoque corpus tuũ lucidũ erit. Quod ſi malus fuerit, etiam corpus tuũ tenebroſum erit. Vide ergo, ne lumen quod in te eſt, tenebræ ſint. Si ergo corpus tuum totum lucidũ fuerit, non habens aliquam partem tenebroſam, ſic erit lucidum totum, vt cum lucerna fulgore illuminat te. Et cum loqueretur, rogauit illum quidam phariſæus, vt pranderet apud ſe. IESVS autem ingreſſus accubuit. Phariſæus autem cum vidiſſet, admiratus eſt ꝙ non prius lauiſſet ante prandium. Et ait dominus ad illum: ◆ Nũc vos phariſæi exteriora poculi, catiniꝗ mundatis: & quod intus eſt veſtri, plenum eſt rapina & & malitia. Stulti, nõne qui fecit quod foris eſt, etiam id quod intus eſt fecit? Veruntamẽ quod ſupereſt, date eleemoſynam, & ecce omnia munda ſunt vobis. ◆ Sed væ vobis phariſæis, quia decimatis mentam & rutam, & quoduis olus, & preteritis iudicium & charitatẽ Dei. Imo hæc oportuit facere, & illa non omittere. ◆ Væ vobis phariſæis, quia diligitis primas cathedras in ſynagogis, & ſalutationes in foro. Væ vobis ſcribæ & phariſæi hypocritæ, quia eſtis vt monumẽta quæ non apparent, & homines ambulantes ſuper ea neſciunt. Reſpondens autem quidam ex legiſperitis, ait illi: Magiſter, hæc dicens, etiam nos afficis contumelia. At ille ait: ◆ Et vobis legiſperitis væ, quia oneratis homĩnes oneribus quæ portare non poſſunt: & ipſi vno digito veſtro non attingitis ſarcinas.

◆ Væ

3. Reg. 10.
2. Par. 9.
Ionæ. 3.

the ſouthe ſhal ryſe at iudgement with the men of thys generation, and condemne them, for ſhe came from the ende of the worlde, to heare the wyſdome of Salomon. And beholde a greater then Salomon, is here. The men of Niniue ſhal ryſe at the iudgemēt with this generation, and ſhall condemne them: for they repented at the preachynge of Ionas. And beholde a greater then Ionas is here.

Mat. 5.
Marc. 4.
Luc. 8.
Mat. 6.

✠ No man lyghteth a candel, and putteth it in a preuy place, neyther vnder a buſhel, but on a candelſticke, that they that come in may ſe the lyght. The lyght of thy body is the eye. Therfore when thyne eye is ſyngle: then is all thy body full of lyght. But yf thyne eye be euill, then ſhall all thy bodye be ful of darckenes. Take hede therfore þ the lyght whiche is in þ, be not darknes. For yf al thy body ſhalbe lyght, hauīg no parte darcke, thē ſhal al be ful of lyght, euen as whē a cādel doth light the in his brightnes. C

Mat. 23.

And as he ſpake, a certayne Phariſe beſought hym to dyne with hym. & he went in and ſate downe to meate. When the Phariſe ſawe that, he marueyled that he had not fyrſte waſhed before dyner. And the Lorde ſayde to hym: Now do ye phariſes make clene þ outſyde of þ cup, & the platter: but your inwarde partes are ful of rauenyng and wyckednes. Ye foles: dyd not he þ made that whiche is without: make that which is within alſo.

D
Ibidem.

Neuertheleſſe geue almoſe of that ye haue, & beholde al is cleane to you. But wo be to you Phariſes: for ye tythe the mynt and rewe, and all maner herbes, & paſſe ouer iudgemēt & the loue of God. Theſe ought ye to haue done, & yet not to haue lefte the other vndone.

Mat. 23.
R. 12. L. 20
Mat. 23.

Wo be to you Phariſes: for ye loue the vppermoſte ſeates in the ſynagoges, and gretynges in the markettes. Wo be to you ſcribes & phariſes, ypocrites: for ye are as graues which appere not: & þ men þ walke ouer thē, are not ware of thē. Thē anſwered one of þ lawyers, & ſayd vnto him: Maſter, thus ſayeng þ puteſt vs to rebuke alſo. Thē he ſayd: Wo be to you alſo ye lawyers: for ye lade mē w burthēs greuo⁹ to be borne, & ye your ſelues touche not þ packes w one of your fyngers.

Ibidem.

Wo

Ibidem. Wo be to you: ye bylde the ſepulchres of the Prophetes, and your fathers kylled them truely ye beare wytnes, that ye alowe the dedes of your fathers: for they kylled thē, and ye bylde theyr ſepulchres. Therfore ſayd the wyſdome of God: I wyl ſende them Prophetes & Apoſtles, Ibidem. & of them they ſhal ſlee & perſecute, that the bloude of all Prophetes, which was ſhede from the begynnyng of the worlde, may be requyred of this generation, frō Gene.4. 2.Para.24. the bloud of Abel vnto the blod of Zachary, which periſhed betwene the aultre & the temple. Verely I ſaye vnto you, it ſhalbe requyred of this nation. Matt.23.

G Wo be to you lawyers: for ye haue takē away ẏ keye of knowledge, ye entred not in your ſelues, and them that came in ye forbade. When he thus ſpake vnto thē, the lawyers and the Phariſes began to wexe buſye aboute hym, and to ſtop his mouth wyth many queſtions layenge wayte for hym: & ſekyng to catche ſome thyng of his mouth, wherby they myght accuſe hym.

¶ The .xii. Chapter.

¶ The leuen of the Phariſes.
Of hym that requyreth Chriſt to deuyde hys enheritaunce betwene hys brother & hym.
The parable of the ryche mā.
For earthy thinges we ought to take no thought.
Couetouſnes muſt be deſpyſed.
Of the watchyng ſeruaunt.
Contende not with your aduerſaries.

A AS there gathered together an innumerable multitude of people (in ſo muche that they trode one another) he began to ſay vnto his diſciples. Fyrſt of all beware of ẏ leuē of the Phariſes, which is ypocriſy. For there is nothyng couered, ẏ ſhall not be vncouered, nether hid ẏ ſhal not be knowen. Matt.16. Marc.8. Mat.10. Mar.4. Lucæ.8. Mat.10. For whatſoeuer ye haue ſpoken in darknes: ẏ ſame ſhalbe hearde in lyght. And ẏ which ye haue ſpoken in the eare, euē in ſecrete places, ſhalbe preached euē on the toppe of ẏ houſes. Ibidem.

I ſay vnto you my frēdes: Be not afrayde of them that kyl the body, and after ẏ haue no moare that they can do. But I wyl ſhewe you, whom ye ſhal feare. Feare hym which after he hath kylled, hath power to caſt into hel. Ye I ſaye vnto you, hī feare: Are not fyue ſparowes bought

for

* Væ vobis, quia ædificatis monumenta prophetarum, patres autē veſtri occiderunt illos: profecto teſtamini, quod comprobatis facta patrum veſtrorum: quoniam illi quidem eos occiderunt, vos autem ædificatis eorum ſepulchra. * Propterea & ſapientia Dei dixit: Mittam ad illos prophetas & Apoſtolos, & ex illis occident, & perſequentur, vt requiratur ſanguis omnium prophetarum, qui effunditur à conſtitutione mundi, à natione iſta: * à ſanguine Abel, vſque ad ſanguinem Zachariæ, qui periit inter altare & ædem: profecto dico vobis, requiretur ab hac natione. * Væ vobis legiſperitis, quia tuliſtis clauē ſcientiæ, ipſi non introiſtis: & eos qui introibant vetuiſtis. Cum autem hæc ad illos diceret, cœperunt legiſperiti & phariſæi grauiter inſiſtere, & captioſe interrogare eum de multis inſidientes ei, & quærentes aliquid venari ex ore eius, quo accuſarent eum.

CAPVT. XII.

Occidunt corpus, tendit granaria auarus.
Cingulum habet lombos atque lucerna faces.

CVm autem conueniſſet innumera turbæ multitudo, adeo vt ſe inuicem cōculcarent, cœpit dicere ad diſcipulos ſuos. Primum * cauete vobiſipſis à fermento phariſæorum, quod eſt hypocriſis. * Nihil enim opertum eſt, quod non reuelabitur: neque abſconditum, quod non ſcietur. * Quoniam quæ in tenebris dixiſtis, in lumine audientur, & quod in aurem loquuti eſtis in conclauibus, prædicabitur in tectis. Dico autem vobis amicis meis: * Ne terreamini ab his qui occidunt corpus, & poſt hæc non habent quod amplius faciant. Oſtendam autem vobis quem timeatis. Timete eum, qui poſtquam occiderit, habet poteſtatem conijciendi in gehennam: certe dico vobis, hunc timete. Nonne quinque paſſerculi veneūt

aſſe

ſtrutis aſſibus duobus? & vnus ex illis non eſt in obliuione coram Deo? quin & pilli capitis veſtri omnes numerati ſunt. Nolite ergo timere, multis paſſeribus pluris eſtis. Dico autem vobis: omnis quicunque confeſſus fuerit me coram hominibus, & filius hominis confitebitur illum coram angelis Dei. * Qui autẽ negauerit me coram hominibus, negabitur coram angelis Dei. * Et quiſquis loquitur dictum in filium hominis, remittetur illi: ei vero qui in ſpiritum ſanctum conuitium dixerit, non remittetur. * Cum autem adduxerint vos ad ſynagogas, & ad magiſtratus ac poteſtates, nolite ſolliciti eſſe, qualiter, aut quid reſpondeatis, aut quid dicatis: ſpiritus enim ſanctus docebit vos in eadem hora, quid oporteat vos dicere. Ait autem ei quidam de turba: Magiſter, dic fratri meo vt diuidat mecum hæreditatem. At ille dixit ei: Homo, quis me cõſtituit iudicem, aut diuiſorem ſuper vos? Dixitq; ad illos: videte & cauete ab auaritia: quia non in abundantia cuiuſquam vita eius eſt ex his quæ poſſidet. Dixit autem ſimilitudinem ad illos, dicens: Hominis cuiuſdam diuitis vberes fructus ager attulit: & cogitabat intra ſe, dicens: Quid faciam, quòd non habeam quò congregem fructus meos? Et dixit: Hoc faciam: Deſtruam horrea mea, & maiora extruam, & illuc congregabo omnia quæ nata ſunt mihi bona mea, & dicam animæ meæ: Anima, habes multa bona repoſita in annos multos: requieſce, comede, bibe, gaude. Dixit autem illi Deus: Stulte, hac nocte animam tuam repetunt abs te. Quæ vero paraſti, cui cedent? Sic qui recondit ſibi, nec eſt erga Deum diues. Dixitq; ad diſcipulos ſuos:

* Ideo dico vobis, nolite ſoliciti eſſe animæ veſtræ quid edatis, neque corpori quid induamini. Anima plus eſt quàm eſca, & corpus plus eſt quàm indumentum. Conſiderate coruos, quia non ſeminant neque metunt, quibus non eſt penuarium, neque horreum, & Deus paſcit illos. Quanto magis vos preſtatis volucribus?

Quis

for.ij. farthĩgs? And yet not one of them is forgotten of God. Alſo euen ỹ very heeres of your heades are nombred. Feare not therfore, ye are more of value thẽ many ſparowes. I ſay vnto you: Who ſoeuer cõfeſſeth me before mẽ, euẽ hĩ ſhal ỹ ſonne of man cõfeſſe alſo before the angels of God. And he that denyeth me before mẽ, ſhalbe denyed before the angels of God. And whoſoeuer ſpeaketh a worde agaĩſt the ſonne of man, it ſhall be forgeuen hym. But vnto hym that blaſphemeth the holy ghoſt, it ſhal not be forgeuen. When they brynge you vnto the ſynagoges, and vnto the rulers ⁊ officers take no thought how or what thinge ye ſhal anſwer or what ye ſhall ſpeake. For the holy ghoſt: ſhall teache you in the ſame houre, what ye ought to ſaye.

Mar.10. Mar.4. L.8. Mat.12. Marc.3.

Matt.10. Marc.13. Luc.21.

C

✠ One of the company ſayd vnto hym: Maſter byd my brother deuide the inheritaunce with me. And he ſayd vnto hym: Man, who made me a iudge or deuider ouer you? Wherfore he ſayd vnto them: take hede, and beware of couetouſnes. For no mannes lyfe ſtandeth in the aboũdaũce of theſe thynges whiche he ſuppoſeth. And he put forth a ſymilitude vnto thẽ ſayinge. The groũd of a certayne ryche mã brought forth frutes plẽteouſly, and he thought in hym ſelfe ſayinge: what ſhal I do? becauſe I haue no roume where to beſtowe my frutes? And he ſayd: Thys wyl I do: I wyll deſtroy my barnes, ⁊ bylde greater, ⁊ therin wyll I gather all my frutes ⁊ my goodes, and I wyll ſaye to my ſoule: Soule, ỹ haſt moche goodes layd vp in ſtoore for many yeares, take thyne eaſe, eate, drinke, and be mery. But god ſayd vnto hym: Thou foole, this night wyll they fetche awaye thy ſoule again from the. Then whoſe ſhal theſe thinges be whiche thou haſte prouided? So is it with hym that gathereth ryches, ⁊ is not rich in God. And he ſpake vnto his diſciples: Therfore I ſay vnto you: Take no thought for your lyfe what ye ſhal eate, nether for your body, what ye ſhall put on. The lyfe is more thẽ meate, ⁊ ỹ body is more thẽ raymẽt. Cõſider ỹ rauẽs, for they nether ſowe nor repe, which nether haue ſtorehouſe nor barne, ⁊ yet God fedeth thẽ. Ho moche are ye better thẽ the fowles?

Matth.6.

D

Whiche

Whych of you with takyng thought cā
adde to his ſtature one cubite? Yf ye thē be
not able to do ẏ thing which is leaſt: why
Ibidem. take ye thought for ẏ remnaunt? Conſyder
ẏ lylyes how they grow. They labour not
they ſpyn not, & yet I ſaye vnto you, that
Salomō in al his royalte, was not clo-
thed lyke to one of theſe.

Yf the graſſe which is to daye in the
felde, and to morowe ſhalbe caſte into ẏ
fornace God ſo clothe: how moche more
wyl he clothe you, o ye endued wyth litell
fayth? And aſke not what ye ſhall eate, or
what ye ſhall drynke, nether clime ye vp
an hye: for all ſuche thynges the hethen
people of the worlde ſeke for. Youre fa-
ther knoweth that ye haue nede of ſuch
thynges. Therfore ſeke ye after ẏ kyngdō
of God, and al theſe thynges ſhal be my-
Luc.12. niſtred vnto you.

Feare not litell flock, for it is youre fa-
Ibidem. thers pleaſure, to geue you a kigdō. Sel
Math.6. ẏ ye haue, & geue almes. And make you
E bagges which wexe not olde, & treaſure
ẏ fayleth not in heauē, wher no thefe co-
Ibidem. meth, nether moth corrupteth. For wher
Eph.6. your treaſure is ther wil your hartes be
1.Petr.1. alſo. Let your loines be gerded about, &
your lyghtes brēnyng, & ye your ſelues
like vnto men ẏ wayte for their mayſter,
when he wyl returne from a weddynge:
that aſſone as he commeth and knocketh,
Mat.24. they may opē vnto him. Happy are thoſe
ſeruauntes, which the Lord when he com-
meth, ſhall fynde wakyng. Verely I ſaye
vnto you, he wil gyrdde him ſelf about, &
make them ſyt downe to meate & walke
by, and mynyſter vnto them.

And yf he come in the ſeconde watche,
ye if he come in the thirde watche & ſhal
finde them ſo, happy are thoſe ſeruaūtes.

Thys vnderſtande, that yf the good
man of the houſſe knewe what houre
the thefe wolde come, he wolde ſurelye
Math.24 watche, and not ſuffre hys houſe to be
Marc.13. broken vp. Be ye prepared therfore: for
the ſonne of man wyll come at an houre
when ye thynke not.

F Then Peter ſayde vnto hym: May-
ſter, telleſte thou thys ſymylytude vn-
Math.24. to vs, or to all men? And the Lord
ſayde: yf there be any faythfull ſer-
uaunte and wyſe, whome hys Lorde
ſhall make ruler ouer hys houſholde, to
geue

Quis autem veſtrum ſollicitudine ſua poteſt adijcere ad ſtaturā ſuā cubitum vnum? Si ergo ne id quidem quod minimum eſt: poteſtis, quid de cæteris ſolliciti eſtis. * Conſiderate lilia quomodo creſcunt: non laborant, neque nent: dico autem vobis, nec Salomon in omni gloria ſua veſtiebatur, ſicut vnum ex iſtis. Si autem gramen, quod hodie eſt in agro, & cras in clibanum mittitur Deus ſic veſtit, quāto magis vos veſtiet, o parum fidentes? Et vos nolite quærere quid eſuriti ſitis, aut quid bibituri, & nolite in ſublime tolli. Hæc enim omnia gentes mundi quærunt: pater autem veſter ſcit, quod iſtis indigeatis. Quin potius quærite regnum Dei, & hæc omnia adijcientur vobis.

* Noli timere puſille grex, quia cō placitum eſt patri veſtro dare vobis regnum. * Vendite quæ poſsidetis, & date eleemoſynam.

* Parate vobis ſacculos, qui nō veteraſcunt theſaurum non deficientem in cælis, quo fur non accedit, neque tinea corrumpit. * Vbi enim theſaurus veſter eſt, ibi & cor veſtrum erit. * Sint lumbi veſtri præcincti, & lucernæ accenſæ & vos ſimiles hominibus expectātibus dominum ſuum, quando reuertatur à nuptijs: vt cum venerit ac pulſauerit, confeſtim aperiant ei. * Beati ſerui illi, quos cū venerit dominus, inuenerit vigilantes: amen dico vobis, quod præcinget ſe, & faciet illos diſcumbere, & tranſiens miniſtrabit illis. Et ſi venerit in ſecunda vigilia, & ſi in tertia vigilia venerit, atque ita inuenerit, beati ſunt ſerui illi. Hoc autem ſcitote, quod ſi ſciſſet paterfamilias qua hora fur venturus fuiſſet, vigilaſſet vtique, nec paſſus fuiſſet perfodi domum ſuam.

* Et vos igitur eſtote parati, quia qua hora non putatis, filius hominis veniet. Ait autem ei Petrus: Domine, ad nos dicis iſtam parabolam, an etiam ad omnes? Dixit autem dominus,

* Quiſnam eſt fidelis diſpenſator ac prudens, quem conſtituet dominus ſuper familitium ſuum, vt
det

det illis in tempore demenſum cibum? Beatus ille ſeruus, quem cum venerit dominus, inuenerit ita facientem: vere dico vobis, quod omnibus quæ poſsidet, præficiet illum. Quod ſi dixerit ſeruus ille in corde ſuo, differt dominus meus reditum, cœperitq; percutere ſeruos & ancillas, & edere bibereque, & inebriari: veniet dominus ſerui illius in die quo non ſperat, & hora qua neſcit, & diſſecabit eum, partemque eius cum infidelis ponet. Ille autem ſeruus qui cognouit voluntatem domini ſui, & non ſe præparauit, nec fecit ſecundum voluntatem eius, plagis vapulabit multis: qui autẽ non cognouit, & fecit digna plagis, vapulabit paucis. Porro cuicunque multum datum eſt, multum quæretur ab eo, & cui commendauerunt multum, plus petent ab eo. Ignem veni miſſurus in terram, & quid volo, ſi iam accenſus eſt? Sed baptiſmo habeo baptizari, & quomodo coarctor donec perficiatur? ¶ Putatis quod pacem venerim miſſurus in terram? Non dico vobis, imo ſeparationem. Erunt enim ex hoc quinque in domo vna diuiſi, tres aduerſus duos, & duo contra tres: diuidetur pater aduerſus filium, & filius aduerſus patrem: mater aduerſus filiam, & filia aduerſus matrem: ſocrus aduerſus nurum ſuã, & nurus aduerſus ſocrum ſuam.

¶ Dicebat autem & ad turbas, Cum videritis nubem orientem ab occaſu, ſtatim dicitis, imber venit, & ita fit. & cum Auſtrum flantem, dicitis, quod æſtus erit, & fit. Hypocritæ, faciem cœli & terræ noſtis probare, hoc autem tempus qui fit vt non probetis? Cur autem & ex vobis ipſis non iudicatis quod iuſtum eſt? ¶ Cum enim vadis cum aduerſario tuo ad magiſtratum in via, da operam, vt libereris ab illo, ne forte pertrahat te ad iudicẽ, & iudex tradat te exactori, & exactor conijciat te in carcerem.

¶ Dico tibi, non exibis inde, donec vltimum etiam minutum reddas.

CAPVT.

geue thē theyr duetie of meate at due ſeaſō: happy is ẏ ſeruaũte, whom his maiſter whẽ he cōmeth, ſhal fynde ſo doynge. Of a truth I ſay vnto you: ẏ he wyl make hym ruler ouer al ẏ he hath. But & yf ẏ euyll ſeruaũte ſhall ſay in his hart: My maiſter wyl deferre his cōmyng, & ſhal begynne to ſmite ẏ ſeruauntes, & maydens, & to eate & drīck & to be dronke: ẏ Lord of ẏ ſeruaũte wil come in a day whē he thinketh not: & at an houre whē he is not ware: & wil deuyde hym: & wil geue him his rewarde wͭ ẏ vnbeleuers. The ſeruaũte ẏ knewe hys maiſters wil, & prepared not hym ſelfe, nether did accordig to his wil ſhalbe beatē wͭ many ſtrypes. But he ẏ knewe not, & yet did commytte thinges worthy of ſtrypes, ſhalbe beatē with ſewe ſtrypes. For vnto whō much is geuē, of hym ſhalbe much required. And to whō mē much cōmyt, the more of hī wil they aſke. I am come to ſēd fyre on earth, and what is my deſyre: but that it were all ready kindled? Notwithſtanding I muſt be baptyſed with a baptyme, and how am I payned tyl it be ended? Suppoſe ye that I am come to ſēd peace on earth? I tell you naye, but rather debate. For from hence forth there ſhalbe fyue in one houſſe deuyded, three agaynſt two & two agaynſt thre. The father ſhalbe deuyded agaynſt the ſonne, & the ſonne againſt the father. The mother agaynſt the doughter and the doughter agaynſte the mother. The motherlawe agaynſte her doughterlaw, & ẏ doughterlawe againſt her motherlawe.

Mat.10.
Mich.7.
G
Mat.10.

Then ſayd he to the people, whē ye ſe a cloude ryſe out of the weſt, ſtrayghtway ye ſaye: We ſhall haue a ſhower, and ſo it is. And whē ye ſe ẏ ſouth wynde blow ye ſaye: we ſhall haue heet, and it cōmeth to paſſe. Ypocrites, ye can ſkyll of the faſhiō of the earthe, & of the ſkye but what is the cauſe that ye cā not ſkyll of this tyme? Ye and why iudge ye not of youre ſelues what is ryghte?

Mat.16.

Whill thou goeſt with thine aduerſary to the ruler as thou arte in ẏ way geue dilygence that thou mayſt be delyuered frō hym, leaſt he brynge the to the iudge and the iudge delyuer the to the iayler and the iayler caſt the into pryſon. I tell the thou departeſt not thence tyll thou haue made good the vttermoſt myte.

Ibidem.

The

¶The.xiii. Chapter.

The woman that was bowed together is healed.
The ſaboth is broken.
Of him that required whether ther ſhuld be many ſaued or no.
Jeruſalem kylleth the prophetes.

Act.5.

Ther wer preſent at the ſame ſeaſon, that ſhewed hym of the Galyleans, whoſe bloud Pilate mengled with their awne ſacrifice. And Jeſꝰ anſwered and ſaid vnto them: Suppoſe ye that theſe Galileans were greater ſynners thē al the other Galileans, becauſe they ſuffred ſuch puniſhment? I tell you naye, but except ye repent, ye ſhall all in lykewyſe peryſhe. Or thoſe .xviii. vpon which the towre in Siloe fell and ſlewe them, thynke ye that they were ſynners aboue all men that dwell in Jeruſalem? I tell you naye. But except ye repent, ye ſhal al likewyſe peryſhe.

Ezech.18.
Eccl.37.
Mat.21.

B ✠ He put forth this ſimilitude: A certain man had a fygge tree planted in his vyneyard and he came & ſought frut theron & founde none. Then ſaid he to ÿ dreſſer of his vineyarde: Behold this thre yeare haue I come & ſought frute in this figge tree, & find none: cut it downe, why combreth it the grou̅d. And he anſwered and ſaid vnto hi̅: Lord let it alone this yeare alſo, til I digge rou̅d about it, & doung it to ſe whether it wyl beare frute, and if it beare not then, after that cut it downe.

And he taught in one of their ſinagoges on the Saboth dayes. And beholde there was a woman which had a ſpryt of infirmitie .xviii. yeares, and was bowed together, and could not lyfte vp her ſelfe at al. C Whē Jeſꝰ ſaw her, he called her to him, and ſaid to her: womā þ art deliuered frō thy diſeaſe. And he laid his handes on hir, and immediatli ſhe was made ſtraight: & glorified God. And ÿ ruler of the ſinagoge anſwered with indignacion (becauſe that Jeſꝰ had healed on the Saboth day) and ſaid vnto ÿ people. There are ſyxe dayes in which men oughte to worke, in them come and be healed, and not on the Saboth daye.

Then anſwered him the lord, and ſaid: Ypocryte, doth not eache one of you on the ſaboth daye, lowſe his oxe or hys aſſe from the ſtall, and leade him to ÿ water?

And

CAPVT. XIII.

Poſt turre oppreſſos releuatur fœmina curua.
Et cadit in Solymis vſque propheta ſacris.

Aderant autem quidam eodem in tempore nunciantes illi de Galilæis quorum ſanguinem Pilatus miſcuerat cum ſacrificiis ipſorum. Et reſpondens IESVS, dixit illis: *putatis quòd hi Galilæi præ cunctis Galilæis peccatores fuerint, quia talia paſſi ſunt? Non, dico vobis: *imò niſi reſipueritis, omnes ſimiliter peribitis. Aut illi decem & octo, ſupra quos cecidit turris in Siloe, & occidit eos, putatis quod debitores fuerint vltra cunctos homines habitantes Hieroſolymis? Non, dico vobis, imò niſi reſipueritis, omnes ſimiliter peribitis. Dicebat & hanc ſimilitudinem, *Arborem fici habebat quidam plantatam in vinea ſua, & venit quærens fructum in illa, & non inuenit: dixit autem ad cultorem vineæ: Ecce anni tres ſunt, ex quo venio quærens fructum in ficu hac, & non inuenio: ſuccide illam, ad quid vel terram occupat? At ille reſpondens, dixit illi: Domine, ſine illam & hoc anno, donec fodero circum illam, & miſero ſtercus, ſi quidem fecerit fructum: ſin minus, in poſterum ſuccides eam. Docebat autem in vna ſynagogarum ſabbatis: & ecce mulier quæ habebat ſpiritum infirmitatis annis decem & octo, eratque contracta, nec omnino poterat erigere caput: quam cum videret IESVS, vocauit eam ad ſe, & ait illi. Mulier liberata es ab infirmitate tua. Et impoſuit illi manus, & confeſtim erecta eſt, & glorificabat Deum. Reſpondens autē princeps ſynagogæ, indignans quod ſabbato ſanaſſet Ieſus, dicebat turbæ: Sex dies ſunt in quibus oportet operari, in his ergo venite, vt ſanemini, & non in die ſabbati. Reſpondens autem ad illum Dominus, dixit: Hypocrita, vnuſquiſque veſtrum ſabbato nonne ſoluit bouem ſuum, aut aſinum à præſepi, & ducit aquatum.

Hanc autem filiam Abrahe, quam alligauit Sathanas: ecce decem & octo annis, non oportuit solui a vinculo isto die sabbati? Et cum hec diceret, erubescebant omnes aduersarij eius: & omnis populus gaudebat super vniuersis, que cum gloria fiebant ab eo.

¶ Dicebat ergo: Cui simile est regnum Dei, & cui simile faciã illud? Simile est grano sinapis, quod acceptum homo misit in hortum suum, & creuit & euasit in arborem magnam, & volucres celi nidulabantur in ramis eius.

¶ Et iterum dixit: Cui simile faciam regnum Dei? Simile est fermento, quod acceptum mulier abscondit in farine sata tria, donec fermentaretur totum.

¶ Et ibat per ciuitates & castella docens, & iter faciens Hierosolyma. Ait illi autem quidam: Domine, an pauci sunt qui salutem consequuntur? Ille vero dixit ad illos.

¶ Contendite intrare per angustam portam, quia multi, dico vobis, querent intrare, & non poterunt.

¶ Cum autem surrexerit paterfamilias, & clauserit ostium, & ceperitis foris stare, & pulsare ostium, dicentes: domine, domine, aperi nobis. Et respondens, dicet vobis: Nescio vos vnde sitis. Tunc incipietis dicere: Edimus coram te & bibimus, & in plateis nostris docuisti. Et dicet, dico vobis: Nescio vos vnde sitis.

¶ Discedite a me omnes, qui patratis iniquitatem. Ibi erit fletus & stridor dentium:

¶ cum videritis Abraham & Isaac & Iacob, & omnes prophetas in regno Dei, vos autem expelli foras. Et venient ab Oriente & Occidente, & Aquilone, & Austro, & accumbent in regno Dei. ¶ Et ecce sunt postremi qui erunt primi, & sunt primi qui erunt postremi. Eodem die accesserunt quidam phariseorum, dicentes illi: Exi, & vade hinc quia Herodes vult te occidere. Et ait illis: Ite & dicite vulpi illi: Ecce eiicio demonia, & sanitates perficio hodie, & cras, & tertia die consummor. Veruntamen oportet me

hodie

And ought not this doughter of Abraham, whom Sathan hath bounde lo, these .xviii. yeares be lowsed from this bonde on the Sabboth day? And whan he thus sayd, al his aduersaries were ashamed, & all the people reioysed on al the excellent dedes that were done by him.

Then sayd he: what is the kyngdome of God lyke? or where to shal I compare it? It is lyke a grayne of mustarde, which a man toke, and sowed in hys garden, and it grewe and wexed a great tree, and the foules of the ayer made nestes in the braunches of it. Mat.13. Marc.4.

And agayn he sayd: where vnto shal I lyken ÿ kyngdome of God? it is lyke leuen, which a woman toke, and hyde in thre bushels of floure, til al was thorow leuened. And he went thorow al maner of cities & townes teaching, and iorneyng towardes Ierusalem. Then sayde one vnto him: Lorde, are ther fewe that shalbe saued? And he sayde vnto them: striue with youre selues to enter in at the streyte gate: For many I saye vnto you, wyll seke to enter in, & shal not be able. Mat.13. Math.11. Marc.6. A Mat.7.

When the good man of the house is rysen vp, & hath shet to the dore, ye shall begynne to stonde without, & to knocke at ÿ dore saying Lord, lord, open vnto vs: & he shal answere and say vnto you, I knowe you not whence ye are. Then shal ye begyn to say: We haue eaten, in thy presence & dronke and thou hast taught in our streates. And he shall say: I tell you: I knowe you not whence ye are: departe from me al ye workers of iniquyte. There shall be wepynge and gnasshynge of teth, when ye shall se abraham and Isaac and Iacob, & al the Prophetes in the kyngdome of God and youre selues thrust out a dores. And they shall come from the east and from the west and from the northe and from the sowthe, and shal sit doune in the kyngdome of God. And beholde there are laste which shalbe fyrst: And there are fyrste which shalbe last. The same daye there came certayne of the Pharyses & sayd: vnto hym: Get the oute of ÿ way, and be departe hēce: for Herode wyll kyl ÿ. And he sayd vnto them: Go ye & tel that foxe, behold I cast out deuyls & heale ÿ people to daye and to morowe, and ÿ thyrd day I make an ende. Neuerthelesse, I must walk Math.25. B Psal.6. Math.7. Math.8. Mat.19. Mar.10.

to daye and to morowe, and the daye folowynge. For it can not be, that a Prophet perishe eny other where, saue at Jerusalem. O Jerusalem, Jerusalē, which kyllest the Prophetes, & stonest them that are sent to the, how often wold I haue gathered thy children together, as the hen gathereth her nest vnder her winges, but ye wolde not. Beholde youre habitacion shalbe lefte vnto you desolate. For I tell you: ye shall not se me vnto the tyme come ỹ ye shall saye, blessed is he that commeth in the name of the Lorde.

Matt. 23.

¶ The .xiiii. Chapitre.

¶ Of hym that had the dropsie.
Couet not the vppermost seates.
Feade the poore rather then thy frendes.
Of them that were bydde to the supper.
The parable of the tower.
Salt is good.

A AND it chaunced that he wēt into the house of one of ỹ chefe Pharyses to eate bread on a Saboth day, & they watched hym. And beholde ther was a man before him, which had ỹ dropsye. And Jesus answered & spake vnto ỹ lawyers and pharyses, sayenge: Is it lawfull to heale on the saboth daye? And they helde theyr peace. And he toke hym and healed hym, and let hym go: & answered them sayenge, whiche of you shall haue an asse or an oxe fallen into a pytte, and wyll not straybgte waye pull hym out on the saboth daye? And they could not answere hym agayne to that.

Matth. 12.
Marc. 3.
Luc. 6.
Luc. 13.

He put forth a symilitude to the gestes, when he marked how they preased to the hyest roumes, and sayd vnto them: When thou arte bydden to a weddyng of any man, sit not downe in the hyest roume, least a more honorable man then thou be bydden of hym, and he that bade both him and the, come and saye to the: geue thys man roume: & ỹ thou begynne with shame to take ỹ lowest roume. But rather whē thou arte bydden, go and sit in the lowest roume, that when he that bade the commeth, he maye saye vnto the: frende sit vp hyer. Then shalt thou haue worshyp in ỹ presence of thē that sit at meate with the. For whosoeuer exalteth hī selfe shall be brought lowe, and he ỹ humbleth hym selfe shalbe exalted.

Matth. 23.
Luc. 18.

Then sayde he also to hym that had bydden

hodie & cras & perendie ambulare: quia fieri non potest, vt propheta pereat alibi quam in Hierusalem. O Hierusalem Hierusalem, quæ occidis prophetas, & lapidas eos qui mittuntur ad te: quoties volui congregare filios tuos quemadmodum auis nidum suum sub pennas, & noluistis? Ecce relinquitur vobis domus vestra deserta. Dico autem vobis quod non videbitis me, donec venerit tempus cum dicetis, Benedictus qui venit in nomine Domini.

CAPVT XIIII.

Quem liber iste tomus moueat de duplice cœna.
Aris odisse animam, ac ędificare domum.

ET accidit vt introierit in domum cuiusdam principis pharisæorum sabbato, ad capiendum cibum, & ipsi obseruabant eum. Et ecce homo quidam hydropicus erat ante illum. Et respondens IESVS, dixit ad legisperitos & pharisæos, dicens: Si licet sabbato sanare? At illi tacuerunt. Ipse vero apprehensum sanauit eum, ac dimisit. Et respondens ad illos, dixit: Cuius vestrum asinus aut bos in puteum cadet, & non contrahet illum die sabbati? Et non poterant ad hæc respondere illi. Dicebat autē & aduocatis parabolam, intendens quomodo primos accubitus eligerent, dicens ad illos: Cum inuitatus fueris ab aliquo ad nuptias, ne accumbas in primo loco, ne forte honorabilior te sit inuitatus ab illo: & veniens is qui te & illum vocauit, dicat tibi: Da huic locum: & tunc incipias cum rubore extremum locum tenere. Quin potius cum vocatus fueris, accumbe in nouissimo loco, vt cum venerit qui te inuitauit, dicat tibi: Amice, ascende superius: tunc erit tibi gloria coram simul discumbentibus. Quia omnis qui se exaltat humiliabitur: & qui se humiliat, exaltabitur. Dicebat autem & ei, qui se

inuitauerat

[illegible] diuites, ne quando & ipſi te viciſsim inuitent, ac reddatur tibi beneficium. Verum cum facis conuiuium, voca pauperes, debiles, claudos, cæcos, & beatus eris, quia non poſſunt reddere tibi. Rependetur enim tibi in reſurrectione iuſtorum. Hæc cum audiſſet quidam de ſimul accumbentibus, dixit illi: Beatus qui comedit panem in regno Dei. At ipſe dixit ei.

Homo quidam apparauerat cœnam magnam, & vocauit multos, miſitque ſeruum ſuum hora cœnæ, vt diceret inuitatis: Venite, quia iam parata ſunt omnia. Et cœperunt ſimul omnes excuſare. Primus dixit ei: Villam emi, & neceſſe mihi eſt exire & videre illam: rogo te, habe me excuſatum. Et alter dixit: Iuga boum emi quinque, & eo ad probandum illa: rogo te habe me excuſatum. Et alius dixit: Vxorem duxi, & ideo non poſſum venire. Ac reuerſus ſeruus, renuntiauit hæc domino ſuo. Tunc iratus paterfamilias, dixit ſeruo ſuo: Exi cito in plateas & vicos ciuitatis, & pauperes ac debiles, claudoſque & cæcos introduc huc. Et ait ſeruus: Domine, factum eſt vt imperaſti, & adhuc locus eſt. Et ait dominus ſeruo: Exi in vias & ſepes, & compelle intrare, vt impleatur domus mea. Dico enim vobis, quod nemo virorum illorum qui vocati ſunt, guſtabit cœnam meam. Ibant autem turbæ multæ cum eo, & conuerſus dixit ad illos.

Si quis venit ad me, nec odit patrem ſuum ac matrem, & vxorem, & filios, & fratres, & ſorores, præterea autem & animam ſuam, non poteſt meus eſſe diſcipulus.

Et quiſquis non baiulat crucem ſuam, & venit poſt me, non poteſt meus eſſe diſcipulus. Quis enim eſt ex vobis, qui volens turrim ædificare, non prius ſedens computat ſumptus, an habeat quibus opus eſt ad perficiendum? ne poſtea quam poſuerit fundamentum, nec poſſit perficere, omnes qui videant, incipiant illudere ei, dicentes: Hic homo cœpit ædificare, & non potuit conſummare? Aut quis

rex

[illegible] yet ryche neyghbours, leſt they byd the agayne, and a recompence be made the. But when thou makeſt a feaſt, call the poore, the maymed, the lame and the blynde, and thou ſhalt be happy, for they cā not recompence the. But thou ſhalt be recompenſed at the reſurreccion of the iuſte.

C When one of them that ſat at table alſo, hearde that, he ſayd vnto hym: Bleſſed is he that eateth bread in the kyngdome of God. ¶ Then ſayde he to hym: A certayne man ordeyned a great ſupper, & bad many, & ſent his ſeruaunt at ſupper tyme to ſaye to them that were bydden, come: for all thynges are nowe redy. And they all at once beganne to make excuſe. The fyrſt ſayd vnto hi: I haue bought a ferme, & I muſt nedes go & ſe it, I pray ye haue me excuſed. And another ſayde: I haue bought fyue yoke of oxē, & I go to proue them, I praye the, haue me excuſed. The thyrd ſayd: I haue maryed a wyfe, & therfore I cā not come. And ye ſeruaūt went & brought hys mayſter worde therof.

Then was the good man of the houſe diſpleaſed, & ſayd to his ſeruaunt: Go out quyckly into the ſtreates & quarters of ye cytye, and brynge in hyther ye poore, & the maymed & the halt and the blynd. And the ſeruaunt ſayde: Lorde it is done as thou commaundeſt, and yet there is roume. And the lord ſayd to the ſeruaūte: Go out into the hye wayes and hedges & compell them to come in, that my houſe maye be fylled. For I ſay vnto you, ye none of thoſe men which were bydde, ſhal taſt of my ſupper.

There went a great cōpany with hym, & he turned & ſayd vnto thē: Yf a man come to me, & hate not his father & mother & wife, & chyldrē & brethrē & ſyſters, moreouer & his owne lyfe, he cā not be my diſciple. And who ſo euer beare not hys croſſe & come after me, can not be my diſciple. Which of you intendyng to buylde a toure, ſytteth not downe before, & counteth the coſte whether he haue ſufficient to perfourme it? leſt after he hath layed the foundacyon, and is not able to perfourme it, all that beholde it, begynne to mocke hym, ſayenge: thys man begane to buylde, & was not able to make an ende.

kynge

Math. 22.

Math. 10.
D

Mar. 10.

kynge goeth to make batayle agaynſt another kynge, and ſytteth not downe fyrſt, & caſteth in hys mynde, whether he be able with .x. thouſande, to mete hym ý cometh agaynſt hym with .xx. thouſande. Or els

Math. 10.

whyle ý other is yet a great waye of, he wyll ſende Embaſſadours, & deſyre peace. So lykewyſe none of you ý forſaketh not all that he hathe, can be my diſciple.

Math. 5.
Marc. 9.

Salt is good, but yf ſalt haue loſte her ſaltnes, what ſhal be ſeaſoned there with? It is nether good for the lande nor yet for the donge hyll but men caſt it out at the dores. He that hath eares to heare, let hym heare.

The. xv. Chapter

The parable of the .c. ſhepe & .x. grotes. Of the waſtfull and ryotouſe ſonne.

A

Math. 9.
Marc. 2.
Luce. 5.

Then reſorted vnto hym all ý publicans and ſynners for to heare hym. And ý Pharyſes & Scribes murmured ſayinge: He receyued to his cõpany ſynners & eateth wt thẽ. Thẽ put he forth this ſimilitude to thẽ, ſayinge:

Math. 18.

What man of you hauynge an hundred ſhepe, yf he looſe one of thẽ, doth not he leue nynty and nyne in the wyldernes and go after that which is loſt, vntyll he fynd hym? And when he hath found hym, he putteth hym on his ſhulders with ioye. And aſſone as he cometh home, he calleth to gether his louers and neyghbours, ſayinge vnto thẽ: reioyſe wyth me, for I haue founde my ſhepe which was loſt. I ſaye vnto you ý lykewyſe ioye ſhalbe in heauen ouer one ſynner that repẽteth, more thẽ ouer nynty & nyne iuſte perſons, whiche nede no repentaunce. Eyther what woman hauynge .x. grotes, yf ſhe looſe one, doth not ſhe lyght a candell, & ſwepe ý houſe, and ſeke diligently, tyll ſhe fynde it? And when ſhe hath founde it, ſhe calleth her louers & her neyghbours, ſayinge: Reioyſe with me, for I haue founde the grote which I had loſt. Lykewyſe I ſaye vnto you, ioye is made in the preſence of ý angels of God ouer one ſynner that repenteth.

B And he ſayde: A certayne man had two ſonnes, and the yonger of thẽ ſayde to hys father: father geue me my parte of the goodes that to me belongeth.

And

rex proficiſcẽs, vt cõmittat prœliũ aduerſus alterum regem, nonne ſedens prius cogitat, an poſſit cũ decem millibus occurrere ei, qui cum viginti millibus venit contra ſe? alioquin adhuc illo longe agente, legatione miſſa, petit ea quæ pacis ſunt. *Sic ergo omnis ex vobis, qui non renunciat omnib⁹ quę poſſidet, non poteſt meus eſſe diſcipulus. *Bonus eſt ſal, ſi vero ſal infatuatus fuerit, per quod condietur? Neq; in terram, neq; in ſterquiliniũ vtilis eſt, foras proijciunt illum. Qui habet aures ad audiendum, audiat.

CAPVT. XV.

Rimat paſtor ouem, datur & ſub
ſtantiá nato,
Sed cibat hinc ſiliquis imperioſa
fames.

A *Accedebant autem ad eũ omnes publicani & peccatores, vt audirent illum, & murmurabant phariſæi ac ſcribæ, dicẽtes: Hic peccatores recipit, & cibum capit cum illis. Dicebat aũt ad illos parabolam hanc, dicens. *Quis ex vobis eſt homo qui habet centũ oues, & ſi perdiderit vnã ex illis, nonne relinquit nonagintanouẽ in deſerto, & vadit ad illam quę perierat, donec inueniat eam? Et cum inuenerit eã, imponit in humeros ſuos gaudens: veniensque domum conuocat amicos & vicinos, dicens illis: Gaudete mecum, quia inueni ouem meam, quæ perierat. Dico vobis, quòd ita gaudiũ erit in cœlo ſuper vno peccatore reſipiſcente, magis quã ſuper nonagintanouem iuſtis, qui non indigent pœnitentia. Aut quæ mulier habens drachmas decem, ſi perdiderit drachmam vnam, nõ accendit lucernam, & verrit domum, quęritq; diligenter, donec inueniat? Et cum inuenerit, conuocat amicas ac vicinas, dicens: Gaudete mecum, quia inueni drachmam quam perdiderã. Ita, dico vobis, gaudium erit coram angelis Dei ſuper vno peccatore reſipiſcente. Ait autem: Homo quidam habuit duos filios, & dixit adoleſcentior illorum patri: Pater, da mihi portionem ſubſtantiæ, quæ ad me cedit.

Et diuisit illis substantiam. Ac post dies non multos, cum omnia congregasset adolescentior filius, peregre profectus est in regionem longinquam, & ibi dissipauit substantiam suam viuendo luxuriose. Et postquam omnia consumpsisset, facta est fames valida in regione illa. Et ipse coepit egere: & abijt, & adhaesit vni ciuium regionis illius: atque is misit illum in villam suam, vt pasceret porcos: & cupiebat implere ventrem suum de siliquis, quibus porci vescebantur, neque quisquam illi dabat. In se autem reuersus, dixit: Quam multi mercenarii patris mei abundant panibus, ego vero fame pereo? Surgam & ibo ad patrem meum, & dicam ei: Pater, peccaui in caelum & coram te: iam non sum dignus vocari filius tuus, fac me sicut vnum de mercenarijs tuis. Et surgens, venit ad patrem suum. Cum autem adhuc longe abesset, vidit illum pater ipsius, & misericordia motus est: & accurrens, ruit in collum eius, & osculatus est eum. Dixitque ei filius: Pater, peccaui in caelum & coram te: neque posthac sum dignus vocari filius tuus. Dixit autem pater ad seruos suos: Proferte stolam primam & induite illum, & date annulum in manum eius, & calciamenta in pedes, & adducite vitulum illum saginatum, atque mactate, sumptisque epulis laetemur: quia hic filius meus mortuus erat, & reuixit: perierat, & inuentus est. Et coeperunt laetari. Erat autem filius eius senior in agro: & cum veniret, & appropinquasset domui, audiuit concentum & choros, & vocauit vnum de seruis suis, & interrogauit quid essent illa. At is dixit illi: Frater tuus venit, & occidit pater tuus vitulum illum saginatum, quod incolumem illum receperit. Indignatus est autem, nec volebat introire. Pater ergo illius egressus rogabat illum. At ille respondens, dixit patri: Ecce tot annis seruio tibi, nec vnquam praeceptum tuum transgressus sum, nec vnquam dedisti mihi hoedum, vt cum amicis meis laetarer: sed postquam filius tuus hic, qui deuorauit substantiam tuam cum meretricibus venit, occidisti

illi

And he deuyded vnto them hys substaunce. And not longe after, the yonger sonne gathered all that he had to gether, & toke hys iorneye into a farre countreye, & there he wasted hys goodes wyth ryotous lyuynge. And when he had spente that he had, there arose a greate derth through out all that same land, and he began to lacke. And he went and claue to a cytezen of that same countreye, whiche sente hym to hys felde, to kepe hys swyne. And he wolde fayne haue fylled hys bely wyth ŷ coddes that the swyne eate. And no man gaue hym.

C Then he came to hym selfe and sayd: How many hyred seruauntes at my fathers, haue bread ynough, and I dye for honger? I wyl aryse, and go to my father and wyl saye vnto hym, father, I haue synned agaynst heauen & before the, & am no more worthy to be called thy sonne, make me as one of thy hyred seruauntes. And he arose & went to hys father. And whā he was yet a greate waye of, his father sawe hym, & had cōpassiō, & came & fel on his necke, & kyssed hym. And ŷ sonne sayd vnto hym, father, I haue synned agaynst heauen & in thy syght, and am no more worthy to be called thy sonne. But his father sayde to hys seruauntes: brynge forthe ŷ beste garmēt & put it on hym, & put a rynge on hys hād, & showes on hys fete. And brynge hyther the fatted caulfe, and kyl hym, & let vs eate & be mery: for thys my sōne was dead, & is alyue agayne: he was loste & is now founde. And they beganne to be mery. D The elder brother was in the felde, and when he came and drue nye to ŷ house, he hearde mynstrelsye & daunsynge, & called one of hys seruauntes: & axed what those thynges meante. And he sayde vnto hym: thy brother is come & thy father hath kylled the fatted caulfe, because he hath receyued hym safe & sound. And he was angry, & wold not go in. Thē came hys father out & entreated hym. He answered & sayd to hys father: Lo, these many yeares haue I done the seruice, nether brake at anye tyme thy commaundement, and yet gauest thou me neuer so moche as a kyd to make mery with my louers, but assone as this thy sonne was come which hath deuoured thy goodes wyth harlotes, thou hast for hys

[illegible] pleasure

pleaſure kylled the fatted caulfe. And he ſayd vnto hym, ſonne thou waſt euer with me, & al that I haue, is thyne, it was mete that we ſhoulde make mery and be glad, for this thy brother was dead, and is alyue againe, and was loſt & is founde. ✠

¶ The. xvi. Chapter.

¶ The wicked ſtewarde.
One tytle of the lawe ſhall not ſcape tyll all be fulfylled.
To deuorce is not lawfull
Of the ryche glotton & poore Lazarus.

A And he ſayd alſo vnto his diſciples a ✠ There was a certayne ryche mā which had a ſtewarde, ȳ was accuſed vnto hym, ȳ he had waſted his goodes And he called hym and ſayde vnto hym: Howe is it ȳ I heare thys of the? Geue a cōptes of thy ſtewardſhyppe. For ȳ mayſt be no longer ſtewarde. The ſteward ſayd within hym ſelf: what ſhal I do? for my mayſter wyll take awaye from me the ſtewardſhyp, I cā not digge, & to begge I B am aſhamed. I wote what to do, that whē I am put out of the ſtewardeſhyp, they maye receyue me into theyr houſes. Thē called he all hys maſters detters, & ſayd vnto ȳ fyrſt, how moch oweſt thou vnto my maſter? And he ſayd: an hūdred tōnes of oyle. And he ſayd to hym: take thy byl, & ſit downe quickly, & wryte fyfty: Then ſayde he to an other: what oweſt thou? And he ſayde, an hondred quarters of wheate. He ſayd to hym: Take thy byll, & wryte fowre ſcore. And ȳ lorde cōmēded the vniuſt ſteward becauſe he had done wyſelye. For the chyldren of thys worlde are in theyr kynde wyſer, then the chyldrē of lyght. And I ſay alſo vnto you, make you frendes of the wicked mammō, that when ye ſhall departe, they maye receyue C you into euerlaſtynge habitacions. ✠

✠ He that is faythful in that which is leaſt the ſame is faythful in moche. And he that is vnfaythfull in the leaſt, is vnfaythful alſo in moche. So thē yf ye haue not bē faythful in the wycked mammon? who wyl beleue you in ȳ which is true? And yf ye haue not bē faythful ī another mannes buſines, who ſhal geue you youre owne? Math. 6. No ſeruaūt cā ſerue two maiſters for other he ſhal hate ȳ one and loue the other, or els he ſhal leue to ȳ one & deſpiſe the

ſti vitulum illum ſaginatū. At ille dixit ei: Fili, tu ſemper mecū es, & omnia mea tua ſunt. Lætari autē & gaudere oportebat, quia frater tuus hic mortuus erat, & reuixit, perieratque, & inuentus eſt.

CAPVT. XVI.

Salem habet œconomus cui mammona fecit amicos.
Pauperis & lambunt vlcera ſerua canes.

D Icebat autē & ad diſcipulos ſuos, Homo quidā erat diues, qui habebat diſpenſatorem, & hic delatus eſt apud illum, vt qui diſſiparet bona ipſius. Et vocauit illum, & ait illi: Quid hoc audio de te? Redde rationem diſpenſationis tuæ, non enim poteris poſthac diſpenſare. Ait autem diſpenſator intra ſe. Quid faciam, quia dominus meus aufert à me diſpenſationem? Fodere nō valeo, mendicare erubeſco. Scio quid faciam, vt cum amotus fuero à diſpenſatione, recipiāt me in domos ſuas. Conuocatis itaq; ſingulis debitoribus domini ſui, dicebat primo: Quātum debes domino meo? At ille dixit: Centum batos olei. Dixitq; illi. Accipe cautionē tuā, & ſede cito, & ſcribe quinquaginta. Deinde alteri dixit: Tu vero quantum debes? Qui ait: Centum coros tritici. Ait illi. Accipe cautionem tuam, & ſcribe octoginta. Et laudauit dominus diſpenſatorem iniquum, quod prudenter feciſſet. Quia filij huius ſeculi prudētiores ſunt filijs lucis in natione ſua, & ego vobis dico: Facite vobis amicos ex mammona iniquitatis, vt cum defeceritis, recipiant vos in æterna tabernacula. Qui fidelis eſt in minimo, & in multo fidelis eſt: & qui in minimo iniquus eſt, is & in multo iniquus eſt. Si ergo in iniquo mammona fideles nō fuiſtis, quod verum eſt, quis credet vobis? Et ſi in alieno fideles nō fuiſtis, quod veſtrum eſt, quis dabit vobis.

e Nemo ſeruus poteſt duobus dominis ſeruire: aut enim vnum odio habebit, & alterum diliget: aut vni adhærebit, & alterum

contemnet. Non poteſtis Deo ſeruire & mammonae. Audiebant autem haec omnia & phariſei, qui erant auari, & deridebant illum. Et ait illis: Vos eſtis qui iuſtificatis voſipſos coram hominibꝰ, deus autem nouit corda veſtra. Quia quod hominibus excelſum eſt abominandum eſt coram deo. Lex & prophetae vſque ad Ioannem, ab eo tempore regnum dei euangelizatur, & quiuis in illud vim facit. Facilius eſt autem caelum & terram praeterire, quàm legis vnum apicem cadere.

Quiſquis dimittit vxorem ſuam & alteram ducit, adulterium committit: & qui dimiſſam à viro ducit, adulterium committit. Homo quidam erat diues, qui induebatur purpura & byſſo & epulabatur quotidie ſplendide. Erat autem quidam mendicus, nomine Lazarus, qui iacebat ad ianuam eius hulceroſus, cupiens ſaturari de micis, quae cadebant de menſa diuitis. Sed & canes veniebant, ac lingebant hulcera eius. Accidit autem vt moreretur mendicus & deportaretur ab angelis in ſinum Abrahae. Mortuus eſt autem & diues, ac ſepultus eſt. Atque in tartaro ſublatis oculis ſuis, cum eſſet in tormentis, videt Abraham eminus, & Lazarum in ſinu eius: & ipſe clamans, dixit: Pater Abraham, miſerere mei, & mitte Lazarum vt intingat extremum digiti ſui in aquam, ac refrigeret linguam meam, quia crucior in flamma hac. Dixit autẽ Abraham: Fili, recordare quòd receperis bona tua in vita tua, & Lazarus ſimiliter mala: nunc autem hic ſolatio fruitur, tu vero cruciaris. Et ſuper haec omnia inter nos & vos hiatus ingens firmatus eſt, vt hi qui volunt hinc tranſire ad vos nõ poſſint, neq; inde huc tranſcendere. Ait autem: Rogo ergo te pater, vt mittas eum in domum patris mei. habeo enim quinq; fratres, vt teſtificetur illis, ne & ipſi veniant in hunc locum cruciatus. Ait illi Abraham: Habent Moſen ac prophetas, audiant illos. At ille dixit: Non pater Abraham: ſed ſi quis ex mortuis ierit ad eos, reſipiſcent. Ait autem illi: Si Moſen &

prophetas

other, ye can not ſerue God & mammon.

D All theſe thynges hearde the phariſes alſo, which were couetous, & they mocked hym. And he ſayde vnto the: ye are they which iuſtifye youre ſelues before men, but God knoweth youre hertes. For ẏ which is hyghlye eſtemed amonge men, is abhominable in the ſyght of God.

Math. 11

The lawe and the Prophetes raygned vntyll the tyme of John, and ſence that tyme the kyngdome of God is preached, & euery mã ſtryueth to go in.

Math. 5.

Sooner ſhall heauen and earth peryſhe, then one tytle of the lawe ſhal peryſhe. Whoſoeuer forſaketh hys wyfe & maryeth another, breaketh matrimonye. And euery mã which marieth her ẏ is deuorſed from her huſbãd, committeth aduoutry alſo. There was a certayne ryche mã, whyche was clothed ĩ purple & fyne byſſe & fared deliciouſly euery daye. E And there was a certayne begger named Lazarus, whyche laye at hys gate ful of ſores, deſyryng to be refreſhed with the crummes whyche fell frõ the ryche mannes borde. Neuertheleſſe, the dogges came & lycked his ſores. And it fortuned ẏ the begger dyed, and was caried by the angelles into Abrahãs boſome. The ryche mã alſo dyed & was buryed. And beyng in hell in tormentes, he lyfte vp his eyes & ſaw Abrahã a farre of, & Lazarus in his boſome, & he cryed & ſaid: father Abrahã, haue mercye on me, & ſẽde Lazarꝰ ẏ he maye dyppe the typpe of hys fynger in water, & cole my tong, for I am tormẽted in this flame. But Abrahã ſaide vnto hym. Sõne, remẽbre ẏ ẏ ĩ thy lyfe tyme receyuedſt thy pleaſure, and contrary wyſe Lazarus payne. Nowe therfore is he cõforted, & thou art punyſhed. Beyonde al this, betwene you & vs there is a greate ſpace ſet, ſo ẏ they whiche wolde go frõ thence to you can not, neyther maye come frõ hence to vs.

Mat. 5.19.
Marc.10.

F Then he ſayd, I praye the therfore father, ſende hym to my fathers houſe. For I haue fyue brethren, for to warne them leaſt they alſo come into ẏ place of tormente. Abrahã ſayde vnto hym: they haue Moſes and the prophetes, let the heare them. And he ſayde: nay father Abraham, but yf one came vnto them from the dead, they wolde repent. He ſayd vnto hym: yf they heare not Moſes and the

propheteſ nether wil they beleue, though one roſe from death agayne.

The .xvii. Chap.

Wo be to hym that geueth offences.
Forgeue thy brother yf he offende the.
What fayth may do.
Of the ten lepers.
The Phariſeſ axed of Chriſte when the kyngdome of God ſhulde come.

A Then ſayd he to the diſciples, it cā not be auoyded but that offences wyl come. Neuertheleſſe wo be to hym, thorough whome they come. It were better for hym ẏ a milſtone were hāged a boute his neck, & ẏ he were caſt into ẏ ſee, thē ẏ he ſhuld offēde one of theſe litle ones. Take hede to youre ſelues. Yf thy brother treſpaſſe agaynſte the, rebuke hym: and yf he repent, forgeue hym. And though he ſynne agaynſte the ſeuen tymes in a daye, and ſeuen tymes in a daye tourne agayne to the, ſayenge: it repenteth me, forgeue hym.

Mat.18.
Marc.9.
Mat.6. 18.
Mar.11.
Mat.18.

B And the apoſtles ſayd vnto the Lorde, increaſe oure faythe. And the Lorde ſayde: yf ye had fayth lyke a grayne of muſtarde ſede: and ſhulde ſaye vnto this ſycamyne tree, plucke thy ſelfe vp by the rootes, and plante thy ſelfe in the ſea, ſhe ſhulde obey you.

Mat.17.22

Who is it of you yf he had a ſeruaunt plowenge, or fedig cattel, ẏ wold ſay vnto hym whā he were come from ẏ feld, Go quyckly & ſyt downe to meate, & wold not rather ſay to him, dreſſe wherwith I may ſup, and gyrde vp thy ſelf and ſerue me, tyll I haue eaten and dronken, and afterwarde eate thou, and drincke thou? Doth he thanke that ſeruaunt becauſe he dyd that whyche is commaunded vnto hym? I trowe not. So lykewyſe ye, when ye haue done all thoſe thynges, whyche are commaunded you, ſaye: we are vnprofytable ſeruauntes. We haue done that whyche was oure duetye to do.

C ✠ And it chaunced as he went to Jeruſalē that he paſſed through Samaria and Galile. And as he entred into a certayne towne, there met hym ten men that were lepers. Whiche ſtode a farre & put forth their voyces and ſaid: Jeſu mayſter, haue mercy on vs. Whē he ſaw them, he ſaide vnto thē: Go & ſhewe youre ſelues to the preſtes. And it chaunced as they went, they were

prophetas non audiunt; neque ſi quis ex mortuis reſurrexerit, credent.

CAPVT XVII.

Truditur in pelagus: fidei incrementa petuntur,
Vxor Lot perit, non rediere nouem.

A Ait autē ad diſcipulos: *Fieri nō poteſt, quin veniāt offendicula: væ tamen illi per quem veniunt: expedit illi, ſi mola aſinaria ponatur circa collum eius, & proiectus fuerit in mare, potius quàm vt offendiculo ſit vni de puſillis iſtis. *Cauete vobis. Si peccauerit in te frater tuus increpa illū: & ſi pœnituerit, remitte illi. *Et ſi ſepties in die peccauerit in te, & ſepties in die conuerſus fuerit ad te, dicens, Pœnitet me, remitte illi. Et dixerunt apoſtoli domino: Adauge nobis fidem. *Dixit autem dominus, Si haberetis fidem ſicut granum ſinapis, dixiſſetis huic arbori ſycamino: Eradicare & tranſplantare in mare & obediſſet vobis. Quis autem veſtrum habens ſeruum arantem aut paſcentem, qui regreſſo ab agro dicat, ſtatim tranſi & accumbe, ac non potius dicit illi, para quod cœnem: & præcinge te, ac miniſtra mihi donec edero & bibero, & poſt hæc edito & bibito tu? Num gratiam habet ſeruo illi, quia fecit quæ ei imperata fuerant? Non puto. Sic & vos, cum feceritis omnia quæ præcepta ſunt vobis, dicite: Serui inutiles ſumus, quod debuimus facere, fecimus. Et factum eſt dum iret Hieroſolymam, & ipſe tranſibat per mediam Samariam & Galilæam. Et cum ingrederetur quendam vicum, occurrerunt ei decem viri leproſi, qui ſteterunt procul, intentáque voce, dixerunt, IESV præceptor, miſerere noſtri. Quos vt vidit, dixit illis: Ite, oſtendite vos ſacerdotibus. Et factum eſt, vt inter eũdum

mundati sunt. Vnus autē ex illis, vt vidit quòd mundatus esset, regressus est cum voce magna glorificans deum, & procidit in faciē ad pedes eius, gratias agens ei. Et hic erat Samaritanus. Respondens autem IESVS, dixit. Nonne decem mundati sunt? Nouem autem illi vbi? Non sunt reperti qui redirent, vt darent gloriam deo, nisi hic alienigena. Et ait illi: Surge, vade, fides tua te seruauit. Interrogatus autem à Phariseis, quando venturum esset regnum dei. Respondit eis, & dixit.

Non veniet regnum dei cum obseruatione, neque dicent, ecce hic, aut ecce illic. Ecce enim regnum dei intra vos est. Et ait ad discipulos. Venient dies, quando desiderabitis videre vnum dierum filij hominis, nec videbitis.

Et dicent vobis. Ecce hic, ecce illic. Nolite ire, neque sectemini.

Nam sicut fulgur coruscans è regione, quæ sub cælo est, in alterā quæ sub cælo est fulget, ita erit filius hominis in die suo.

Sed prius oportet illum multa pati, & reprobari à natione hac.

Et sicut accidit in diebus Noe, ita erit & in diebus filij hominis. Edebant, bibebant, vxores ducebant, & dabantur nuptum ad eū vsque diem, quo intrauit Noe in arcam, & venit diluuium, & perdidit omnes.

Consimiliter etiam vt accidit in diebus Lot, Edebant, bibebant, emebant, vendebant, plantabant, ædificabāt, cæterum quo die exijt Lot à Sodomis, pluit igni & sulphure de cælo, & omnes perdidit. Secundum hæc erit dies, quo filius hominis reuelatur. In illo die qui fuerit in tecto, & vasa eius in domo, ne descendat ad tollendū illa; & qui in agro, similiter non redeat ad relicta.

Memores estote vxoris Lot. Quicunque quæsierit animam suam seruare, perdet illam, & quicunque perdiderit illam, viuam illi parabit. Dico vobis.

In illa nocte erunt duo in lecto vno: vnus assumetur, & alter relinquetur. Duæ erunt molentes

were clensed. And one of them, when he sawe that he was clensed, turned backe agayne, and with a loude voyce praysed God, and fell downe on hys face at hys fete, & gaue hym thankes. And the same was a Samaritane. And Jesus answered and sayd: are there not ten clensed? But where are those nyne? There are not founde y returned agayne, to geue God prayse, saue onely this straunger. And he sayd vnto hym, aryse and go thy waye, thy fayth hath made the whole.

✠ When he was demaunded of the Pharises, when the kyngdome of God shulde come, he answered them and sayd: The kyngdome of God commeth not w waytinge for. Nether shall men saye: Lo here, lo there. For beholde, the kyngdome of God is within you.

C
Math. 24.
Marc. 13.

And he sayd vnto the disciples. The dayes wyl come, whā ye shal desyre to se one day of the sonne of man, & ye shal not se it. And they shal saye to you: Se here, Se there. Go not after the, nor folowe the, for as the lyghtenynge that appereth out of y one parte of the heauē, & shyneth vnto the other parte of heauē: So shal y sonne of man be in his dayes. But fyrste must he suffre many thynges & be refused of this nacion. As it happened in y tyme of Noe, So shal it be in the tyme of the sonne of man. They ate, they dranke, they maryed wyues, & were maryed, euē vnto that same day y Noe went into the arke, and the floud came and destroyed thē all. Lykewyse also as it chaunced in y dayes of Lot. They ate, they dranke, they bought, they solde, they planted, they buylde. And euē the same daye y Lot wēt out of Zodom it rayned fyre & brymstone frō heauē, & destroyed thē all. After these ensamples, shal it be in the day whē the sonne of man shall appere. At that daye he that is on the house toppe, & hys stuffe in the house, let hym not come downe to take it out. And lykewyse let not hym y is in y feldes, turne backe agayne to that he lefte behynde. Remember Lottes wyfe. Whosoeuer wyll go aboute to saue hys lyfe, shall lose it, and whosoeuer shal lose hys lyfe, shal saue it.

D
Ibidem.
Marc. 24.

Mat. 16. 17.
& 20.
Marc. 8. 9.
& 10.
Luc. 18.
Math. 24.
Gene. 7.

Gene. 19.

E

Gene. 19.
Mat. 10.
& 16.

I tel you in that nyght, there shalbe two in one bedde, the one shalbe receyued, & the other shalbe forsaken. Two shalbe also in agryndynge

Math. [illegible]
Luc. [illegible]

grindinge to gether, the one ſhalbe receyued, and the other forſaken. And they anſwered, & ſaid to him: Where Lorde? Math. 24 And he ſaid vnto them, wherſoeuer ŷ body ſhalbe, thither wyll the egles reſorte.

¶ The xviij. Chap.

Praye and ceaſe not.
Of the wicked iudge.
Of the pharise and Publican.
To children belongeth ŷ kingdom of god.
Of the ryche man that came to Chriſte.
Of him that was blinde.

Eccl. 18. 1. Theſſ. 5. A And he put forth a ſimilitude vnto the ſignifyeng that we oughte alwayes to praye & not to be wery, ſayeng. There was a iudge in a certayne citi, which feared not god nether regarded mã. And ther was a certayn widowe in ŷ ſame cite, whyche came vnto him ſayenge: auẽge me of myne aduerſary. And he wold not for a whyle. But afterwarde he ſaid to hym ſelfe, though I feare not god, nor care for mã, yet becauſe this widow troubleth me, I wil auenge her leaſte at the laſte ſhe come and hagge on me.

And the Lord ſayde: heare what the vnryghteous iudge ſayeth. And ſhall not god auenge his electe, which crye daye & nyghte vnto hym, ye though he deferre them? I tell you he wyll auenge them, and that quyckly. ✠ Neuertheleſſe, when the ſonne of man cometh, ſuppoſe ye, that he ſhal fynde fayth on the earth?

B ✠ And he put forth this ſimilitude vnto certayne whiche truſted in them ſelues ŷ they were perfecte, and deſpyſed other: Two men went vp into the temple to praye, the one a Pharyſe and the other a Publican. Eccle. 7. The Pharyſe ſtode and prayed thus w hĩ ſelf: God I thãke ŷ ŷ I am not as other mẽ are, extorſyoners, vniuſt, aduouterers, or as this publicã: I faſt twyſe in ŷ weke. I giue tithe of al ŷ I poſſeſſe. And ŷ Publicã ſtod aferre of, & wold not lyfte vp his eyes to heauẽ, but ſmote his breſte ſayinge: God be mercyful to me a ſinner. C I tel you, this mã departed home to hys houſſe iuſtified more then the other. Math. 23. For euery man that exalteth hym ſelf, ſhalbe brought low. Luc. 14. And he that hũbleth himſelfe ſhalbe exalted. ✠ Math. 18.

Marc. 10. They brought vnto him alſo babes that he ſhulde touche them. When hys deſcyples ſaw ŷ, they rebuked thẽ. But Jeſus called

molentes ſimul, una aſſumetur & altera relinquetur. Et reſpondentes, dicunt illi, Vbi domine? Qui dixit illis, ✠ Vbicunque fuerit corpus, illuc congregabuntur & aquilæ.

CAPVT. XVIII.

Vindicat hinc iudex viduam, duo templa petiuit.
Diues abit, curat lumina cæca fides.

D DIcebat autem & parabolam ad illos, huc ſpectantem, quod oporteret ſemper orare, nec defatigari, dicens: Iudex quidam erat in quadam ciuitate, qui deum non timebat, nec hominem reuerebatur. Vidua autem quædam erat in ciuitate illa, & veniebat ad eum, dicens. Vindica me de aduerſario meo. Et nolebat aliquandiu. Poſt hæc autem dixit intra ſe. Quanquam deum nõ timeo, nec hominem reuereor, tamẽ quia moleſta eſt mihi hæc vidua, vindicabo illã, ne tãdẽ veniẽs ſuggillet me. Ait autẽ domin⁹. Audite quid iudex iniquus dicat. De⁹ autẽ nõ faciet vindictam electorũ ſuorum, clamantium ad ſe die ac nocte, etiam cũ patiens fuerit ſuper illis? Dico vobis, quod faciet vindictã illorũ cito. Verumtamẽ filius hominis cum venerit, an reperturus eſt fidem in terra? Dixit autẽ & ad quoſdã, qui in ſe confidebãt, quod eſſent iuſti, & aſpernabãtur cæteros, parabolã iſtã: Duo homines aſcendebãt in tẽplũ, vt precarentur: vnus phariſæus, & alter publicanus. Phariſæus ſtãs, hæc apud ſe orabat, Deus gratias ago tibi: quod nõ ſim ſicut cæteri homines raptores, iniuſti, adulteri, velut etiã hic publicanus, ieiuno bis in ſabbato: decimas do omniũ quæ poſsideo. Et publicanus procul ſtãs, nec oculos volebat ad cælũ attollere, ſed percutiebat pectus ſuũ, dicẽs: Deus propitius eſto mihi peccatori. Dico vobis: Deſcẽdit hic iuſtificatus in domũ ſuã magis quàm ille. ✠ Quia omnis qui ſe extollit, humiliabitur: & qui ſe humiliat, extolletur. ✠ Afferebant aũt ad eũ & infantes, vt eos tãgeret. Quod cũ viderẽt diſcipuli, increpabãt illos. Ieſus aũt cũ illos ad ſe vocaſſet,

Sinite, inquit, pueros venire ad me, & nolite vetare eos: talium eſt enim regnum dei.

¶ Amen dico vobis: quiſquis non acceperit regnum dei velut puer, non intrabit in illud.

¶ Et interrogauit eum quidam princeps, dicens: Magiſter bone, quid faciendum mihi, vt poſsideam vitam æternam? Dixit autem ei IESVS: Quid me dicis bonum? Nemo bonus, niſi ſolus deus. Præcepta noſti: ¶ Non committes adulterium, non occides, non facies furtum, non falſum teſtimonium dices: honora patrem tuum, & matrem tuam. At ille ait: Hæc omnia ſeruaui à iuuentute mea.

¶ Quo audito Ieſus, ait ei: Adhuc vnum tibi deeſt: Omnia quæcunque habes, vende, & diſtribue pauperibus, & habebis theſaurum in cælo, & veni ſequere me. ¶ His ille auditis mærore affectus eſt, quia diues erat valde. Videns autem Ieſus illum mærore affectum, dixit: Quàm difficile qui pecunias habent in regnū dei intrabunt? Facilius eſt enim camelum per foramen acus tranſire, quàm diuitem intrare in regnum dei. Et dixerunt qui audierant: Et quis poteſt ſaluus fieri? At ille ait: Quæ impoſsibilia ſunt apud homines poſsibilia ſunt apud Deum. Ait autem Petrus: Ecce nos reliquimus omnia, & ſecuti ſumus te. Qui dixit eis: ¶ Amen dico vobis, nemo eſt qui reliquit domum, aut parentes, aut fratres, aut vxorem, aut liberos propter regnum dei, qui non recepturus ſit multa plura in hoc tempore, & in ſæculo venturo vitam æternam.

¶ Aſſumpſit autem IESVS duodecim, & ait illis: Ecce aſcendimus Hieroſolyma, & conſummabuntur omnia quæ ſcripta ſunt per prophetas de filio hominis. Tradetur enim gentibus & illudetur, & contumeliis afficietur, & conſpuetur. Et poſtquam flagellauerint occident eum, & die tertia reſurget. Et ipſi nihil horum intellexerunt. Eratq; verbum iſtud abſconditum ab eis, nec intelligebant quæ dicebantur.

¶ Accidit

called them vnto hym and ſayd: Suffre children to come vnto me, and forbyd them not. For of ſoche is the kyngdome of God. Verely I ſay vnto you: whoſoeuer receaueth not the kyngdome of God as a chylde, he ſhall not entre therin. Ibidem.

And a certayne ruler axed hym, & ſayde: Good maſter, what ought I to do, to obtayne eternall lyfe? Jeſus ſayd vnto hym: Why calleſt thou me good? No man is good, ſaue God onely. Thou knoweſt the commaundementes. Thou ſhalt not commytte aduoutrye, thou ſhalt not kyll, thou ſhalt not ſteale, thou ſhalt not beare falſe wytnes. Honoure thy father and thy mother. And he ſayde: al theſe haue I kepte from my youth. When Jeſus hearde that, he ſayde vnto hym: Yet lackeſt thou one thynge. Sell all that thou haſt, and diſtribute it vnto the poore, and thou ſhalt haue treaſure in heauen, and come, and folowe me. When he hearde that, he was heuy: for he was very ryche. Ibidem. D Exo.20. Mat.19. Mar.10. Ibidem.

When Jeſus ſawe hym mourne, he ſayde: wyth what difficultie ſhall they that haue ryches, entre into the kyngdome of God, it is eaſyer for a camel to go thorow a nedles eye, then for a ryche man to entre into the kyngdome of God. Then ſayde they that hearde that: And who ſhal then be ſaued? And he ſayde: Thynges which are vnpoſsyble wyth men are poſsyble wyth God.

Then Peter ſayd: Lo we haue left al, & haue folowed þ. And he ſayd vnto them: Verely I ſay vnto you there is no man þ leaueth houſe, other father & mother, or ther brethre, or wyfe, or chyldē for þ kyngdome of Goddes ſake, which ſhall not receyue much more in this world, & in the world to come lyfe euerlaſtynge. E Math.19. Marc.10.

¶ He toke vnto hym the twelue, and ſayde vnto them: Beholde we go vp to Jeruſalem, & all ſhalbe fulfylled that are wrytē by the Prophetes of the ſonne of man. He ſhalbe delyuered vnto the Heythen, & ſhalbe mocked & ſhalbe ſpytefully entreated, and ſhalbe ſpetted on, and when they haue ſcourged hym, they wyl put hym to death, and the thyrde daye he ſhall ryſe agayne. But they vnderſtode none of theſe thynges. And this ſayenge was hyd from them. And they perceaued not the thynges which were ſpoken. Mat.16. & 20. Marc.10.

And

Math.20
Marc.10.

F And it came to paſſe, as he was come nye vnto Hierico, a certayne blynde man ſate by the waye ſyde begging. And whē he herde the people paſſe by, he axed what it meant: And they ſayde vnto him, that Jeſ⁹ of Nazareth paſſed by. And he cryed ſaying, Jeſus thou ſonne of Dauid, haue thou mercy on me: and they which wente before rebuked him, that he ſhulde holde his peace. But he cryed ſo moch the more, thou ſonne of Dauid haue mercy on me. And Jeſus ſtode ſtil, & cōmaunded him to be brought vnto him. And whē he was come neare, he axed hī ſayēg: What wilt thou that I do vnto the? And he ſayde: Lorde that I maye receyue my ſight. Jeſus ſayde vnto hym: receyue thy ſyght, thy fayth hath ſaued the. And immediatly he ſaw, & folowed him: prayſinge God. And al the people, whē they ſaw it gaue laude to God.

¶ The .xix. Chapiter.

¶ Of Zacheus the Publican.
Of the .x. ſeruauntes to whō ẏ talētes are geuen.
Of ẏ colt ẏ Chryſt ſēt for.
Jeſus be wayled Jeruſalem.
Jeſ⁹ caſt out ẏ byers & ſellers in ẏ tēple. ✠

A AND he entred in & wente thorowe Hierico. And beholde, there was a mā named Zacheus, which was a ruler amōg ẏ publicās, & was riche alſo. And he made meanes to ſe Jeſus: what he ſhuld be and coulde not for the preace, becauſe he was of a lowe ſtature. Wherfore he ran before and aſcended vp into a wilde fygge tree, to ſe him: for he ſhulde come that way. And when Jeſus came to the place, he loked vp, & ſaw hym, & ſaide vnto him: Zache, atonce come downe: for to day I muſt abyde at thy houſe. And he came downe haſtyly and receiued hī ioifully. And when they ſaw that, they al grudged ſayinge: He is gone in to tary wyth a man that is a ſinner.

Caprificū.

B And Zache ſtode forth and ſaid vnto ẏ Lorde, beholde Lorde, the halfe of my goodes I geue to ẏ poore, and if I haue done any man wrong, I wil reſtore hym fower folde. And Jeſus ſaid to him, this daye is health come vnto thys houſe, for as muche as it alſo is be come the chylde of Abraham. For the ſonne of

¶ Accidit autem cum appropinquaret Hiericho, cæcus quidam ſedebat iuxta viam, mendicans. Et cum audiret turbam prætereuntem, interrogabat quid hoc eſſet. Dixerunt autem ei, quod IESVS Nazarenus tranſiret. Et clamauit, dicens, Ieſu, fili Dauid, miſerere mei. Et qui præibant, increpabant eum, vt taceret. Ipſe vero multo magis clamabat, Fili Dauid, miſerere mei. Stans autem Ieſus, iuſsit illum adduci ad ſe. Et cum appropinquaſſet, interrogauit illum, dicens. Quid tibi vis faciam? At ille dixit, Domine, vt viſum recipiam. Et IESVS dixit ei: Recipito viſum. Fides tua te ſaluum reddidit. Et confeſtim viſum recipit, ac ſequebatur illum, glorificans Deum. Et omnis plebs vt vidit, dedit laudem Deo.

CAPVT XIX.

Aſcendit ficum, baſilæus it regna paratum.
Et populus domino cantat Hoſanna ſuo.

E ET ingreſſus perambulabat Hierico. Et ecce vir nomine Zachæus, atque is princeps erat publicanorum, & idem erat diues, & quærebat videre Ieſum quis eſſet, nec poterat præ turba, quod ſtatura puſillus eſſet. Et præcurrens aſcendit in arborem ſycomorum, vt videret eũ, nam illac erat tranſiturus. Et cum veniſſet ad locum, ſuſpiciens Ieſus vidit illum, dixitq; ad eum: Zachæe feſtinans deſcende, quia hodie domi tuæ oportet me manere. Et feſtinans deſcendit, & excepit illum gaudens. Cumque viderant omnes murmurabant dicentes, quod ingreſſus eſſet apud hominem peccatorem diuerſaturus. Stans autem Zachæus, dixit ad dominum. Ecce dimidium bonorum meorum domine do pauperibus: & ſi quid aliquem defraudaui, reddo quadruplum. Ait Ieſus ad eum. Hodie ſalus domui huic contigit, eo quòd & ipſe filius ſit Abrahæ.

¶ Venit enim filius hominis quærere & ſeruare quod perierat. Hæc illis audientibus adiiciens dixit parabolam, eo quod eſſet prope Hieroſolyma, quodque exiſtimarent fore, vt confeſtim regnum dei manifeſtaretur. Dixit ergo.

¶ Homo quidam genere clarus, profectus eſt in regionem longinquam, vt acciperet ſibi regnum ac reuerteretur. Vocatis autem decem ſeruis ſuis:

¶ Dedit eis decem minas, & ait ad illos, negotiamini donec veniam. Ciues autem eius oderant eum, miſeruntque legationem poſt illum, dicentes. Nolumus hunc regnare ſuper nos. Et factum eſt vt rediret, accepto regno: iuſſitque vocari illos ſeruos ad ſe, quibus dederat pecuniam, vt ſciret quantum quiſque negotiatus eſſet. Venit autem primus dicens: Domine, mina tua decem minas acquiſiuit. Et ait illi, Euge bone ſerue, quia in minimo fuiſti fidelis, habeto poteſtatem ſuper decem ciuitates. Et alter venit dicens, Domine, mina tua confecit quinque minas. Et huic ait, Et tu præfectus eſto quinque ciuitatibus. Et alius venit, dicens, Domine, ecce mina tua quam habui repoſitam in ſudario: timui enim te, quod homo auſterus ſis, tollis quod non poſuiſti, & metis quod non ſeminaſti. Dicit ei: De ore tuo te iudicabo ſerue male, ſciebas quod ego homo auſterus ſim, tollens quod non poſui, & metens quod non ſeminaui: & quare non dediſti pecuniam meam ad menſam, & ego veniens, cum vſuris vtique exegiſſem illam? Et adſtantibus dixit: Auferte ab illo minam, & date illi qui decem minas habet. Et dixerunt ei, Domine, habet decem minas.

¶ Dico enim vobis, quod omni habenti dabitur: ab eo autem qui habet, etiam quod habet, auferetur. Quin inimicos meos illos, qui noluerunt me regnare ſuper ſe, adducite huc, & interficite ante me.

¶ Et his dictis, ibat pergens aſcendens Hieroſolyma.

Et.

of man is come to ſeke, and to ſaue that which was loſt. Math. 18.

¶ As they herde theſe thynges, he added therto a ſimilitude, becauſe he was nye to Hieruſalem, & becauſe alſo they thought that the kyngdome of God ſhuld ſhortly appere. He ſayde therfore: ¶ A certayne noble man went into a farre countre, to receyue hym a kyngdome, and the to come agayne. And he called hys ten ſeruauntes & delyuered them ten pounde, ſayinge vnto them, by and ſell tyll I come. But hys cytezens hated hym, and ſent meſſengers after hym ſaying, we wyll not haue thys man to raygne ouer vs.

Mat. 25. Marc. 13. Mat. 25.

C

¶ And it came to paſſe, whe he was come agayne, and he receyued hys kyngdome, he commaunded theſe ſeruauntes, to be called to hym (to who he gaue hys money) to knowe what euery mā had done. Then came the fyrſte ſaying. Lorde, thy pounde hath encreaſed ten pound. And he ſayd vnto hym: Well good ſeruaunt becauſe y waſt faythfull in a verye lytell thynge, take thou auctoryte ouer ten cytyes.

D

And the other came ſayinge. Lorde thy poūde hath encreaſed fyue poundes. And to the ſame he ſayde: and be thou alſo ruler ouer fyue cytyes. And the thyrde came and ſayd: Lord, beholde here thy pounde, whyche I haue kepte in a napkyn, for I feared the, becauſe thou art a ſtrayt mā, thou takeſt vp y thou layeſt not downe, and repeſt that thou dydeſt not ſow. And he ſayde vnto hym: Of thyne owne mouth iudge I the thou euill ſeruaunt. Kneweſt thou that I am a ſtrayt man takynge vp that I layde not downe, and repynge that I dyd not ſow: Wherfore then gaueſt not thou my money into the banke y at my comyng I myghte haue requyred myne own wyth vauntage? And he ſayde to them that ſtode by, take frō hym that poūde, & geue it hym that hath ten poūde.

Mat. 13. 25 Marc. 4. Luc. 8.

And they ſayde vnto hym, Lorde, he hath ten poundes. I ſay vnto you, that vnto all them that haue, it ſhalbe geuē, and frō hym that hath not, euen that he hath ſhalbe taken from hym. Moreouer thoſe myne enemyes whyche wolde not that I ſhulde raygne ouer them, brynge hither, and ſle them before me. And when he had thus ſpoken, he proceded forth before aſcendyng vp to Ieruſalem. ¶

E

Mat. 21.

And

Mar.11. And it fortuned, when he was come nie to Bethphage & Bethany, beſydes the mount Oliuete, he ſent two of his diſciples ſayenge, Go ye into the towne which is ouer agaiſt you. In the which aſſone as ye are come, ye ſhal fynde a colte tyed, wheron yet neuer man ſate. Lowſe hym and bring hym hyther. And yf any man axe you why that ye lowſe hym, ſay thus vnto hym, the Lorde hath nede of hym. They that were ſent, went theyr waye, & founde euen as he had ſayde vnto them. And as they were lowſynge the colte, the owners ſayde vnto them, why lowſe ye the colte? And they ſayd, for the Lorde hath nede of hym. And they brought him to Jeſus. And they caſt theyr rayment
Math.12. on the colte, and ſet Jeſus theron. And
Marc.11. as he went, they ſpredde theyr clothes in
Joan.12. the waye. And when he was now come
F where he ſhuld go downe frõ the mount Oliuete, the whole multitude of the diſciples began to reioyce, and to laude God with a loude voyce, for all the myracles ỹ they had ſene ſaying: bleſſed be ỹ kyng that commeth in the name of the Lorde, peace in heauen, and glory in the hyeſt. And ſome of the Phariſees of the company ſayd vnto hym: Maſter rebuke thy diſciples. He anſwered, and ſayde vnto them. I tel you, if theſe ſhuld holde their peace: the ſtones wolde crye.

Abac.2. ✠ And when he was come neare, he behelde the cytye, & wept on it, ſaying, yf ỹ haddeſt knowen thoſe thinges which belõg vnto thy peace, euẽ at this thy tyme. But now are they hyd from thyne eyes. For the dayes ſhal come vpon the, that thy enemyes ſhal caſt a banke aboute the, & cõpaſſe the roũde, & kepe the in on euery ſyde, and make the euen with the
Math.24 grounde, with thy chyldren which are in
Marc.13. the. And they ſhal not leue in ỹ one ſtone vpon another, becauſe thou knoweſt not the tyme of thy viſitacion.

G And he went into the temple, & begãne to caſt out them that ſolde therin, and thẽ that bought, ſayinge vnto them, it is writtẽ, my houſe is the houſe of prayer, but ye haue made it a den of theues. And he taught dayly in the tẽple. ✠ The hye Prieſtes and the Scribes and the chefe of the people wente aboute to deſtroye hĩ, but coulde not fynde what to do. For

all

Et factum eſt, cum appropinquaſſet ad Bethphage & Bethaniam, iuxta montem, qui vocatur Oliuarium, miſit duos diſcipulos ſuos dicens, Ite in caſtellũ, quod è regione eſt: in quod introeuntes, inuenietis pullum aſinę alligatum, in quo nemo vnquam hominum ſedit, ſoluite illum & adducite. Et ſi quis vos interrogauerit: Quare ſoluitis? Sic dicite ei: Quia dominus eo opus habet. Abierunt autẽ qui miſſi erant: & inuenerunt ſicut dixerat illis. Soluentibus autẽ illis pullum, dixerunt domini eius ad illos, Quare ſoluitis pullum? At illi dixerunt: Quia dominus eo habet opus. Et duxerunt illum ad Ieſum. Et iniicientes veſtimentis ſuis ſuper pullum, impoſuerunt Ieſum. * Eunte autem illo, ſubſternebant veſtimenta ſua in via. Et cum appropinquaret iam ad deſcenſum montis oliuarum, cœperunt omnis multitudo diſcipulorum gaudentes laudare Deum voce magna, ſuper omnibus, quas viderant, virtutibus, dicentes: Benedictus qui venit rex in nomine domini: pax in cœlo, & gloria in altiſſimis. Et quidam phariſæorum è turba dixerunt ad illum, Magiſter increpa diſcipulos tuos. Quibus ipſe ait: Dico vobis, quòd ſi hi tacuerint, mox lapides clamabunt. * Et vt appropinquauit, videns ciuitatem, fleuit ſuper illa, dicens: Si cognouiſſes & tu, & quidem in iſto die tuo, quę ad pacem tuam pertinent, curares: Nunc autem abſcondita ſunt ab oculis tuis. Quia venient dies in te, & circundabunt te inimici tui vallo, & cingẽt te, & coãguſtabũt te vndiq;, & ſolo æquabunt te, & filios tuos qui in te ſunt.

* Et non relinquent in te lapidem ſuper lapidem: eo quod non cognoueris tempus viſitationis tuæ. Et ingreſſus in templum, cœpit eiicere vendentes in illo, & ementes, dicens illis: Scriptum eſt, domus mea domus precationis eſt: vos autem feciſtis illam ſpeluncam latronum. Et docebat quotidie in templo. Principes autem ſacerdotum & ſcribæ quærebãt illum perdere, & primores plebis, nec inueniebant, quid facerẽt.

totus enim populus pendebat ab ore eius cum audiret illum.

CAPVT. XX.

Baptiſmus fiet vnde rogat, vinea locantur.
Fœmina ſepteno nuptiat vna viro.

ET factū eſt in vno dierum illorum, docente illo populum in tēplo & euangelizante, conuenerunt principes ſacerdotum & ſcribę cum ſenioribus, & aiunt illi, dicentes: Dic nobis: Qua authoritate iſta facis? Aut quis eſt qui dedit tibi iſtam authoritatem? Reſpondens autem IESVS, dixit ad illos: interrogabo vos & ego vnum quiddā & reſpondete mihi: Baptiſmus Ioannis è cœlo erat, an ex hominibus? At illi cogitabant intra ſe, dicentes: Si dixerimus è cœlo, dicet: Quare ergo non credidiſtis illi? Sin dixerimus ex hominibus, plebs vniuerſa lapidabit nos. Perſuaſum enim habet, Ioannem prophetam eſſe. Et reſponderunt ſe neſcire vnde eſſet. Et Ieſus ait illis: Neque ego dico vobis qua authoritate hęc faciam. Cœpit autem dicere ad plebē parabolam hanc. Homo quidam plantauit vineam, & locauit eam colonis, & ipſe peregre egit multo tempore. Cumque eſſet opportunum, miſit ad colonos ſeruum, vt de fructu vineę darent ipſi. Quē cæſum emiſerunt eum inanem. Et rurſus adhuc alterum ſeruum miſit. Illi vero hunc quoque cæſum, & contumeliis affectum emiſerunt inanem. Rurſus miſit & tertium. At illi hunc quoque vulneribus inflictis, eiecerunt. Dixit autem dominus vineę: Quid faciam? Mittam filium meum dilectum, fortaſſis cum hunc viderint, reuerebuntur. Quem cum vidiſſent coloni, cogitauerunt intra ſe dicentes:

Hic

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all the people ſtacke by hym, and gaue hym audience.

The .xx. Chapter.

Of the elders ŷ enquyred of Chriſte by what power he dyd thoſe thynges.
The parable of the vyneyarde.
The queſtion of trybute.
Of the Saduces that denyeth the reſurreccion.
The queſtion of Chriſt agaynſt ŷ Phariſes. ✠

A AND it fortuned in one of thoſe dayes, as he taught the people in the tēple, & preached the goſpell: the hye Preſtes and the Scribes came to the elders & ſpake vnto hym, ſayenge: Tell vs by what auctorite ŷ doeſt theſe thynges? Ether who is he that gaue the thys auctorite? He anſwered and ſayd vnto thē: I alſo wyll aſke you a queſtiō, and anſwere me. The baptyme of John, was it from heauē or of men? And they thoughte wt in them ſelues ſayenge: yf we ſhal ſaye from heauen: he wyl ſaye: why then beleued ye hym not? But and yf we ſhal ſaye of men, all the people wyl ſtone vs. For they be perſwaded that John is a prophet. And they anſwered that they coulde not tell whence it was. And Jeſus ſayde vnto thē, nether tel I you by what auctorite I do theſe thynges.

Math. xxi. Marc. xii. B Then beganne he to put forth to the people this ſimilitude. A certayne man planted a vyneyarde, and let it forth to farmers, & went hym ſelfe into a ſtraunge countre for a greate ſeaſon. And whā ŷ tyme was come, he ſent a ſeruaunt to the tenauntes ŷ they ſhuld geue hym of the frutes of ŷ vyneyarde. And the tenauntes dyd bete hym, and ſent him awaye empty. And agayne he ſent yet another ſeruaunte. And they dyd bet hym, and foule entreated hym alſo, and ſent hym awaye emptye. Moreouer, he ſent the thyrde to, and hym they wounded, and caſt oute. Then ſayde the lorde of the vyneyarde: what ſhall I do? I wyll ſende my deare ſonne, hym peraduenture they wyll reuerence when they ſe hym.

C But when the farmers ſawe hym, they thought in them ſelues ſayinge: this is

the heyre, come let vs kyl hym, that the enheritaunce may be oures. And they caſt hym out of the vyneyarde, & kylled hym. Now what ſhal the lorde of the vineyard do vnto them? He wyl come and deſtroy theſe fermers, & wyl let oute hys vyneyarde to other. When they hearde that they ſayde: God forbyd.

Pſal 117.
Matt.21.
Matt.12.
Actu 4.
1.Pe.2.
Math. 21.
Marc.12.
Ibidem.

And he behelde thẽ & ſayde: What meaneth thys thẽ ẏ is wryttẽ: The ſtone ẏ ẏ buylders refuſed, theſame is made the head cornerſtone? Whoſoeuer ſtomble at that ſtone ſhalbe broken, but on whoſoeuer it fall vpon it wyl grynde him to powder. And the hye preſtes & the Scribes theſame houre went aboute to laye hãdes on hym, but they feared ẏ people. For they perceyued that he had ſpoken thys ſimilitude agaynſt them.

D And they watched hym, and ſent forth ſpyes which ſhuld fayne thẽ ſelues perfecte, to take him in his wordes, & to delyuer him vnto the power & auctorite of the debite. And they aſked him ſayinge: Maſter, we know that ẏ ſayeſt & teacheſt right, nether cõſidereſt ẏ any mãnes degre, but teacheſt the way of god truly. Is it lawful for vs to geue Ceſar trybute or no? He perceiued theyr craftines & ſaide vnto them: Why tempte ye me? ſhewe me a peny. Whoſe ymage & ſuperſcripcion hath it? They anſwered & ſaid: Ceſars. And he ſayd vnto them: Geue thẽ vnto Ceſar ẏ which belõgeth vnto Ceſar: & to God ẏ which pertayneth to God. And they coulde not reproue hys ſayĩg before ẏ people. But they marualed at his anſwer, & helde theyr peace.

E
Math. 22.
Mar.12.
Actu 23.
Deute. 23.

Thẽ came to him certaine of ẏ Sadduces which denye ẏ there is any reſurrectiõ: And they aſked him ſayinge: Maſter, Moſes wrote vnto vs, ẏ any mannes brother dye hauinge a wyfe, and theſame die without yſſue: ẏ thẽ his brother ſhuld take hys wyfe, & rayſe vp ſede vnto his brother. There were ſeuen brethren, and the fyrſte toke a wyfe, and dyed without chyldrẽ. And the ſeconde toke the wyfe, & he dyed childleſſe. And the thyrde toke her, & in lykewyſe the reſidue of the ſeuẽ & left no chyldren behynde them, & dyed. Laſt of al the woman dyed alſo. Now at the reſurrection whoſe wife of thẽ ſhall ſhe be? For ſeuen had her to wyfe.

Jeſus

Hic eſt hæres, venite, occidamus illum, vt noſtra fiat hæreditas. Et eiectum illum, extra vineã, occiderunt. Quid ergo faciet illis dominus vineæ? Veniet & perdet colonos iſtos, & dabit vineam aliis. Quod cum audiſſent, dixerunt: Abſit. Ille vero intuitus eos, ait: quid eſt ergo hoc quod ſcriptũ eſt: Lapidem quem reprobauerũt ædificantes, is factus eſt caput anguli? Omnis qui ceciderit ſuper illum lapidem, conquaſſabitur, ſuper quem autem ceciderit, comminuet illum. Et quærebant principes ſacerdotum & ſcribæ iniicere in illum manus eadem hora, & timuerunt populum. Cognouerunt enim quod in ipſos dixiſſet ſimilitudinem hanc. Et obſeruantes, emiſerunt inſidiatores, qui ſe iuſtos ſimularent, vt caperent eum ex ſermone, traderentque illum principatui & poteſtati præſidis. Et interogauerunt eum, dicẽtes: Magiſter, ſcimus quod rectè dicis, ac doces, nec reſpicis perſonam, ſed viam Dei cum veritate doces. Licet nobis tributum dare Cæſari, an non? Intellecta autem illorum verſutia, dixit ad eos: Quid me tentatis? Oſtendite mihi denarium, cuius habet imaginem & inſcriptionem? Reſpondentes, dixerunt: Cæſaris. Et ait illis: Reddite ergo quæ ſunt Cæſaris, Cæſari: & quæ ſunt Dei, Deo. Et non potuerunt verbum eius reprehendere coram populo, & mirati ſuper reſponſo eius, tacuerũt. Acceſſerunt autem quidã Sadducæorũ, qui negant eſſe reſurrectionem & interrogauerunt eum, dicentes: Magiſter, Moſes ſcripſit nobis: ſi cuius frater mortuus fuerit, habens vxorem, & hic ſine liberis mortuus fuerit, vt accipiat frater eius vxorem, & ſuſcitet ſemen fratri ſuo. Septem ergo fratres erãt, & primus accepit vxorem, ac mortuus eſt ſine liberis. Et accepit ſecundus illam, & ipſe mortuus eſt ſine liberis. Et tertius accepit illam, ſimiliter & cæteri ſeptem: nec reliquerunt liberos, & mortui ſunt. Nouiſsime omnium eſt mortua & mulier. In reſurrectione ergo cuius eorum erit vxor? Siquidem ſeptẽ habuerunt eam vxorẽ.

Et

Reſpondens ait illis IESVS: Filij huius ſeculi ducunt vxores, & nuptum dant: filij vero qui digni habebuntur ſeculo illo, & reſurrectione ex mortuis, neque ducunt vxores, neque nuptum dant, neque enim vltra mori poſſunt: æquales enim angelis ſunt, & filij ſunt dei, cum ſint filij reſurrectionis. Quod vero reſurgant mortui, & Moiſes oſtendit iuxta rubum, ſicut dicit: Dominum Deum Abraham, & Deũ Iſaac, & Deũ Iacob. Deus autem non eſt mortuorum, ſed viuorum: omnes enim illi viuunt. Reſpondentes autem quidam ſcribarũ, dixerunt: Magiſter, bene dixiſti. Et amplius non audebant eum quicquam interrogare. Dixit autem ad illos, Quomodo dicunt Chriſtum filium eſſe Dauid, & ipſe Dauid dicit in libro pſalmorum: Dixit dominus domino meo, ſede à dextris meis, Donec poſuero inimicos tuos ſcabellum pedum tuorum: Dauid ergo dominum illum vocat, & quomodo filius eius eſt? Audiente verò cuncto populo dixit diſcipulis ſuis: Cauete à ſcribis, qui volunt ambulare in ſtolis, & amant ſalutationes in foris, ac primas cathedras in ſynagogis, & primos diſcubitus in conuiuijs. Qui deuorant domos viduarum, ſimulantes longas preces, hi accipient maiorem damnationem.

CAPVT XXI.

Coram principibus dabitur ſapientia vobis,
Crapula ne mentes, ebrietáſue grauent.

R Reſpiciens autem vidit eos, qui mittebant munera ſua in gazophylacium, diuites. Vidit autem & quandam viduam pauperculam mittentem illuc æra minuta duo, & dixit: Vere dico vobis quòd vidua hæc pauper plus quam omnes miſit. Nam omnes hi ex eo quod ipſis abundabat, miſerunt in munera Dei: hæc autem ex penuria ſua vniuerſam ſubſtantiam quam habebat miſit.

Et

D

Jeſus anſwered & ſayde vnto thē. The childrē of this worlde mary wyues, and are maried, but they which ſhalbe made worthye to enioye that worlde & the reſurrection from death, nether mary wyues nether are maried, nor yet can dye any more. For they are equall vnto the angels: & are the ſonnes of God in as muche as they are ỹ children of the reſurrection. And ỹ the dead ſhal ryſe agayne, euen Moſes ſignified beſides the buſh, whē he ſayde, The Lorde God of Abraham and the God of Iſaac, and the God of Jacob. For he is not the God of the dead, but of them whiche lyue. For all lyue in hym. Then certayne of the Pharyſes anſwered and ſayde: Maſter thou haſt well ſayde. And after that durſt they not aſke hym any queſtyon at all.

Exo. 3.
Marc. 12.

Math. 22.
Mar. 12.

G

Pſal. 109.

Thē ſayde he vnto thē, how ſaye they ỹ Chriſt is Dauids ſonne? And Dauid hym ſelfe ſayeth in the boke of ỹ Pſalmes. The Lorde ſaid vnto my Lorde, ſit on my ryght hande, tyll I make thyne enemyes thy fote ſtole. Seynge Dauid called him Lord, how is he thē his ſōne?

Mat. 22.

Thē in the audience of all the people, he ſayde vnto his diſciples, beware of ỹ Scribes whiche deſire to go in longe clothynge, & loue greetynges in the markettes, and the hyeſt ſeates in the ſynagoges, & chefe roumes at feaſtes, which deuoure wyddowes houſes, & that vnder a colour of lōge prayinge, the ſame ſhal receyue greater damnacion.

Mat. 23.
Mar. 12.
Luc. 11.

Math. 23.
Mar. 12.

¶ The. xxi. Chapter.

¶ Of the poore wedowe that offered. ii. mytes.
Of the deſtruction of the temple.
Jeſus ſheweth before the tokens ỹ ſhall come afore the deſtructiō of Jeruſalē.
The ſygnes.
Watche continually and praye.

Mar. 12.
A.

A As he behelde, he ſawe ỹ ryche mē how they caſt in theyr offerynge into the treaſury. And he ſawe alſo a certayne poore wydowe, which caſt in thyther two mytes. And he ſayde, of a truth I ſay vnto you, this poore wydowe hath put in more then they al. For they all haue of theyr ſuperfluyte caſt vnto the offerynge of God, but ſhe, of her penury hath caſt in all the ſubſtāce that ſhe had.

¶ As

Matth.24. Marc.13. Luc.19. B

As ſome ſpak of the temple, how it was garniſhed with goodly ſtones & iewels, he ſaid: The dayes wil come, wherin of theſe thynges which ye ſe, ſhall not be lefte ſtone vpon ſtone, that ſhall not be throwē downe.

Mat.24. Marc.13.

And they aſked him ſaying: Maſter when ſhall theſe thynges be, and what ſygne wyll there be, when ſuche thynges ſhal come to paſſe

Ibidem.

And he ſayd, take hede, that ye be not deceyued. For many wil come in my name ſayinge. I am he, and the time draweth neare. Folowe ye not them therfore. But when ye heare of warre and diſſencion, be not afrayed. For theſe thinges muſte firſt come, but the ēde foloweth not by & by.

Ibidem.

Then ſaid he vnto them. Naciō ſhall ryſe againſte nacyon, and kyngdome agaynſt kyngdome, and greate erthquakes ſhalbe in all quarters, and honger, & peſtilence, and fearful thynges. And greate ſygnes ſhal there be from heauen.

Matt.10. & 24. C

But before al theſe, they ſhall lay theyr handes on you, and perſecute you, delyueringe you vp to the Synagoges and into preſon, and brynge you before kynges and rulers for my names ſake.

Ioan.15.16 Mat.10. Marc.13.

And thys ſhall chaunce you for a teſtymonyall. Let it ſtycke therefore faſte in youre hertes, not ōce to ſtudy before, what ye ſhall anſwere, for I wyll geue you a

Mich.7.

mouth & wiſdome, where agaynſte, all youre aduerſaries ſhal not be able to ſpeak nor reſiſte.

Mat.10.24 Mar.13. Ioan.16. Roma.8. Mar.24. Marc.13.

Ye and ye ſhalbe betrayed of youre fathers & mothers, & of youre brethren, and kynſmen, and louers. and ſome of you ſhall they put to death. And hated ſhall ye be of al men for my names ſake. Yet there ſhall not one heer of your hedes periſhe. Wyth youre paciente ye poſſeſſe youre ſoules.

And when ye ſe Ieruſalem beſeged with an hoſte, then vnderſtande that the deſolacion of the ſame is nye. Then let thē whiche are in Iewrye flye to ȳ mountaynes. And let them whyche are in the myddes of it, departe oute. And let not them that are in other countreis entre therin. For theſe be the dayes of vengeance, to fulfyll all that are written.

Ibidem.

But wo be to them that be with chylde, and to them that geue ſucke in thoſe dayes, for ther ſhalbe great trouble in ȳ lande, and wrath ouer all thys people.

And

Et quibuſdam dicentibus de templo, quod pulchris lapidibus et donis ornatum eſſet, dixit: Hæc his quæ videtis, venient dies, in quibus non relinquetur lapis ſuper lapidem, qui non diruatur. Interrogauerunt autem illum dicentes. Præceptor quando hæc erunt, & quod ſignum, quando iſta futura ſint? At ille dixit: Videte ne ſeducamini. Multi enim venient ſub nomine meo dicentes, ſe eſſe CHRISTVM, & tempus inſtat: ne igitur ſequamini illos. Cæterum, cum audieritis bella & ſeditiones, nolite terreri, oportet enim prius hæc fieri, ſed non ſtatim finis. Tunc dicebat illis: Inſurget gens contra gentem, & regnum aduerſus regnum, & terræmotus magni erunt in ſingulis locis, & fames ac peſtilentiæ, terriculamentaque, & ſigna de cœlo magna erunt.

Sed ante hæc omnia iniicient vobis manus ſuas, & perſequentur, tradentes in conciliabula & carceres, trahentes ad reges ac præſides propter nomen meum. Continget autem vobis in teſtimonium. Habete igitur fixum in cordibus veſtris, non eſſe premeditandam defenſionem: nam ipſe dabo vobis os & ſapientiam, cui non poterunt contradicere, neque reſiſtere omnes qui aduerſabuntur vobis.

Trademini autem etiam à parentibus & cognatis & amicis, & morte afficient quoſdam ex vobis. Et eritis inuiſi omnibus propter nomen meum, & pilus de capite veſtro non perit: Per patientiam veſtram poſsidete animas veſtras. Cum autem videritis circūdari ab exercitibus Hieroſolyma, tunc ſcitote, quod immineat deſolatio eius.

Tunc qui in Iudea ſunt, fugiant ad montes, & qui in medio eius, diſcedant: & qui in regionibus, non intrent in eam, quia dies vltionis hi ſunt vt impleantur omnia quę ſcripta ſunt. Væ autem pregnātibus, & mammã nutrientibus in illis diebus. Erit enim afflictio magna ſuper terram & ira in populo hoc.

Et

in ore gladii, & captiui du-
centur in omnes gentes. Et Ierusalem
calcabitur à gentibus, do-
nec impleantur tempora nati-
onum. Et erunt signa in sole & luna, &
stellis, & in terris pressura gentium
prae confusione, sonitus maris
& fluctuum, arescentibus hominib.
prae timore, & expectatione
eorum quae superuenient orbi uni-
uerso, nam virtutes coelorum mo-
uebuntur. Et tunc videbunt filium
hominis venientem in nube cum
potestate & gloria magna. His au-
tem fieri incipientibus, respicite
& attollite capita vestra, quoniam ap-
propinquat redemptio vestra. Et dixit
illis similitudinem: Videte ficum,
& omnes arbores, cum produ-
cunt iam gemmas, cernentes ex
vobisipsis scitis, quod iam prope
aestas. Ita & vos cum videritis haec
fieri, scitote quod iuxta regnum
Dei. Amen dico vobis, non praete-
ribit aetas haec antequam omnia
facta fuerint. Coelum & terra tran-
sibunt, verba autem mea non tran-
sibunt. Cauete autem vobis, ne
quando grauentur corda vestra
crapula & ebrietate, & curis huius
vitae, & subito in vobis ingruat dies
ille tanquam laqueus enim superue-
niet in omnes qui sedent super
faciem totius terrae. Vigilate itaque
omni tempore, deprecantes vt li-
ceat vobis effugere ista omnia quae
futura sunt, & stare ante filium ho-
minis. Docebat autem interdiu in
templo, noctu vero exiens diuerte-
batur in monte, qui vocatur oli-
uetum. Et omnis populus diluculo
veniebat ad eum, vt in templo
audiret eum.

CAPVT. XXII.

[illegible] dum Solymas adeunt, quô
pascha pararent.
[illegible]
[illegible]

And they shall fal on ye edge of ye swerde
and shalbe led captyue into all nacions.
And Jerusalem shalbe troden vnder the
fete of the gentyles, vntyl the tyme of the
gentyls be fulfylled.
✠ And ther shalbe sygnes in the sunne, &
in the mone, & in the sterres, & in ye erth,
the people shalbe in suche perplexite, that
they shall not tell which waye to turne
them selues. The see and the waters shall
roore, and mennes hertes shall fayle the
for feare, & for lokynge after those thin-
ges whiche shall come on the erth. For ye
powers of heauen shall moue. And than
shall they se the sonne of man come in a
cloude with power & greate glory. When
these thynges begynne to come to passe
then loke vp, & lyfte vp your heddes, for
your redempcion draweth nye.

And he shewed the a similitude, beholde
the fygge tree, & al other trees, whan they
shute forth theyr buddes, ye se and knowe
of youre owne selues ye sommer is then
nye at hande. So lykewyse ye (whan ye se
these thynges come to passe) vnderstande,
that ye kyngdome of God is nye. Verely
I saye vnto you, this generacion shall
not passe, tyll al be fulfylled. Heauen &
earth shal passe, but my wordes shall not
passe. ✠

✠ Take hede to youre selues, lest youre
hertes be ouercome with surfettyng and
dronkennes, and cares of this lyuinge, &
that, that daye come on you vnwares.
For as a snare shall it come on all them
that syt on the face of the erth. Watche
therfore continually and praye, that ye
maye obtayne grace to flye all this that
shall come, and that ye maye stande be-
fore the sonne of man. ✠

In the daye tyme, he taught in the tem-
ple, & at nyght he went out, & had abydyng
in the mount Oliuete. And all the people
came in the mornyng to hym in the temple
for to heare hym.

¶ The.xxii. Chapter.

¶ Christ is betrayed of Judas.
Of the Easter lambe.
The institucion of the Sacrament.
Of the stryfe betwene the Apostles which
of them shulde be the chefest.
How Christ was [illegible]
Malchus eare was [illegible]
Jesus was led vnto the hye prestes
house.

A
Esa.[illegible]
Mat.24.
Marc.13.
Iohel.2.
Eze.32.
Osee.10.
Apoc.6.
B

Mat.24.
Marc.13.
Esa.[illegible]

Math.24.
Marc.13.
Roma.13.
Eccle.37.
Esa.5.

E
Mat.24.
Marc.13.
1.Pet.4.
Ioan.[illegible]

A The feaſt of ſwete bread drue nye
Marc.14. which is called Eaſter, & the hye
Exo.12. Prieſtes & Scrybes ſought howe
Joan.7. 11. to kyll hym, but they feared the people.
Joan.13. Then entred Satā into Judas whoſe ſyr
Mat. 26. name was Iſcarioth (which was of the
Marc.14. nombre of the twelue) and he went hys
Joan.13. waye and cōmuned wyth the hye Prieſtes
& officers how he might betraye hym to
thē. And they were glad, and promiſed to
geue him money. And he cōſented, & ſought
Joan.18. oportunite to betraye hym vnto thē whyle
the people were awaye.

Thē came ÿ daye of ſwete bred, whē of
Matth. 26. neceſſite ÿ eſterlābe muſt be offered. And
Marc.14. he ſēt Peter & John ſaying, go & prepare
Exo.12. vs the eſterlambe, ÿ we maye eate. They
ſayde to hym. Where wylt ÿ that we pre-
Matth. 26. pare? And he ſayd vnto thē. Beholde whē
Marc.14. ye be entred into ÿ cyte, ther ſhall a man
mete you bearynge a pitcher of water, him
folowe into the ſame houſſe ÿ he entreth
in and ſay vnto ÿ good mā of the houſſe.
The maſter ſayeth vnto the, where is the
geſte chamber, where I ſhall eate myne
Mar.14. eſterlābe wt my diſciples? And he ſhal ſhew
you a greate parloure paued. Ther make
redy. And they wēt & foūde as he had ſayd
B vnto thē, & made redy the Eaſter lambe.

And when the houre was come, he ſate
downe & the twelue Apoſtles wt him. And
he ſayde vnto them, I haue inwardly de-
Mat.26. ſyred to eate this Eſter lambe wyth you,
Marc.14. before that I ſuffre. For I ſaye vnto you
Joan.14. hence forth: I wyll not eate of it any
more, vntil it be fulfylled in ÿ kyngdome
of God. And he toke the cup and gaue
Matt.26. thankes, and ſayde: Take this & deuyde it
Marc. 14. among you. For I ſaye vnto you, I wyll
not drinke of the frute of the vyne vntyl
Ibidem. the kyngdome of god be come.

1. Cor. 11. And he toke bread, gaue thākes: & gaue
Ibidem. to them, ſaying: Thys is my body which
Mat.26. is geuen for you. This do in the remem-
Marc.14. braūce of me. Lykewyſe alſo, when they
Joan.13. had ſupped, he toke the cup ſaying. This
cup is the newe teſtament in my bloude,
whiche ſhal for you be ſhedde. Yet beholde
the hāde of hym ÿ betrayeth me, is wyth
me on the table. And the ſonne of man
goeth as it is appoynted. But wo be to ÿ
Ibidem. mā by whō he is betrayed. And they begā
to enquyre among them ſelues which of
them it ſhulde be, that ſhulde do that.

And

I Nſtabat autem dies feſtus azimorum, qui dicitur paſca, & quærebant principes ſacerdotum & ſcribæ, quomodo eum interficerent: timebant enim plebem. Intrauit autem Satanas in Iudam, cui cognomen erat Iſcariotes, qui erat è numero duodecim, abijtque, & loquutus eſt cum principibus ſacerdotum, ac magiſtratibus, quemadmodum illum traderet eis. Et gauiſi ſunt, ac pacti ſunt illi pecuniam ſe daturos. Et ille ſpopondit, quærebatq; opportunitatem, vt traderet illum illis ſine turba. Venit autem dies azymorum, in qua neceſſe erat immolari paſcha. Et miſit Petrū ac Ioannem, dicens: Euntes parate nobis paſcha, vt edamus. At illi dixerunt ei: Vbi vis paremus? Et dixit ad eos: Ecce introeuntibus vobis in ciuitatem, occurret homo vas aquæ teſtaceum portans, ſequimini eum in domum in quam intrat, & dicetis patrifamilias ædium: Dicit tibi magiſter: vbi eſt diuerſorium, vbi paſcha cū diſcipulis meis edam? Et ipſe oſtendet vobis cœnaculum magnum ſtratum, ibi parate. Euntes autem inuenerunt ſicut dixerat illis, & parauerunt paſcha. Et cum iam eſſet tempeſtiuum, accubuit, ac duodecim apoſtoli cum eo. Et ait illis: Deſiderio deſideraui hoc paſcha comedere vobiſcum antequam patiar. Dico enim vobis, poſthac non edam vltra ex eo, donec compleatur in regno dei. Et accepto poculo, gratias egit, ac dixit: Accipite hoc & diuidite inter vos. Dico enim vobis, quòd non bibam de fructu vitis, donec regnum dei veniat. Et accepto pane, quum gratias egiſſet, fregit, ac dedit eis, dicens: Hoc eſt corpus meum, quod pro vobis datur, hoc facite in mei recordationem. Similiter & poculum, poſtquam cœnauit, dicens: Hoc poculum, nouum teſtamentum per ſanguinem meum, qui pro vobis effunditur. Verumtamen ecce manus prodentis me, mecū eſt in mēſa. Et filius quidem hoīs ſecūdū quod definitū eſt, vadit: verūtamē væ homini illi per quē proditur. Et ipſi cœperunt quærere inter ſeſe, quis nā eſſet ex ipſis, q hoc facturus eſſet.

Facta eſt autem & contentio inter
eos quis eorũ videretur eſſe ma-
ior. Dixit autem eis: Reges gen-
tium dominantur eis, & qui po-
teſtatem habent ſuper eos, bene-
fici vocantur. Vos autem non ſic,
ſed qui maior eſt in vobis, fiat ſi-
cut iunior, & qui princeps eſt, ſi-
cut qui miniſtrat. Nam vter maior
eſt, qui accumbit, an qui miniſtrat?
nonne qui accumbit? At ego in
medio veſtrum ſum, vt qui mini-
ſtrat. Vos autem eſtis qui perman-
ſiſtis mecum in tentationib⁹ meis.
Et ego diſpono vobis, ſicut diſpo-
ſuit mihi pater meus regnum, vt
edatis & bibatis ſuper menſam
meam in regno meo. Et ſedeatis
ſuper thronos, iudicantes duode-
cim tribus Iſrael. Ait autem domi-
nus: Simon Simon, ecce ſatanas
expetiuit vos, vt cribraret ſicut tri-
ticum, ſed ego rogaui pro te, ne
deficiat fides tua, & tu aliquando
conuerſus confirma fratres tuos.
At ille dixit ei: Domine tecum pa-
ratus ſum & in carcerem, & in
mortẽ ire. At ille dixit: Dico tibi
Petre, nõ canet hodie gallus, prius
quã ter abneges te noſſe me. Et di-
xit eis: Quãdo miſi vos ſine ſaccu-
lo & pera, & calciamentis, num-
quid defuit vobis? At illi dixerũt:
Nihil. Dixit ergo eis: Sed nunc, qui
habet ſacculum, tollat, ſimiliter &
peram, & qui non habet, vendat
tunicam ſuam, & emat gladium.
Dico enim vobis: quoniam adhuc
hoc quod ſcriptũ eſt, oportet perfi-
ci in me. Et cum iniquis deputatus
eſt. Etenim ea quæ ſunt de me, finẽ
habent. At illi dixerunt: Domine
ecce duo gladij hic. At ille di-
xit eis: Satis eſt. Et egreſſus ibat,
vt erat ſolitus, in montem oliua-
rum, ſequuti ſunt autem illum &
diſcipuli. Et cum perueniſſet ad
locum, dixit illis: Orate, ne intre-
tis in tentationem. Et ipſe auul-
ſus eſt ab eis ferme ad iactum la-
pidis, poſitiſq; genibus orabat, di-
cens: Pater ſi vis, transfer pocu-
lum hoc à me. Verumtamen non
mea voluntas, ſed tua fiat. Ap-
paruit autem illi angelus de cœ-
lo corroborans eum. Et correp-
tus angore prolixius orabat. Et
erat ſudor eius ſicut guttæ ſanguinis
decurrentis

¶ And there was a ſtryfe amonge them, C
which of them ſhulde be taken for ẏ greateſt.
He ſayde vnto them: the kynges of the Mat.18. & 20.
gentyles reygne ouer them, and they that Marc.10.
beare rule ouer thẽ, are called gracious Luc.9.
lordes. But ye ſhall not be ſo. But he ẏ Mat.20.
is greateſt amonge you, ſhalbe as ẏ yonger: Mar.10.
and he that is chefe ſhalbe as ẏ myniſter.
For whether is greater, he that ſytteth at
meate: or he that ſerueth? Is not he that
ſytteth at meate? And I am amonge you, Ioan.13.
as he that myniſtreth. Ye are they which Apoc.3.
haue byden wyth me in my temptacyons.
And I apoynt vnto you a kyngdome, as
my father hath apoynted to me, that ye Mat.19.
maye eate and drynke at my table in my
kyngdome, and ſyt on ſeates, and iudge
the twelue trybes of Iſrael.

And the Lord ſayd: Simon Simon be-
holde, Satã hath deſyred you, to ſyfte you,
as it were wheate: but I haue prayed for
the, that thy fayth fayle not. And when ẏ
arte conuerted, ſtrength thy brethrẽ. And
he ſayd vnto hym: Lorde I am redy to go Math.26.
wyth the into preſon, ⁊ to death. And he Marc.14.
ſayd, I tell the Peter the cocke ſhall not Ioan.13.
crowe thys day, tyll thou haue thryſe
denyed that thou knoweſt me. D

And he ſayde vnto thẽ, when I ſent you Mat.10.
without wallet ⁊ ſcryppe ⁊ ſhoes, lacked Marc.6.
ye any thyng? And they ſayd, no. And he Luc.9.
ſayd to thẽ, but now he ẏ hath a wallet Math.27.
let hym take it vp, ⁊ lykewyſe his ſcryppe. Marc.14.
And he that hath no ſwearde, let hym ſel Ioan.18.
hys coote and bye one. For I ſaye vnto Eſa.53.
you, that yet that which is wrytten, muſt
be performed in me, euẽ wt ẏ wycked was
he nombred. For thoſe thynges whiche
are wrytten of me, haue an ende. And they
ſayd: Lorde beholde, here are two ſwear- Ioan.18.
des. And he ſayd vnto thẽ: it is ynough. E

And he came out, ⁊ wẽt as he was wõt,
to mounte Olyuete. And ẏ diſciples folo- Mat.26.
wed hym. And whẽ he came to ẏ place, he Marc.14.
ſayd to thẽ: praye, leaſt ye fal into tẽpta-
ciõ. And he gate hym ſelfe frõ thẽ aboute
a ſtones caſt, ⁊ kneled downe, and prayed
ſayeng: Father yf thou wylt, turn awaye
thys cup frõ me. Neuertheleſſe, not my Ibidem.
wyl, but thyne be fulfylled. And there ap-
peared an angel vnto hym frõ heauen cõfor-
tyng hym. And he was in an agonye, and
prayed ſomewhat lenger. And his ſweate
was lyke droppes of bloude, tryckling

downe to the grounde. And he roſe vp from prayer, and came to his diſciples, & founde them ſlepyng for ſorowe, and ſayd vnto them. Why ſlepe ye? ryſe and praye, leſt ye fall into temptacion.

Ibidem.
Math. 26.
Mar. 14.

Whyll he yet ſpake, beholde there came a company, & he that was called Iudas, one of ẏ twelue, wente before thē, & preſſed nye vnto Ieſus to kyſſe hym. And Ieſus ſayd vnto hym: Iudas, betrayeſt thou the ſonne of man wyth a kyſſe? When they which were aboute hym ſawe what wolde folowe, they ſayd vnto him: Lorde, ſhal we ſmyte wᵗ ẏ ſwearde? And one of thē ſmote a ſeruaunte of ẏ hyeſt preſte of al, & ſmote of hys ryght eare. And Ieſus anſwered and ſayde: Suffre ye thus farre forth. And he touched his eare, and healed hym.

F
Ioan. 18.
Actu. 1.
Mar. 26.
Marc. 14.
Ioan. 18.
Mar. 26.
Mar. 14.

Then Ieſꝰ ſayde vnto the hye preſtes & rulers of the tēple & ẏ elders which were come to hym. Be ye come out as vnto a thefe, wyth ſwerdes & ſtaues? When I was daylye wᵗ you in ẏ tēple, ye ſtretched not forthe handes agaynſte me. But this is euen your very houre, and the power of darcknes. Then toke they hym, & ledde hym, & brought hym to the hye Preſtes houſe. And Peter folowed a farre of.

Matt. 26.
Marc. 14.
Ioan. 18.
Matth. 26.
Marc. 14.
Ioan. 18.
Ibidem.

When they had kyndled a fyre in the myddes of the palys, and were ſet downe together, Peter alſo ſate downe amonge thē. And one of the wenches, beheld hym as he ſate by the fyre & ſet good eye ſyght on hym and ſayde, thys ſame was alſo wᵗ hym. Thē he denyed hym ſayeng: woman I knowe hym not. And after a lytell whyle, another ſaw hym and ſayd: thou arte alſo of them. And Peter ſayd, man I am not. And aboute the ſpace of an houre after, another affirmed ſayeng: verely euē thys felowe was wyth hym, for he is of Galile, and Peter ſayd: man I wote not what thou ſayeſt. And immediatly whyl he yet ſpake, the cocke crewe. And ẏ Lorde turned backe & loked vpon Peter. And Peter remembred the wordes of ẏ Lorde, howe he ſayde vnto hym, before ẏ cocke crowe, thou ſhalt denie me thriſe. And Peter went out, and wepte bitterly.

G
Mat. 26.
Marc. 14
Mat. 16.
17. & 20.
Marc. 8.
& 10.
Eſa. 50.

And the men that ſtode aboute Ieſꝰ mocked hym and ſmote hym: & blynd folded hym, and ſmote hys face. And axed hym ſayenge: arede who it is that ſmote the? And manye other thynges deſpytefully ſayd

decurrentis in terram. Et cum ſurrexiſſet à deprecatione, veniſſetq; ad diſcipulos ſuos, inuenit eos dormientes pre mœſtitudine. Et ait illis: Quid dormitis? Surgite, & orate, ne intretis in tentationem. Adhuc autem eo loquente, ecce turba, & qui vocabatur Iudas, vnꝰ è duodecim, antecedebat eos, & appropinquauit IESV, vt oſcularetur eum. IESVS autem dixit illi: Iuda, oſculo filium hominis prodis? Videntes autem hi qui circa ipſum erant, quod futurum erat, dixerunt ei. Domine, percutiemus in gladio? Et percuſsit vnꝰ ex illis ſeruum principis ſacerdotum, & amputauit auriculam eius dextram. Reſpondens autē Ieſus, ait: Sinite huc uſq;. Et cum tetigiſſet auriculam eius, ſanauit eum. Dixit autem IESVS ad eos, qui venerant ad ſe, principes ſacerdotum ac magiſtratus templi & ſeniores. *Quaſi ad latronem exiſtis cum gladijs ac fuſtibus, cū quotidie vobiſcum fuerim in tēplo, non extendiſtis manus in me: ſed hæc eſt hora illa veſtra, & poteſtas tenebrarum. Comprehenſum autem eum duxerunt, & induxerunt in domū principis ſacerdotum. Petrꝰ vero ſequebatur eminus. Cum autē accendiſſent ignem in medio aulæ, atq; vna cōſediſſent, ſedit & Petrꝰ inter illos. Quem cum vidiſſet ancilla quædam ſedentem ad lumen, defixis in illum oculis, dixit: Et hic cum illo erat. At ille abnegauit eum, dicens: Mulier, non noui illū. Et poſt puſillum alius videns eū, dixit: Et tu de illis es. Petrus vero ait. Homo nō ſum. Et interuallo interiecto ferè horæ vnius, alius quidā affirmabat, dicens: Vere & hic cū illo erat, nā & Galilæus eſt. Et ait Petrus: Homo, neſcio quid dicas. Et cōtinuo adhuc illo loquente cecinit gallus. Et conuerſus dominus intuitus eſt Petrū. Et recordatꝰ eſt Petrus ſermonis dñi, quomodo dixerat ipſi prius quā gallus cecinerit, ter me negabis. Et egreſſus foras Petrus fleuit amare. Et viri qui tenebāt Ieſū, illudebant ei, cædentes. Et cū circumuelaſſent eum, percutiebāt faciē eiꝰ, & interrogabant eū dicentes: Vaticinare, quis te percuſsit? Et alia multa cōuiciātes

dicebant in eū. Atq; vt illuxit, cōuenerunt ſeniores plebis, & principes ſacerdotum & ſcribæ, & duxerunt illum in concilium ſuum, dicentes: Nū tu es ille Chriſtus? dic nobis. Et ait illis: Si vobis dixero, non credetis: quod ſi etiam interrogauero, non reſpondebitis mihi, neq; dimittetis. Ex hoc tempore erit filius hominis ſedens à dextris virtutis Dei. Dixerunt autem omnes: Tu ergo es filius dei? Qui ait: Vos dicitis me eſſe. At illi dixerunt: Quid adhuc deſideram⁹ teſtimonium? ipſi enim audiuim⁹ ex ore ipſius.

CAPVT. XXIII.

In ludit præſes Chriſtum, furit impia plebes
Staurofori ſequitur plurima turba gemens.

ET ſurgens vniuerſa multitudo eorum, duxit illū ad Pilatum. Cœperunt autem illum accuſare, dicentes: Hunc deprehendimus euertentem gentē, & vetantem tributa dari Cæſari, dicentem ſe Chriſtū regem eſſe. Pilatus autem interrogauit eū, dicēs: Tu es ille rex Iudæorū? At ille reſpondens illi, ait: Tu dicis. Ait autē Pilatus ad principes ſacerdotum & turbas: Nihil inuenio noxiæ in hoc homine. At illi inualeſcebant, dicentes: Commouet populum docens vniuerſam Iudæam, exorſus à Galilæa vſque ad hunc locum. Pilatus autem audita mētione Galilææ, interrogauit, nū homo Galilæus eſſet. Et vt cognouit, quod ad Herodis ditionem pertineret, remiſit eū ad Herodem, qui & ipſe Hieroſolymis erat per id tēpus. Herodes autē, viſo Ieſu, gauiſus eſt valde. Tenebatur enim multo iam tempore cupiditate vidēdi illum, eo quod audiret multa de eo, & ſperabat ſe ſignum aliquod viſurum ab eo fieri. Interrogabat autē eum multis ſermonibus. At ipſe nihil illi reſpondebat. Stabant autem principes ſacerdotum & ſcribæ, acriter accuſantes eum. Spreuit autem illum Herodes cū exercitibus ſuis, & illuſit, indutū veſte

ſplendida,

ſayd they agaynſt hym.

And aſſone as it was daye, the elders of the people & the hye Preſtes & Scribes came together, and leade hym into theyr counſel ſayinge: art thou very Chriſte? tell vs. And he ſayde vnto them: yf I ſhall tel you, ye wyl not beleue. And yf alſo I aſke you, ye wyll not anſwere me, nor let me go. Herafter ſhal the ſonne of man ſyt on the ryght hande of the power of God. Then ſayde they all: Arte thou then the ſonne of God? He ſayd to them: ye ſaye that I am. Then ſayde they: what nede we any further wytnes? We oure ſelues haue hearde of hys owne mouth.

Math. 26.
Marc.14.
Ibidem.
Ibidem.
Coloſ.3.
Hie.1.10.
Mat.26.
Marc.14.

¶The.xxiii.Chap.

¶He was led to Pylate.
He was mocked of Herode.
Pylate and Herode were made frendes.
Simon of Syrene was cõpelled to beare the croſſe.
Of the women that bewayled Jeſus.
The maner of hys countenaūce and death.
His body was begged & layd i a ſepulcre.

A

AND the whole multitude of them aroſe, and leade hym vnto Pylate. And they begā to accuſe hī ſayinge: We haue founde thys felowe peruertynge the people, & forbyddynge to paye trybute to Ceſar, ſayenge that he is Chriſte a kynge. And Pylate apoſed hym ſayinge: arte thou the kynge of the Jewes? He anſwered hym and ſayd: thou ſayeſt it. Then ſayde Pylate to the hye Preſtes and to the people, I fynde none faute in thys mā. And they were þ more fearce, ſayinge: He moueth þ people, teachynge through oute Jewry, & began at Galileyuen to this place. When Pylate hearde mēcion of Galile, he aſked whether the man were of Galyle. And as ſone as he knewe that he was of Herodes iuriſdictiō, he ſent hym to Herode: whyche was alſo at Jeruſalē in thoſe dayes. And when Herode ſawe Jeſus: he was excedyngly glad. For he was deſyrous to ſe hym of a longe ſeaſon, becauſe he had hearde many thynges of hym, & truſted to haue ſene ſome myracle done by hym. Then queſtioned he wyth hym in many thynges. But he anſwered hym not one worde. The hye Preſtes and Scribes, ſtode fourth and accuſed hym ſtraytly. And Herode & hys men of warre deſpyſed hym & mocked hym, & arayed hym

Math. 27.
Marc.15.
Ioan.18.
Ioan.19.
Ioan.18.
Mat.27.
Mar.15.
Ioan.18.
Luc.9.
Mar.14.
Marc.6.

in whyte, and ſent hym agayne to Pylate.
And the ſame daye Pylate and Herode
were made frendes together. For before
C they were at varyaunce.
And Pylate called together the hye
Preſtes and the rulers & the people, & ſayd
vnto them: Ye haue brought this man vnto
Actu.4. me, as one that peruerteth ŷ people. And
beholde, I haue examined hym before you,
and haue founde no faute in this man of
thoſe thynges wherof ye accuſe hym: no
Joan.19. nor yet Herode. For I ſent you to hym,
& lo nothyng worthye of death is done to
hym. I wyll therfore chaſten hym, and let
hym lowſe. For of neceſſitie he muſt haue
let one lowſe vnto them at the feaſte.
And all the people cryed at once, ſayeng,
Mat.27. Awaye wyth hym, & delyuer to vs Barra-
Mar.15. bas which for inſurrectiō made in ŷ cytie
Mar.27. & murther, was caſte into priſon. Pylate
Mar.15. ſpake agayne to them wyllyng to let Jeſus
Ioan.8. lowſe. And they cryed ſayeng. Crucifye
Actu.3. hym, Crucifye hym. He ſayd vnto thē the
Joan.16. thyrd tyme. What euyl hath he done? I
Mat.27. fynde no cauſe of deathe in hym. I wyll
Mar.15. therfore chaſtē hym, & let hym lowſe. And
Joan.19. they cryed wt lowde voyce, & requyred ŷ
he myght be crucifyed. And the voyce of
D thē and of the hye preſtes preuayled.
Ibidem. And Pylate gaue ſentēce ŷ it ſhuld be
Mat.27. as they requyred, & let lowſe vnto them
Mar.15. hym that for inſurrectiō & murther was
Actu.3. caſt in to priſon, whome they deſyred, and
Math.27. delyuered Jeſus to do wt hym what they
Mar.15. wolde. And as they ledde hym awaye, they
caught one Symon of Cyrene, cōmynge
oute of the felde, and on hym layde they
the croſſe, to beare it after Jeſus.
Eſa.3. And there folowed hym a greate cō-
panye of people & of wemē, whiche wemē
bewayled and lamented hym. But Jeſus
Sap.2.3. turned backe vnto thē, & ſayde: Doughters
of Jeruſalem, wepe not for me, but wepe
for your ſelues and for your chyldrē. For
beholde the dayes wyll come, whē men
Eſa.54. ſhall ſaye: Happy are the barē & ŷ wōbes
that neuer bare, and the pappes which
neuer gaue ſucke. Thē ſhall they begynne
Gala.4. to ſaye to the mountaynes, fall on vs, &
Oſe.10. to the hylles, couer vs. For if they do
Apoc.6. thys in a grene tree, what ſhall be done
E to the drye?
And there were two euyll doers ledde
wyth hym to be ſlayne. And when they
were

ſplendida, remiſit ad Pilatum. Et facti ſunt amici inter ſeſe Pilatus & Herodes in eodē die, nā ante ī ſimultas inter eos interceſſerat. Pilatus aūt conuocatis principibus ſacerdotum, & magiſtratibus, ac plebe, dixit ad illos: Obtuliſtis mihi hunc hominem, quaſi auertentē populum: & ecce ego coram vobis interrogans, nullū crimē inuenio in homine iſto, ex his de quibus accuſatis eū, ſed ne Herodes quidē: nā remiſi vos ad illum, & ecce nihil dignū morte actū eſt ei. Emendatum ergo illum dimittā. Neceſſe autem habebat dimittere eis in feſto vnum. Exclamauit autē ſimul vniuerſa turba, dicens: Tolle hūc, & dimitte nobis Barrabam, qui erat propter ſeditionē quandā factā in ciuitate, & homicidiū coniectus in carcerē. Iterū autē Pilatus loquutus eſt ad eos, volens dimittere Ieſum. At illi clamabant, dicētes: Crucifige, crucifige eum. Ille aūt tertio dixit ad illos: Quid enī mali fecit hic? Nullum crimē capitale comperio in eo, caſtigatum ergo dimittā illum. At illi inſtabāt vocibus magnis, poſtulātes, vt crucifigeretur, & inualeſcebāt voces eorum, ac ſummorū ſacerdotum. Et Pilatus adiudicauit, vt fieret quod illi poſtulabant. Dimiſit aūt illis eum, qui propter ſeditionē & homicidiū coniectus fuerat in carcerē, quē popoſcerāt: Ieſum vero tradidit arbitrio eorum. Et cum abducerēt eū, apprehēderūt Simonem quendā Cyrenenſem, venientē e rure, & impoſuerunt illi crucem, vt portaret poſt Ieſum. Sequebatur autē illum multa turba populi ac mulierum, quæ plangebant & lamētabantur eū. Cōuerſus autē ad illas Ieſus, dixit: Filiæ Hieruſalem, nolite flere ſuper me, ſed ſuper voſipſas flete, & ſuper filios veſtros: quoniam, ecce venient dies, in quibus dicent: Beatæ ſteriles, & vētres qui nō genuerūt, & vbera quæ nō lactauerunt. Tunc incipient dicere montibus: Cadite ſuper nos, & collib⁹, operite nos. Quia ſi in humido ligno hæc faciūt, in arido quid fiet? Ducebātur aūt & alii duo facinoroſi cum eo, vt interficerentur. Et poſtquā venerunt in locū, qui vocatur Caluariæ, ibi

crucifixerūt

crucifixerunt eum, & facinoroſos, vnum à dextris, alterũ à ſiniſtris, Ieſus autem dicebat: Pater remitte illis, non enim ſciunt quid faciunt. Diuidentes verò veſtimenta eius, miſerunt ſortem. Et ſtabat populus ſpectans, & deridebant eum principes cum eis, dicentes: Alios ſeruauit, ſeruet ſeipſum, ſi hic eſt ille Chriſtus, ille Dei electus. Illudebant autem ei, & milites accedentes & acetum offerentes ei, dicentesq́: Si tu es ille rex Iudæorum, ſaluum te fac. Erat autem & inſcriptio ſcripta ſuper eũ literis Græcis, & Latinis, & Hebraicis: Hic eſt rex Iudæorum. Vnus autem de his qui erant ſuſpenſi facinoroſorum, conuicia dicebat in eum dicens: Si tu es Chriſtus, ſerua teipſum, & nos. Reſpondens autem alter, increpabat eum, dicens: Ne times quidem tu Deum, quod in eadem damnatione es? Et nos quidem iuſte, nam digna factis recipimus: hic verò nihil mali geſsit. Et dicebat ad Ieſum: Domine memento mei cum veneris in regnum tuum. Et dixit illi Ieſus: Amen dico tibi, hodie mecum eris in paradiſo. Erat autem fere hora ſexta, & tenebræ factæ ſunt ſuper totam terram vſque ad horam nonam & obſcuratus eſt ſol, & velũ templi ſciſſum eſt medium.

Et cum clamaſſet voce magna Ieſus, ait: Pater, in manus tuas commendo ſpiritum meum.

Et hæc cum dixiſſet, expirauit. Cum audiſſet autem centurio, quod acciderat, glorificauit Deum, dicens: verè hic homo iuſtus erat: Et omnes turbæ eorum, qui ſimul acceſſerant ad ſpectaculum iſtud, & videntes quæ contingebant, percutientes pectora ſua, reuertebantur. Stabant autem omnes noti eius procul, & mulieres quæ ſequutæ eum erant a Galilæa, hæc videntes. Et ecce vir nomine Ioſeph, decurio, qui erat vir bonus ac iuſtus, hic non conſenſerat conſilio ac facto eorum, oriundus ab Arimathæa ciuitate Iudæorum, qui expectabat & ipſe regnum Dei: hic acceſsit ad

Were come to the place, which is called
Caluary, there they crucifyed hym, and
the euil doers, one on the ryght hande and Mat. 27.
the other on the lefte. Then ſayd Jeſus: Marc. 15.
Father forgeue them, for they wote not Ioan. 19.
what they do. And they parted his raymẽt, Ibidem.
and caſt lottes. And the people ſtode
and behelde.

And the rulers mocked hym with them
ſayenge: he holpe other men, let hym helpe
hym ſelfe: yf he be Chriſte the choſen of
God. The ſouldyers alſo mocked hym ẏ
came and gaue hym vyneger, and ſayde: Mat. 27.
yf thou be that kyng of the Jewes, ſaue Marc. 14.
ẏ ſelfe. And his ſuperſcripciõ was wryt- Ibidem. &
ten ouer hym, in Greke, in Latyn, and He- Ioan. 19.
brew: This is the kynge of the Jewes. Mat. Mat.
And one of the euyll doers whiche Ibidem.
hanged, rayled on hym, ſayeng: yf thou be
Chriſt ſaue thy ſelfe and vs. The other
anſwered and rebuked hym, ſayeng: Ney-
ther feareſt thou God becauſe thou arte
in the ſame dampnacion? We are ryghteouſ-
ly punyſhed, for we receyue accordyng to
oure dedes. But this man hath done no-
thyng amyſſe. And he ſayde vnto Jeſus,
Lorde remember me whã thou commeſt in- Ibidem.
to thy kyngdome. And Jeſus ſayde vnto B
hym. Verely I ſaye vnto the: to daye
ſhalt thou be with me in Paradyſe.
And it was aboute ẏ ſyxte houre: And there
came a darckneſ ouer all the lande vntyll
the nynth houre, and the ſunne was dar-
ckened. And ẏ vayle of ẏ temple dyd rent Pſal. 30.
though the myddes. And Jeſus cryed w Mar. Mat.
a greate voyce, & ſayde: Father into thy Ioan.
handes I commende my ſprete. And when Ibidem.
he thus had ſayd, he gaue vp the ghoſt.
When the Centurion ſawe what had hap-
pened, he glorifyed god ſayeng: Of a ſure-
tie this man was perfecte. And all the
people that came to gether to that ſyght,
beholdynge the thynges which were done, Mat. Mar.
ſmote theyr breſtes, and returned home. Ibidem.
And all hys acquayntaunce and the wo-
men that folowed hym from Galile, ſtode
afarre of, beholdyng theſe thynges. C

And beholde there was a man named
Joſeph a counſeloure, and was a good man
and a iuſte, and dyd not conſent to the
counſell and dede of them, which was of Ioan. 19.
Arimathia a cytie of ẏ Jewes, which ſame
alſo wayted for ẏ kyngdome of god. He went

Mat. 27. Marc. 15. Ibidem. Math. 27.

vnto Pylate, and begged the body of Jeſus, & toke it downe, & wrapped it in a lynnen cloth, & layed it in an hewen toumbe wherin was neuer man before layed. And that daye was the Sabboth euen and the Sabboth drewe on. The wemen that folowed after, which came with him from Galyle, behelde the ſepulchre and how his body was layed. And they returned and prepared odoures and oyntmentes: but rested the Sabboth daye, accordyng to the commaundement.

¶ The .xxiiij. Chapter.

¶ The wemen vyſyte the ſepulchre.
Peter cometh to the graue.
Of ij pylgremes that went vnto Emaus.
Jeſus ſheweth hym ſelfe to his diſciples.
How Jeſus aſcended into heauen.

A Mat. 28. Marc. 16. Ioan. 20.

ON the morow after the Sabboth, very erly in the mornyng, they came vnto the ſepulchre, and brought the odoures which they had prepared, & other wemen with them. And they founde the ſtone rolled awaye from the ſepulchre, and went in, but founde not the body of the Lorde Jeſu. And it happened, as they were amaſed therat, Beholde two men ſtode by them in ſhynynge veſtures. And as they were afrayed, and bowed downe theyr faces on the earth they ſayde to them: Why ſeke ye the lyuyng amonge the deade? he is not here, but is ryſen. Remembre howe he ſpake vnto you, when he was yet with you in Galyle, ſayenge: that the ſonne of man muſte be delyuered into the handes of ſynfull men, and be crucified, and the thyrde daye ryſe agayne.

Math. 16.

B And they remembred his wordes, & returned fro the ſepulchre, and tolde al theſe thynges vnto the eleuen, & to al the remnaunt. It was Mary Magdalen, & Joanna, and Mary Jacobi, & other that were with them which tolde theſe thynges vnto the Apoſtles, and theyr wordes ſemed vnto them fayned thynges, nether beleued they them. Then aroſe Peter and ranne vnto the ſepulchre, and ſtouped in and ſawe the lynnen clothes layde by them ſelf, and departed wonderynge in hym ſelfe at that which had happened. ✠

Mar. Mar. Ibidem. Mar. 16.

C ✠ And beholde, two of them went that ſame,

ad Pilatum, & petijt corpus Ieſu, & depoſitum inuoluit ſindone, & poſuit illud in monumento, quod erat in lapide exciſum, in quo nondum quiſquam poſitus fuerat. Et dies erat paraſceues, & ſabbatum illuceſcebat. Subſequutae autem mulieres quae cum eo venerant de Galilaea, viderunt monumentum, & quemadmodum poſitum erat corpus eius. Reuerſae vero, parauerunt aromata & vnguenta, ac ſabbato quidem quieuerunt ſecundum praeceptum.

CAPVT XXIIII.

Fulget veſtitus: Mariae bona munera portant.
Hinc in Emmaon, Chriſtus ad aſtra redit.

VNa autem ſabbatorum profundo diluculo venerunt ad monumentum, portantes quae parauerant aromata, & nonnullae cum illis. Repererunt autem lapidem reuolutum a monumento, & ingreſſae non inuenerunt corpus Domini Ieſu. Et factum eſt, dum mente conſternatae eſſent de hoc, ecce duo viri ſteterunt iuxta illas in veſtibus fulgurantibus. Cum expauiſſent autem & declinarent vultum in terram, dixerunt ad illas: Quid quaeritis viuentem cum mortuis? Nō eſt hic, ſed ſurrexit. Recordamini vt dixerit vobis cum adhuc in Galilaea eſſet, dicens: quod oporteret filium hominis tradi in manus hominum peccatorum, & crucifigi, & die tertio reſurgere. Et recordatae ſunt verborum eius, & regreſſae a monumento nunciauerunt haec omnia illis vndecim, & caeteris omnibus. Erat autem Maria Magdalene, & Ioanna, & Maria Iacobi, & caeterae quae cum eis erant, quae dicebant ad Apoſtolos haec. Et viſa ſunt apud illos ceu deliramentum verba illarum, neque crediderunt illis. Petrus autē ſurgens, currit ad monumentum: & proſpiciens videt linteamina ſola poſita, & abijt apud ſemetipſum mirans quod acciderat. Et ecce duo ex illis ibant eodem,

eodem die in castellum, quod aberat spatio stadiorum sexaginta ab Hierosolymis, nomine Emaus. Et ipsi confabulabantur inter se de his omnibus quae acciderant. Et factum est dum confabularentur ac disputarent, & ipse Iesus appropinquans ibat vna cum illis. Caeterum oculi illorum tenebantur, ne eum agnoscerent. Et ait ad illos: Qui sunt hi sermones quos confertis inter vos ambulantes, & estis tristes? Ac respondens vnus, cui nomen Cleophas, dixit ei: Tu solus peregrinus es Hierosolymis, neque cognouisti quae facta sunt illic his diebus? Quibus ille dixit: Quae? Et dixerunt ei: De Iesu Nazareno, qui fuit vir propheta, potens opere & sermone coram deo & toto populo, & quomodo eum tradiderunt summi sacerdotes, & principes nostri in condemnationem mortis, & crucifixerunt eum. Nos autem sperabamus eum esse illum qui redempturus esset Israel. Atqui super haec omnia tertius dies est hodie, quod haec facta sunt. Sed & mulieres quaedam ex nobis attonitos reddidere nos, quae diluculo peruenerunt ad monumentum, & non inuento corpore eius, venerunt dicentes: se etiam visionem angelorum vidisse, qui dicerent eum viuere. Et abierunt quidam eorum, qui erant nobiscum ad monumentum, & ita repererunt sicut mulieres dixerant, ipsum vero non viderunt. Et ipse dixit ad eos: O stulti & tardi corde ad credendum in omnibus quae loquuti sunt prophetae. Nonne haec oportuit pati Christum, & intrare in gloriam suam? Et exorsus a Mose & omnibus prophetis interpretabatur illis in omnibus scripturis, quae de ipso erant. Et appropinquauerunt castello quo ibant, & ipse prae se ferebat se longius ire. Et coegerunt illum, dicentes: Mane nobiscum, quoniam vergit ad vesperam, & inclinatus est dies. Et intrauit vt maneret cum illis. Et factum est dum accumberet cum eis, accepit panem, & benedixit, ac fregit, & porrigebat illis. Et aperti sunt oculi eorum, & agnouerunt eum. Et ipse euanuit a conspectu eorum. Et dixerunt inter se

same daye to a towne which was from Jerusalem about thre score furlonges, called Emaus, and they talked together of al these thinges, that had happened. And it chaunced as they commoned together and reasoned, that Jesus hym selfe drewe neare, & went with them. But their eyes were holden, ỹ they could not knowe him. And he sayd unto them: What maner of communicacions are these that ye haue one to another as ye walke and are sadde? And the one of them named Cleophas, answered and sayde unto him: Art thou only a straunger in Jerusalem, and hast not knowen the thynges which haue chaunced therein in these dayes? To whome he sayde: what thynges?

Matt. 16. Ioan. 9. & 14.

And they sayde unto him: of Jesus of Nazareth, which was a Prophete, mightie in dede & worde, before god & al the people. And how the hye Priestes, & oure rulers delyuered hym to be condemned to death: and haue crucified him. But we trusted that it shuld haue bene he, that should haue delyuered Israel. And as touchynge all these thinges, to day is euen the thyrde day, that they were done.

Ioan. 20.
Ibidem.

D

Yea and certayne women also of oure company made us astonied, which came erlye unto the sepulchre, & founde not his body, and came, saying: that they had sene a vision of angels, which sayde that he was alyue. And certayne of them whiche were with us, went their waye to the sepulchre, and founde it euen so as ỹ women had sayde: but him they sawe not. And he sayd unto them: O foles & slowe of herte to beleue all that the Prophetes haue spoken. Ought not Christ to haue suffred these thinges, and to enter into his glory? And he began at Moses, and at all the Prophetes, and interpreted unto them in al scryptures whiche were wryten of him. And they drue nye unto the towne which they went to. And he made as though he wolde haue gone further. But they constrayned him, saying: Abyde with us, for it draweth towardes nyghte, & the daye is farre passed. And he wente in, to tary with thē. And it came to passe as he sate at meate with them, he toke bread, blessed it, brake and gaue to them. And their eyes were opened & they knew him: & he vanished out of theyr sighte. And they sayde betwene

Matt. 26.
17. 20.
Mar. 8. 10
Gene. 3.

them

D Dyd not oure hertes burne within vs whyle he talked wyth vs by ye way, and as he opened to vs the scriptures? And they rose vp the same houre, & returned agayne to Jerusalem, and founde the eleuen gathered together, and them that were wt them, which sayd: The Lord is rysen in dede, & hath apered to Simon. And they tolde what thinges was done in ye way, and how they knewe him in breakyng of bread. As they thus spake, Jesus him selfe stode in ye myddes of thē, & sayd vnto thē: Peace be wt you. And they were abasshed & afrayd, supposyng ye they had sene a spirite: And he sayd vnto thē: Why are ye troubled, & why do thoughtes aryse in your hertes? Beholde my hādes & my fete that it is euē my selfe. Handle me & se: for spirites haue not fleshe & bones, as ye se me haue. And whē he had thus spoken, he shewed thē his hādes & his fete. And whyle they yet beleued not for ioye & wōdred he sayd vnto thē: haue ye here any meate? And they gaue hī a pece of a broyled fyshe & of an hony cōbe. And he toke it, & ate it before thē. And he sayd vnto thē: These are ye wordes which I spake vnto you, while I was yet with you: ye al must be fulfilled which were wrytē of me i ye law of Moses & in ye Prophetes, & in ye Psalmes. Then opened he their wyttes, that they myght vnderstande the scriptures, and sayd vnto thē: Thus is it wrytē, & thus it behoued Christ to suffre, and to ryse agayne from death ye thyrde daye, and that repentaunce and remyssyon of synnes shuld be preached in his name amonge al nacyons, and must begynne at Jerusalem. And ye are wytnesses of these thynges. And beholde, I will sende the promes of my father vpō you. But tary ye in the cytye of Jerusalem vntyl ye be endewed wt power from on hye.

Joan. 20.

F

Mat. 28.
Marc. 16.
Joan. 20.

G

Math. 26.

And he ledde them out into Bethany, & lyft vp his hādes, & blessed thē. And it cāe to passe, as he blessed them, he departed frō thē, & was caryed vp into heauē. And they worshypped hym, and returned to Jerusalē, with great ioye, & were contynually in ye temple, praysyng & laudyng God.

AMEN.

Here endeth the Gospell
of Saynct Luke.

Nonne cor nostrum ardens erat in nobis dum loqueretur nobis in via & aperiret nobis scripturas? Et surgentes eadē hora, regressi sunt Hierosolymam, & inuenerunt congregatos vndecim, & eos qui cum illis erant, dicentes: Surrexit dominus verè, & apparuit Simoni. Et illi narrabāt quę gesta erant in via, & quomodo cognitus esset ab eis in fractione panis. Dum autem hęc loquuntur, stetit Iesus ipse in medio eorū, & dicit eis: Pax vobis. Expauefacti vero & conterriti existimabant se spiritū videre, & dixit eis: Quid turbati estis, & cogitationes ascendunt in cordibus vestris? Videte manus meas & pedes meos, quia ego ipse sum. Contrectate me & videte, quia spiritus carnē & ossa non habet, sicut me videtis habere. Et cū hęc dixisset, ostendit eis manus ac pedes. Adhuc autē illis nō credentibus prę gaudio, & mirantibus, dixit eis: Habetis hic aliquid edulij? At illi obtulerūt ei partē piscis assi, & aliquid de fauo apiario. Et accepit, & in conspectu illorū comedit. Et dixit ad eos: Hęc sunt verba quę loquutus sum ad vos cū adhuc essem vobiscū: quod necesse foret impleri omnia quę scripta sunt in lege Mosi, & prophetis, & psalmis de me. Tūc aperuit illorū mentē vt intelligerēt scripturas, & dixit eis: Sic scriptum est, & sic oportebat Christū pati & resurgere a mortuis tertio die, & prędicari sub nomine eius pœnitentiā, ac remissionē peccatorū in oēs gentes, initio facto ab Hierosolymis. Vos autē estis testes horū. Et ecce ego mitto promissū patris mei super vos. Vos autem sedete in ciuitate Hierusalē, quoadusque induamini virtute ex alto. Eduxit autem eos foras vsque in Bethaniā, & subleuatis in altū manibus suis, benedixit eis. Et factū est dum benediceret illis, recessit ab eis, & ferebatur in cœlum. Et ipsi adorato eo, regressi sunt Hierosolymam cum gaudio magno, & erant semper in templo laudantes & benedicentes Deū. Amen.

Euangelij secundum Lucam
finis.

EVANGELIUM SECUNDUM IOANNEM.

CAPUT. I.

Aeternum patris sermonem esse gratia facta. [illegible]

[illegible] facta [illegible].

1. IN principio erat sermo, & sermo erat apud Deum, & Deus erat ille sermo. Hic erat in principio apud Deum. Omnia per ipsum facta sunt, & sine eo factum est nihil, quod factum est. In ipso vita erat, & vita erat lux hominum, & lux in tenebris lucet, & tenebrae eam nō apprehenderunt. Erat homo missus a Deo, cui nomen Ioannes. Hic venit ad testificandum, ut testaretur de luce, ut omnes crederent per ipsum. Non erat ille lux illa, sed missus erat, ut testaretur de luce. Erat lux illa, lux vera quae illuminat omnem hominem venientem in mundū. In mundo erat, & mundus per ipsum factus est, & mundus eum non cognovit. In sua venit, & sui eum non receperunt. Quotquot autem receperunt eū, dedit eis ut liceret filios Dei fieri, videlicet his, qui crediderint in nomen ipsius. Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. Et sermo ille caro factus est, & habitavit in nobis: & conspeximus gloriam eius, gloriam velut unigeniti a patre: plenus gratia & veritate. Ioannes testificatur de ipso & clamat dicens: Hic erat de quo dicebam, qui cum me sequeretur, antecessit me: quia prior me erat. Et de plenitudine eius nos omnes accepimus, & gratiā pro gratia: quia lex per Mosen data est: gratia & veritas per Iesum Christum exorta est. Deum nemo vidit unquam. Unigenitus filius, qui est in sinu patris, ipse enarravit. Et hoc est testimonium Ioannis, quando miserunt Iudaei ab Hierosolymis sacerdotes & levitas ut interrogarent eum: Tu quis es? Et confessus est, & non negavit. Et confessus est, inquiens: Nō sum ego Christus.

Et

The Gospel of S. John.

The fyrste Chapter.

S. John beareth wytnes of Christ.
The Jewes enquyre of S. John yf he were Christ.
Of ÿ callynge of Andrew, Peter, Philip, and Nathanael.

I IN the begynnynge was ÿ worde, and the worde was wyth God, and God was the worde. The same was in the begynnynge wyth God. All thynges were made by it, and wythout it was made no thynge that was made. In it was lyfe and the lyfe was the lyght of men, and the lyght shyneth in the darknes, but the darknes comprehended it not.

A
Gene. 1.
Prouer. 8
Matth. 1.
Luc. 1. 14.
& 17.
Io. 3. 14.
Infra. 5. 11
& 14.

There was a man sent from God, whose name was John. The same came as a witnes to beare witnes of the lyght, that al men through him myght beleue. He was not ÿ lyght, but was sent to beare witnes of ÿ lyght. That was a true lyght, which lyghteth all men that come into ÿ worlde. He was in ÿ worlde, & the worlde was made by hym, and yet the worlde knewe hym not.

Mar. 3. 11.
Marc. 1.
Luce. 7.
Matth. 11.
Luce. 7.
Malac. 3.
Io. 3. 8. 9.
1. Joan. 1
Ioan. 3. 15.
Ephes. 4.
Colos. 4.
Apoc. 19.

He came among hys (owne) & his owne receaued him not. But as many as receaued him to them he gaue power to be the sonnes of god in that they beleue on hys name, which were borne not of bloude nor of the wyll of the fleshe, nor yet of ÿ wyl of man: but of God.

Mat. 1.
Luce. 1. 9.

And ÿ worde was made flesh & dwelt amonge vs, & we sawe ÿ glory of it as the glory of ÿ onely begotten sonne of ÿ father which worde was ful of grace & verite. ✠ John bare witnes of him & cried sayinge: This was he of whom I spake, he that cometh after me, was before me, because he was yer then I. And of his fulnes haue all we receaued, euen (grace) for grace. For the lawe was geuen by Moses, but grace & truthe came by Jesus Christ. No man hath sene God at any tyme. The onely begotten sonne, which is in the bosome of the father, he hath declared him. ✠

B
Matth. 21.
Mar. 1.
Luce. 3.
Infra. 1.
Psal. 44.
Ro. 1. 5. 7.
Actu. 20.
Matth. 11.
Luce. 10.
Ioan. 3. 10.

✠ And this is the recorde of John: When the Jewes sent Priestes and Leuites fro Jerusalem, to axe him, what arte thou? And he confessed and denyed not and sayde playnly: I am not Christe.

C
Infra. 3.

And

Matt. 3.
Mar. 1.
Luc. 3.
Eſa. 40.
Math. 11.

And they aſked him: what then? arte thou Helyas? And he ſayde: I am not. Arte ỷ a Prophete? And he anſwered no. Then ſayd they vnto hym: what arte ỷ that we maye geue an anſwere to them ỷ ſent vs. What ſayeſt ỷ of thy ſelfe? He ſayde: I am the voyce of a cryar in the wyldernes, make ſtraight the waye of ỷ Lorde, as ſayde the Prophete Eſayas.

Math. 3.
Marc. 1.
Luc 3.
Act. 19.
Infra. 3. 10

And they whych were ſent, were of the Phariſes. And they axed him and ſaide vnto him: why baptiſeſt ỷ thē yf thou be not Chriſte, nor Helyas, nether a Prophet? John anſwered thē ſayinge: I baptiſe in water, but one is come amonge you whō ye knowe not, he it is ỷ cometh after me, whiche was before me, whoſe ſho latchet I am not worthy to vnloſe. Theſe thinges were done in Bethabara beſide Jordā where John dyd baptiſe.

D

Infra. 5.
Infra. 3.

✝ The nexte daie John ſawe Jeſ⁹ commynge vnto hym, and ſayde: beholde the lambe of God, whiche taketh awaye the ſynne of the worlde. This is he of whō I ſayde. After me cometh a man whyche was before me, for he was yer then I, & I knewe hym not, but that he ſhulde be declared to Iſrael, therfore am I come baptiſinge with water.

Math. 3.
Marc. 1.
Luc. 3.
Luc. 1.

And John bare recorde ſayinge: I ſawe ỷ ſpirite deſcende from heuē, lyke vnto a doue, & abyde vpon hym, & I knewe hym not. But he that ſent me to baptiſe in water, the ſame ſayd vnto me, vpon whō thou ſhalt ſe the ſpirite deſcende & tary ſtyll on hym, the ſame is he whych baptiſeth wyth the holy gooſt. And I ſawe & bare recorde that thys is ỷ ſōne of God.

Infra. 5.
Eſa. 53.

The next day after John ſtode agayne, & two of his diſciples. And he behelde Jeſus as he walked by, and ſayd: behold the lābe of God. And the two diſciples heard him ſpeake & folowed Jeſ⁹, & Jeſ⁹ turned about and ſawe thē folowe, and ſayde vnto them: what ſeke ye? They ſayde vnto hym, Rabbi (whyche is to ſaye by interpretacion, Maſter) where dwelleſt thou? He ſayde vnto thē: come & ſe. They came & ſawe where he dwelt: and abode wyth him ỷ day. For it was about the tenth houre.

E

One of the two whych hearde John ſpeake & folowed Jeſus, was Andrew Simō Peters brother. The ſame found his

Et interrogauerunt eum: Quid ergo? Helias es tu? Et dicit, Nō ſum. Es tu propheta ille? Et reſpondit, Non. Dixerunt ergo ei: Quis es? vt reſponſum demus his qui miſerunt nos. Quid dicis de teipſo? Ait: * Ego vox clamantis in deſerto, dirigite viam domini, ſicut dixit Eſaias propheta. * Et qui miſſi fuerant, erant ex Phariſeis. Et interrogauerunt eum, ac dixerunt ei: Cur ergo baptizas, ſi tu non es Chriſtus, neque Helias, neq; propheta? Reſpondit eis Ioannes, dicens, * Ego baptizo aqua, ſed in medio veſtrum ſtat quem vos neſcitis: Ipſe eſt, qui cum me ſequeretur, anteceſſit me: cuius ego nō ſum dignus, vt ſoluam corrigiam calciamenti. * Haec in Bethabara facta ſunt trans Iordanem, vbi Ioannes baptizabat. Poſtero die videt Ioannes IESVM venientem ad ſe: & ait: * Ecce agnus ille Dei, qui tollit peccatum mundi. * Hic eſt de quo dicebam: Poſt me venit vir, qui me anteceſſit, quia prior me erat: & ego neſciebam eū, ſed vt manifeſtus fiat Iſraeli, propterea veni ego aqua baptizans. * Et teſtificatus eſt Ioannes, dicens: Vidi ſpiritū deſcendentem ſpecie columbae de caelo, & manſit ſuper eum, & ego non nouerā eū: ſed qui miſit me, vt baptizarem aqua, is mihi dixit: Super quem videris ſpiritum deſcendentem ac manentem ſuper eum, hic eſt qui baptizat ſpiritu ſancto. Et ego vidi, & teſtificatus ſum hunc eſſe filium Dei. * Poſtero die iterum ſtabat Ioannes, & ex diſcipulis ei⁹ duo: & intuitus IESVM ambulantem, dicit: * Ecce agnus ille Dei. Et audierunt eum duo diſcipuli loquentem, & ſequuti ſunt IESVM. Conuerſus autem IESVS, & conſpicatus eos ſequentes ſe, dicit eis: Quid quaeritis? Qui dixerunt ei: Rabbi, quod dicitur, ſi interpreteris, magiſter, vbi habitas? Dicit eis: Venite & videte. Venerunt, videruntque vbi maneret. Et apud eum manſerunt die illo: hora autem erat ferme decima. Erat Andreas frater Simonis Petri, vnus ex duobus qui audierant à Ioanne, & ſequuti fuerant eum. Reperit hic prior

fratrem ſuum Simonem: & dicit ei: Inuenimus Meſsiam, quod eſt, ſi interpreteris, unctus: & adduxit eum ad Ieſum. Intuitus eum Ieſus, dixit: Tu es Simon filius Iona, tu uocaberis Cephas, quod ſonat, ſi interpreteris, lapis. Poſtero die uoluit Ieſus exire in Galilæã, & inuenit Philippũ, & dicit ei: Sequere me. Erat autẽ Philippus a Bethſaida ciuitate Andreæ & Petri. Reperit Philippus Nathanael, & dicit ei: De quo ſcripſit Moſes in lege, & prophetæ, inuenimus Ieſum filium Ioſeph Nazarenum. Et dixit ei Nathanael: A Nazareth poteſt aliquid boni eſſe? Dicit ei Philippus: Veni & vide. Vidit Ieſus Nathanael venientem ad ſe, & dicit de eo: Ecce vere Iſraelita, in quo dolus non eſt. Dicit ei Nathanael: Vnde me noſti? Reſpondit Ieſus, & dixit ei: Priuſquam te Philippus vocaret, cum eſſes ſub ficu, videbam te. Reſpõdit Nathanael, & ait ei: Rabbi, tu es ille filius Dei, tu es ille rex Iſrael. Reſpondit Ieſus, & dixit ei: Quia dixi tibi videbam te ſub ficu, credis: maiora his videbis. Et dicit ei: Amen amẽ dico vobis. Poſt hac videbitis cælum apertum, & angelos Dei aſcendentes, ac deſcendẽtes, ſuper filium hominis.

CAPVT. II.

Hic ternis guttis laticem immutauit Iaccho.
Pellitur & templo rauca columba ſacro.

A ET die tertia nuptiæ factæ in Cana Galilææ, & erat mater Ieſu ibi. Vocatus eſt autẽ & Ieſus, ac diſcipuli ei⁹ ad nuptias. Et cũ defeciſſet vinum, dicit mater Ieſu ad eum: Vinum non habent. Dicit ei Ieſus: Quid mihi tecum eſt mulier? nondum venit hora mea. Dicit mater eius miniſtris: Quodcũque dixerit vobis, facite. Erant autem ibi lapideæ hydriæ ſex poſitæ ſecundum purificationem Iudæorũ, capientes ſingulæ metretas binas aut ternas.

his brother Simon firſt, & ſayde vnto hym: we haue founde Meſſias, which is by interpretacion, anoynted: and brought hym to Jeſus. And Jeſus behelde hym & ſayde: thou arte Simon the ſonne of Jonas, thou ſhalt be called Cephas: which is by interpretacion a ſtone. The daye folowynge Jeſus wolde go into Galile, and founde Philip & ſayde vnto hym: folowe me. Philip was of Bethſaida the citie of Andrew & Peter. And Philip founde Nathanael, & ſayde vnto hym: We haue founde hym of whom Moſes in the lawe, & the Prophetes dyd wryte: Jeſus the ſonne of Joſeph of Nazareth. And Nathanael ſayd vnto hym: can there any good thinge come out of Nazareth? Philip ſayde to hym: come and ſe. Jeſus ſawe Nathanael commynge to hym, and ſayde of hym: Beholde a ryght Iſraelite, in whom is no gyle. Nathanael ſayde vnto hym: where knewest thou me? Jeſus anſwered & ſayde vnto hym: Before that Philip called the, when thou waſt vnder the fygge tree, I ſawe the. Nathanael anſwered & ſayde vnto hym: Rabbi, thou arte the ſonne of God, thou arte the kynge of Iſrael. Jeſus anſwered and ſayde vnto hym: Becauſe I ſayde vnto the, I ſawe the vnder the fygge tree, thou beleueſt. Thou ſhalt ſe greater thynges then theſe. And he ſayde vnto hym: Verely, verely, I ſaye vnto you: here after ſhal ye ſe heauẽ opẽ, and the angels of God aſcendyng and deſcẽdyng ouer the ſonne of man.

E

Luce. 22.
Gene. 1. and 49.
Deut. 18.
Eſa. 7. 9.

F

Gene. 28.

The .ii. Chapter.

Of the mariage in Cana of Galile.
Of thẽ that were caſt out of the temple.
How Jeſus ſayd, deſtroy ye this tẽple.

A AND the thirde day, was there a mariage in Cana a citie of Galile, & the mother of Jeſus was there. And Jeſ⁹ was called alſo & his diſciples vnto the mariage. And whã the wyne fayled, the mother of Jeſus ſayde vnto hym: they haue no wyne. Jeſ⁹ ſayde vnto her: woman, what haue I to do wt the? myne houre is not yet come. His mother ſayde vnto the mynisters: whatſoeuer he ſayeth vnto you, do it. And there were ſtandynge there, ſyxe waterpottes of ſtone after the maner of the purifyinge of the Jewes, contaynynge two or thre firkins a pece.

Infra. 4.

And Jeſ⁹ ſaid vnto thẽ: Fyll þ water B pottes w water. And they fylled thẽ vp to þ brym. And he ſayd vnto thẽ: drawe oute now, & beare vnto þ gouerner of þ feaſte. And they bare it. Whẽ þ ruler of þ feaſt had taſted þ water þ was turned into wyne, & knewe not whence it was (but þ mynyſtres which drue the water knew,) he called þ brydegrõ, & ſaid vnto hym: All mẽ at þ begynnynge, ſet forth good wyne, & whẽ mẽ be dronke, thẽ that which is worſſe. But þ haſt kepte backe þ good wyne, vntyll now. This begynnynge of myracles dyd Jeſ⁹ in Cana of Galile, & ſhewed his glory, and his diſciples beleued on hym. ¶

Math.4. Luc.4. After that he deſcended into Capernaum, and hys mother, and hys brethrẽ, C and hys diſciples: but contynued not manye dayes there.

Math.21. Marc.11. Luc.19. ✠ And the Jewes eſter was euen at hande, and Jeſus went vp to Jeruſalẽ, and founde ſyttyng in the temple thoſe þ ſold oxen & ſhepe & doues & chaũgers of money. And he made a ſcourge o ſmal cordes & draue them al out of þ temple, wyth the ſhepe and oxen, and poured out þ chaũgers money, & ouer threwe þ tables and ſayde vnto them that ſolde doues: Haue theſe thynges hence, and make not Pſal.68. my fathers houſſe an houſſe of Matt.16. marchaundiſe. And his diſciples remembred Marc.8. how þ it was wrytten: the zele of thyne Mar.26. houſſe hath euen eaten me.

Marc.14. Then anſwered the Jewes and ſayde vnto hym what tokẽ ſheweſt thou vnto vs, ſeyng that thou doeſt theſe thinges? Math.6. Marc.8. Jeſus anſwered and ſayd vnto them: Deſtroye this temple, & in thre dayes J wil reare it vp agayn. Then ſayd the Jewes xlvi. yeares was thys temple abuildinge, D and wilt thou reare it vp in thre dayes? But he ſpake of the tẽple of his bodye. Aſſone therfore as he was ryſẽ frõ death agayn, his diſciples remẽbred þ he thus ſayd. And they beleued the ſcrypture, and 1.Para.28. the wordes which Jeſus had ſayde.

Sap.16. Ro.8. Hier.17. Apo.2. Whẽ he was at Jeruſalẽ at Eſter in þ feaſte many beleued on his name, when they ſaw his miracles which he dyd. But Jeſus put not him ſelf in their handes, becauſe he knewe al men, and neded not þ any man ſhulde teſtifye of man. For he knewe what was in man. ¶

¶ The

Dicit eis Ieſus. Implete hydrias aqua. Et impleuerunt eas vſq; ad ſummum. Et dicit eis. Infundite nunc, & ferte architriclino: & tulerunt. Poſtquam autem guſtaſſet architriclin⁹ aquam in vinũ verſam, neque ſciret vnde eſſet, ſed miniſtri ſciebant qui hauſerant aquam, vocat ſponſum, & dicit ei: Omnis homo primo loco bonum vinum ponit, & cum inebriati fuerint, tunc id quod deterius eſt. Tu ſeruaſti bonum vinũ vſque ad hoc tempus. Hoc ædidit initium ſignorũ Ieſus in Cana Galileæ, & manifeſtauit gloriam ſuam, & crediderunt in eum diſcipuli eius.

*Poſt hæc deſcendit Capernaum ipſe & mater eius, & fratres eius, & diſcipuli eius, & ibi manſerunt non multis dieb⁹. Et in propinquo erat paſcha Iudæorum, & aſcendit Ieſus Hieroſolyma, *& reperit in templo eos qui vẽdebant boues & oues & columbas, & numularios ſedentes. Et cum feciſſet flagellum è funiculis omnes eiecit è templo, oues ſimul ac boues, & numulariorum effudit æs, menſaſq; ſubuertit. Et his qui colũbas vendebant, dixit. Auferte iſta hinc, nec facite domũ patris mei domũ mercat⁹. Recordati vero ſunt diſcipuli eius, quod ſcriptum eſt: *Zelus domus tuæ exedit me. Reſponderunt ergo Iudæi, & dixerunt ei: *Quod ſignum oſtendis nobis, quod iſta facias? Reſpõdit Ieſus, & dixit eis: *Deſtruite templum hoc, & in tribus diebus erigam illud. Dixerunt ergo Iudæi: Quadraginta & ſex annis extructum eſt templum hoc, & tu in tribus diebus eriges illud? At ille dicebat de templo corporis ſui. Cum ergo reſurrexiſſet è mortuis, recordati ſunt diſcipuli eius, quod hoc dixiſſet: & crediderunt ſcripturæ & ſermoni quem dixerat Ieſus. Cum autem eſſet Hieroſolymis in paſcha in die feſto, multi crediderunt in nomen eius, videntes ſigna eius quæ edebat. Ipſe autem Ieſus, non credebat ſemetipſum eis, eo quod ipſe noſſet omnes, nec opus haberet, vt quiſquam teſtaretur de homine. Ipſe enim ſciebat quid eſſet in homine.

CAPVT

CAPVT. III.

Cælum quo ſcandunt videre
pneumate natus,
Sideres ſtim tui venit ab arce patris.

ERat autem homo ex phariſæis Nicodemus nomine, princeps Iudæorum, hic venit ad Ieſum nocte, & dixit ei: Rabbi, ſcimus quod à Deo veneſtis magiſter. Nemo enim poteſt hæc ſigna facere, quæ tu facis, niſi fuerit Deus cū eo. Reſpondit Ieſus, & dixit ei: Amen amen dico dico tibi, niſi quis natus fuerit è ſupernis, non poteſt videre regnū Dei. Dicit ad eū Nicodemus, Quomodo poteſt homo naſci cum ſit ſenex? Num poteſt in ventrē matris ſuæ iterum introire, ac naſci? Reſpōdit Ieſus, Amen amē dico tibi, niſi quis natus fuerit ex aqua & ſpiritu, non poteſt introire in regnum Dei. Quod natum eſt ex carne, caro eſt: & quod natum eſt ex ſpiritu, ſpiritus eſt. Ne mireris, quod dixi tibi, oportet vos naſci è ſupernis. Spiritus vbi vult ſpirat, & vocem eius audis, ſed neſcis vnde veniat & quo vadat.

Sic eſt omnis qui natus eſt è ſpiritu. Reſpondit Nicodemus, & dixit ei: Quomodo poſſunt hæc fieri? Reſpōdit Ieſus, & dixit ei: Tu es ille magiſter Iſraelis, & hæc ignoras? Amen amen dico tibi: quod ſcimus, loquimur: & quod vidimus, teſtamur: & teſtimoniū noſtrum non accipitis. Si terrena dixi vobis, & non creditis: quomodo ſi dixero vobis cæleſtia, credituri ſitis? Et nemo aſcendit in cælum, niſi qui deſcendit è cælo, filius hominis, qui eſt in cælo: Et ſicut Moſes exaltauit ſerpentē in deſerto, ita exaltari oportet filiū hominis, vt omnis qui credit in eum non pereat, ſed habeat vitam æternam. Sic enim Deus dilexit mundum, vt filium ſuum vnigenitum daret, vt omnis qui credit in eum non pereat, ſed habeat vitam æternam. Non enim miſit Deus filium ſuum in mundum, vt condemnet mundū, ſed vt ſeruetur

The. iii. Chapter.

Of Nicodemus and Jeſus.
Of the baptyme of Jeſus and John.
The queſtion of purification. ✠

There was a man of the Phariſes
named Nicodemus a ruler amōg ẏ A
Jewes. The ſame came to Jeſus by Io.7.&.27
nyghte and ſayd vnto hym: Rabbi, we
knowe that ẏ arte a teacher which art come
frō God. For no mā could do ſuch mi-
racles as ẏ doeſt, excepte God were with
hym. Jeſus anſwered & ſayd vnto hym: Ve-
rely verely I ſaye vnto the: excepte a mā
be borne a newe, he can not ſe the kynge-
dome of God. Nicodemus ſayde vnto
hym: how can a man be borne when he 1. Joan. 5.
is olde? can he enter into his mothers 3.&.5.
wōbe & be borne agayne? Jeſus anſwered,
Verely verely I ſay vnto the: excepte
that a man be borne of water and of the
ſpyrete, he can not entre into ẏ kyngdome Titum.3.
of God. That which is borne of ẏ fleſhe: Infr.4.&.7.
& ẏ which is borne of the ſpyrete, is ſpirite.
Marueyle not ẏ I ſayd to ẏ, ye muſte be Infra.6.
borne a newe. The wynde bloweth where
he lyſteth: & ẏ heareſt his ſoūde, but canſt
not tell whēce he cometh & whether he Ecc.9.
goeth: So is euerye man ẏ is borne of the Roma.8.
ſpyrete. And Nicodemus anſwered and B
ſayd vnto hym: how can theſe thynges
be? Jeſus anſwered and ſayde vnto hym: Sap.12.
arte ẏ a maſter in Iſrael, & knoweſt not 1.Cor.2.
theſe thynges? Verely, verely, I ſaye
vnto the, we ſpeake ẏ we knowe & teſtifye
that we haue ſene, & ye receyue not our Infra.3.7.
wytnes. Yf whē I tell you earthly thyn-
ges, ye beleue not, howe ſhulde ye beleue,
yf I ſhall tell you of heauenly thynges?
And no man aſcendeth vp to heauen,
but he that came downe from heauen,
that is to ſay, the ſonne of man whiche
is in heauen. And as Moſes lyfte vp
the ſerpent in ẏ wyldernes, euen ſo muſt
the ſonne of man be lyfte vp, that none
that beleueth in hym peryſhe, but haue
eternal lyfe. ✠ C
✠ For God ſo loued the worlde, that
he hath geuen his only ſonne, that none
that beleue in hym, ſhuld periſhe: but
ſhuld haue euerlaſtīg lyfe. For God ſent
not his ſōne into ẏ worlde, to cōdempne the
worlde, but ẏ the worlde through hym,
myght

Osee .2. 3. might be saued. He ÿ beleueth on hĩ, shal
Luc. 9. not be condẽned. But he ÿ beleueth not,
is cõdẽpned al redy, because he beleueth
not in ÿ name of ÿ only sonne of God. And
1. Ioan. 2. this is ÿ condẽpnacion, ÿ lyghte is come
into ÿ world, & ÿ mẽ loued darcknes more
thẽ lyght, because theyr dedes were euil.
For euery mã ÿ euil doeth, hateth ÿ lyghte
nether commeth to lighte least his dedes
shuld be reproued. But he ÿ doeth trueth
commeth to ÿ lighte ÿ his dedes myghte be
Ioan. 4. knowẽ, how ÿ they are wroughte ĩ God. ¶
Matt. 3. After these thinges came Jesus and his
Marc. 1. disciples into the Jewes lãd, and there
Luc. 1. he haunted with them and baptised. And
Matth. 4. John also baptised in Enon besides Sa-
Marc. 2. lim, because ther was moche water ther,
& they came & were baptised. For John
was not yet cast into prison.
¶ And ther arose a questiõ betwene Johns
D disciples & the Jewes about purifying.
Luc. 7. And they came vnto John, & sayde vnto
Matth. 3. him: Rabbi, he that was with ÿ beyonde
Jordan, to whõ ÿ barest wytnes, Beholde
Marc. 1. the same baptyseth, & al mẽ come to him.
Luc. 3. John answered, & sayd a mã can receyue
nothing at al, excepte it be geuen him frõ
heauẽ. Ye youre selues are witnesses how
Ioã. 1. 5. 10. that I sayd. I am not Christ, but am sent
2. Cor. 3. before hym. He that hath the bryde, is ÿ
3. 1. 3. brydegrome. But the frende of the bryd-
M. R. L. grom, which standeth by and heareth him
M. o. L. 6. reioyseth greatly of ÿ brydegromes voyce.
Aphes. 4. This my ioye is fulfylled. He muste in-
creace: and I must decrease.
He that commeth from an hye is a-
boue all. He that is of the earthe, is
of the earthe, and speaketh of the earth.
Ioan. 16. 27 He that commeth from heauen, is aboue
all, and what he hathe sene and hearde,
that he testyfieth: but no man receyueth
Ioan. 16. 17. hys testimonie. Howbeit he that hath
Ioã. 1. 5. 7. receyued his testimony hath set to his
8. 15. 16. seale that god is true.
For he whome God hath sent, speaketh
Rho. 3. the wordes of God. For God geueth not
Ioan. 9. the spirite by measure. The father loueth
the sõne and hathe geuẽ al thinges into
hys hande: he that beleueth on the sõne
hath euerlastyng lyfe: and he that bele-
ueth not the sonne shall not se lyfe, but
the wrath of God abydeth on hym. ¶

The

seruetur mundus per eum. ¶ Qui credit in eum, non condemnatur. ¶ Qui vero non credit, iam condemnatus est, quia non credidit in nomine vnigeniti filij Dei. Hoc est autem condemnatio, quod lux venit in mundum, & dilexerunt homines magis tenebras quàm lucẽ. Erant enim eorum mala opera. Omnis enim qui male agit, odit lucem, nec venit ad lucem, ne arguantur opera ipsi9. Qui autẽ operatur veritatẽ, venit ad lucẽ, vt conspiciantur facta. ¶ Post hæc venit Iesus & discipuli eius in terram Iudeã, & illic morabatur cum eis, ac baptizabat. ¶ Baptizabat autem & Ioannes in Aenon iuxta Salim, quia aquæ multæ erant illic, & veniebant ac baptizabantur. ¶ Nondum enim coniectus fuerat Ioannes in carcerem. Orta est autem quæstio ex discipulis Ioannis cum Iudæis de purificatione. ¶ Et venerunt ad Ioannem, & dixerunt ei: Rabbi, qui erat tecum trans Iordanem, ¶ Cui tu testimonium perhibuisti, ecce is baptizat, & omnes veniunt ad eum. Respondit Ioannes, & dixit: ¶ Nõ potest homo accipere quicquam, nisi fuerit ei datum è cælo. Ipsi vos testes estis, quòd dixerim: non sum ego CHRISTVS, sed missus sum ante illum. ¶ Qui habet sponsam sponsus est, amicus autem sponsi, qui stat & audit eum, gaudio gaudet propter vocem sponsi. hoc ergo gaudium meum impletum est, illum oportet crescere, me vero minui. ¶ Qui è supernis venit, supra omnes est. Qui è terra productus est, terrenus est & è terra loquitur. ¶ Qui è cælo venit, supra omnes est, ¶ & quod vidit & audiuit, hoc testatur, & testimonium eius nemo accipit. Qui accepit eius testimonium, is obsignauit, quòd Deus verax sit. ¶ Nam is quẽ misit Deus, verba Dei loquitur. Nõ enim huic ad mensuram dat Deus spiritum. Pater diligit filium, & omnia dedit illi in manum. Qui credit filio, habet vitam æternam. Qui vero non credit filio, non videbit vitam, ¶ sed ira Dei manet super eum.

CAP. V.

CAPVT. IIII.

[illegible] mulier pœnitentem [illegible] pœnam.
Pro puero ad Canam quem basilicus adiit.

VT ergo cognouit Dominus quod audissent pharisæi, quòd Iesus plures discipulos faceret, & baptizaret, quàm Ioannes (quanquam IESVS ipse non baptizaret, sed discipuli eius) reliquit Iudæam, & abijt iterum in Galilæam. Oportebat autem eum transire per Samariam. Venit ergo in ciuitatem Samariæ, quæ dicitur Sychar, iuxta prædium quod dedit Iacob Ioseph filio suo. Erat autem ibi fons Iacob. IESVS ergo fatigatus ex itinere, sedebat sic super fontẽ. Hora erat ferme sexta: Venit mulier Samaritana, vt hauriret aquã. Dicit ei IESVS. Da mihi quod bibam. Nam discipuli eius abierant in ciuitatem, vt cibos emerent. Dicit ergo ei mulier illa Samaritana. Quomodo tu Iudæus cum sis, potum à me poscis, quæ sum mulier Samaritana? Non enim commercium habent Iudæi cum Samaritanis. Respondit Iesus & dixit ei: Si scires donũ Dei, & quis sit qui dicit tibi: Da mihi quod bibam, tu petisses ab eo: & dedisset tibi aquam viuam. Dicit ei mulier. Dominé, neque quo haurias habes, & puteus profundus est. Vnde ergo habes aquam illam viuam? Num tu maior es patre nostro Iacob, qui dedit nobis puteum, & ipse ex eo bibit, & filij eius, & pecora eius? Respondit Iesus, & dixit ei. Omnis qui bibit ex aqua hac, sitiet iterum.

Quisquis autem biberit ex aqua quam ego dabo ei, non sitiet in æternum, sed aqua quam ego dabo ei, fiet in eo fons aquæ salientis in vitam æternam. Dicit illi mulier. Domine, da mihi istam aquam, vt non sitiam neque veniam huc ad hauriendum. Dicit ei IESVS Vade, voca virum tuum, & veni huc. Respondit mulier, & dixit ei. Non habeo virum. Dicit ei IESVS. Benedixisti, non habeo virum: quinque enim viros habuisti, & nunc quem habes, non est tuus vir: hoc vere dixisti.

Dicit

¶ The iiii. Chapter.

¶ Of the woman of Samarye.
The rulers sonne that was sycke.

AS sone as ý Lorde had knowledge A
how the Pharyses had hearde, ý
Jesus made and baptysed mo dysciples
then John (though ý Jesus hym
self baptysed not: but hys disciples) he
lefte Jewrye, and departed agayne vnto
Galile. And it was so that he must nedes Mat. 4.
go thorowe Samaria. Then came he to a Luc. 4.
cytie of Samaria, called Sichar, besydes Ioan. 2. 4.
the possessyon that Jacob gaue to hys
sonne Joseph. And there was Jacobs
well. Jesus then weryed in hys iourney, Gene. 48.
sate thus on the well.

And it was aboute the syxte houre, and
there came a womã of Samaria, to drawe
water. And Jesus sayde vnto her: geue
me drynke. For hys disciples were gone
awaye vnto the towne to bye meate. Then
sayde the womã of Samaria vnto hym:
howe is it, that thou beyng a Jewe, askest
drinke of me? which am a Samaritane?
for the Jewes medle not wyth the Samaritans.
Jesus answered & sayde vnto Ioan. 8.
her: yf thou knewest the gyfte of God, &
who it is that sayeth to the geue me
drynke, thou woldest haue asked of hym, &
he wolde haue geuen the water of lyfe.
The woman sayde vnto hym. Syr thou Ioan. 3. 7.
hast nothynge to drawe wyth, and the
well is depe: from whence then hast thou
that water of lyfe? Arte thou greater thã Infra. 7.
oure father Jacob which gaue vs the well
and he hym selfe dranke therof, and hys
chyldren, & hys catell? Jesus answered &
sayd vnto her: who soeuer drinketh of B
this water: shal thirst agayne. But whosoeuer
shall drynke of ý that I shal geue Ioan. 3. 6.
hym, shall neuer be more a thyrst: but ý & 7.
water that I shall geue hym shall be in
hym a wel of water, sprynging vp into
euerlastyng lyfe. The woman sayd vnto
hym: Syr geue me of that water, that I
thyrst not, nether come hyther to drawe. Thren. 5.
Jesus sayd vnto her. Go and call thy Infra. 6.
husbande, and come hyther. The woman
answered & sayd to hym: I haue no husbãde.
Jesꝰ sayde to her. Thou haste well
sayde, I haue no husbande. For ý hast had
fyue husbãdes, & he whõ ý now haste is
not thy husbãde. That sayest thou truly.

The

C
Luc.7. The woman ſayde vnto hym: Syr I
3.Reg. 3. perceyue that thou arte a prophet: Oure
3.Reg.9. fathers worſhipped in thys mountayne: &
ye ſay that in Jeruſalē is the place where
men oughte to worſhyppe. Jeſus ſayde
vnto her: woman beleue me, the houre cō
Pſal.95. meth, when ye ſhal nether in this mountayne
Eſa.64. nor yet at Jeruſalē worſhyppe the
Gene.28. father. Ye worſhyppe ye wote not what:
Nume.24. we knowe what we worſhippe. For ſaluacion
cometh of the Jewes. But the houre
cometh & now is, when the true worſhyppers
ſhall worſhyppe ÿ father in ſpyrte, &
Hiere.3. in trouth. For verely ſuche ÿ father requireth
Ioā.1.3.5.6 to worſhyppe hī. God is a ſpyrte,
2.Corint.3 and they ÿ worſhyp hym, muſt worſhyppe
2.Ioan.4. hym in ſpyrte and ī trouth.

D
The woman ſayde vnto him: I wote
Mat.26. well Meſſyas ſhal come, whiche is called
Marc.14. Chriſte. Whē he is come, he wyll tel vs
Luc.22. all thynges. Jeſ ſayde vnto her: I that
Ioā.1.9.10. ſpeake vnto ÿ am he. And euē at ÿ poynte
came hys diſciples, & maruayled that he
talked wyth the womā. Yet no man ſayde
vnto hym: what meaneſt thou? or why
talkeſt thou wyth her? The woman then
Ioan.6.16. left her waterpot, & wente her waye into
the cytie, & ſayde to the men: Come ſe a
man which tolde me all thynges ÿ euer
I dyd, is not he Chriſt? Then they wente
oute of the cytie, and came vnto hym.

And in the meane whyle hys diſciples
prayed hym, ſayeng: Maſter eate. He ſayd
vnto thē: I haue meat to eate, ÿ ye knowe
not of. Then ſayde the diſciples betwene
Matt.26. them ſelues: hath any man broughte hym
Marc.14. meate? Jeſus ſayde vnto them: my meate
Luc 22. is to do the wyl of hym that ſent me.
Ioan.5. And to fynyſhe hys worke. Saye not ye:
Math.9. There are fowre monethes & thē cummeth
Luc.10. harueſt? Beholde I ſay vnto you: lyfte
Eſa.40. vp youre eyes & loke on the regyons: for
& 51. they are whyte all redy vnto harueſt.
E And he that repeth receyueth rewarde, &
gathereth frute vnto lyfe eternall: that
both he ÿ ſoweth, & he that repeth myght
reioyſe to gether. And herin is the ſaying
true that one ſoweth and another repeth.
I ſent you to repe that, wherō ye beſtowed
no laboure. Other men laboured, & ye are
entred into theyr laboures.

Many of the Samaritans of that citie
beleued on hym, for the ſaying of the woman
which teſtifyed: ÿ he tolde her all
thynges

Dicit ei mulier. Domine, video quòd propheta es tu. Patres noſtri in monte hoc adorauerūt, & vos dicitis, quòd Hieroſolymis eſt locus, vbi oporteat adorare. Dicit ei IESVS. Mulier, crede mihi venit hora, quando neq; in monte hoc, neq; Hieroſolymis adorabitis patrem. Vos adoratis quod neſcitis, nos adoramus quod ſcimus, quia ſalus ex Iudæis eſt. Sed venit hora, & nunc eſt, quando veri adoratores adorabunt patrē ſpiritu ac veritate. Nam & pater tales quærit, qui adorent ipſum. Spiritus eſt deus, & eos qui adorāt eū, ſpiritu ac veritate oportet adorare. Dicit ei mulier, Scio quòd Meſſias venturus eſt, qui dicitur Chriſtus: cum ergo venerit ille, nobis nunciabit omnia. Dicit ei IESVS. Ego ſum qui loquor tibi. Et continuo venerunt diſcipuli eius, & mirabantur, quòd cum muliere loqueretur. Nemo tamen dixit, quid quæris, aut cur loqueris cum ea? Reliquit ergo hydriam ſuam mulier, & abijt in ciuitatem, & dicit illis hominibus. Venite, videte hominem, qui dixit mihi omnia quæcunque feci: num hic eſt ille CHRISTVS? Exierunt ergo è ciuitate, & veniebant ad eum. Interea rogabant eum diſcipuli, dicentes, Rabbi, comede. Ille autem dixit eis. Ego cibum habeo comedendum, quē vos neſcitis. Dicebant ergo diſcipuli inter ſe. Nūquis attulit ei quod ederet? Dicit eis Ieſus. Meus cibus eſt, vt faciā quod vult is qui miſit me, & perficiam opus eius. Nonne vos dicitis: adhuc quatuor menſes ſunt, & meſsis veniet? Ecce dico vobis, & attollite oculos veſtros, & videte regiones, quoniam albæ ſunt iam ad meſſem. Et qui metit, mercedem accipit, & cōgregat fructū in vitam æternam: vt & qui ſeminat, ſimul gaudeat, & qui metit. In hoc enī eſt ſermo verus, quòd alius eſt qui ſeminat, & alius eſt qui metit. Ego miſi vos ad metendum, quod vos non laboraſtis. Alij laborauerunt, & vos in labores eorum introiſtis. Ex ciuitate autem illa multi crediderunt in eum Samaritanorū propter ſermonē mulieris teſtificātis, quod dixiſſet ſibi

omnia quæcunque feciſſem. Cum veniſſent ergo ad illum Samaritani, rogauerūt eum, vt apud ſe maneret: & manſit ibi duos dies. Ac multo plures crediderunt propter ſermonem ipſius: & mulieri dicebāt. Iam non propter tuam orationem credimus, ipſi enim audiuimus, & ſcimus quòd hic eſt vere ſeruator mundi CHRISTVS. ❧Poſt duos autē dies exijt inde, & ab[illegible] in Galilæā. ❧Ipſe enim Ieſus [illegible] tus eſt quòd propheta in ſu[illegible] tria honorem non haberet. ❧[illegible] ergo veniſſet in Galilæam, ex[illegible] rūt eum Galilæi, cum omnia vi[illegible] ſent, quæ fecerat Hieroſolymis in die feſto: & ipſi enim venerāt ad diem feſtum. ❧Venit ergo Ieſus iterum in Cana Galilææ, vbi fecerat ex aqua vinum. ❧Et erat quidā regulus, cuius filius infirmabatur Capernaū: hic cum audiſſet, quòd IESVS aduenisset à Iudæa in Galilæā, abijt ad eum, ❧& rogabat eum vt deſcenderet, ac ſanaret ipſius filium: ſiquidem is agebat animam. Dixit ergo IESVS ad eum. ❧Niſi ſigna & prodigia videritis, non credetis. Dicit ad eum regulus: Domine, deſcende prius quàm moriatur filius meus. Dicit ei Ieſus. Vade, filius tuus viuit.

❧Credidit homo ſermoni quem dixerat ei Ieſus, & ibat. Iam autē eo deſcendente, ſerui occurrerunt ei, & nunciauerunt dicentes. Filius tuus viuit. Sciſcitatus eſt ergo horam ab eis, in qua melius habuiſſet. ❧Et dixerunt ei, Heri hora ſeptima reliquit eum febris. Cognouit ergo pater, quòd illa hora erat in qua dixiſſet ſibi Ieſus: filiꝰ tuus viuit: & credidit ipſe, & domꝰ eiꝰ tota. Hoc iterum ſecundum ſignū edidit IESVS, cum veniſſet à Iudæa in Galilæam.

CAPVT. V.

[illegible] & languens, & Moſi ſcripta probantur.
Qui credit Moſi, credet & ille mihi.

Post hęc erat dies feſtꝰ Iudęorū & aſcēdit Ieſus Hieroſolymā. Eſt autē Hieroſolimis ad probaticam

thynges that euer I dyd. Then whā the Samaritans were come vnto hym, they beſought hym, that he wolde tary with thē. And he abode there two dayes. And many mo beleued becauſe of hys owne worde, and ſayde vnto the woman: Now we beleue not becauſe of thy ſayinge: for we haue hearde hym oure ſelues and knowe that this is euen in dede Chriſte the ſauyoure of the worlde. ✠

[illegible] two dayes he departed thence, and [illegible] awaye into Galile. And Jeſus hym [illegible] teſtifyed that a Prophet hath none [illegible]nour in hys owne countree. Then aſſone as he was come in to Galile, the Galileans receyued hym whyche had ſene all the thynges that he dyd at Jeruſalem at the feaſt. For they went alſo vnto ẏ feaſt day. And Jeſus came agayne into Cana of Galile, where he turned water into wyne. ✠And there was a certayne ruler, whoſe ſonne was ſycke at Capernaū. Aſſone as ẏ ſame hearde that Jeſus was come out of Iury into Galile, he went vnto hym ⁊ beſought hym that he wolde deſcende, ⁊ heale hys ſonne. For he was euen ready to dye. Then ſayd Jeſꝰ vnto hym: except ye ſe ſygnes ⁊ wonders, ye cā not beleue: The ruler ſayde vnto hym: Syr, come awaye or euer that my chylde dye. Jeſꝰ ſayde vnto hym: Go thy waye, thy ſonne lyueth. And the mā beleued the worde that Jeſꝰ had ſpokē vnto hym, ⁊ wēte hys waye. And anone as he went on hys way, hys ſeruauntes met hym, ⁊ tolde hym, ſayeng: thy chylde lyueth. Then enquyred he of thē ẏ houre whē he beganne to amend. And they ſayde vnto hym: yeſter day ẏ ſeuenth houre the feuer lefte hym. And the father knew that it was ẏ ſame houre in whiche Jeſus ſayde vnto hym: Thy ſonne lyueth. And he beleued and all hys houſholde. ✠This is agayne the ſecōd myracle that Jeſus dyd, after he was come out of Jewry into Galile.

Ioan.17.
Mat.4.
Ioan.2.
F
Mat.13.
Marc.6.
Luc.4.
Ibidem.
Supra.2.
Matth.8.
Luc.7.
Matth.9.
Marc.5.
Luc.8.
Exod.4.
Gene.15.
Roma.4.
Galat.3.
Ionæ.3.
Prouer.24.
2.Reg.12.

¶The .v. Chapter.

¶Of hym that was .xxxviii. yeare ſycke.
The Jewes ſought Jeſꝰ to deſtroye hym
Of the reſurrection.
Searche the ſcripture.
Moſes accuſeth the Jewes. ✠

a After that there was a feaſt of the Jewes ⁊ Jeſꝰ wēt vp to Jeruſalē. And there is at Jeruſalem by the A

yͤ ſlaughter houſe, a pole called in the Hebrewe tounge Betheſda, hauyng fyue porches, in whych laye a great multitude of ſycke folcke, of blynde, halt, ⁊ wyddered, waytyng for the mouyng of yͤ water. For an angell went downe at a certayne ceaſon into the pole ⁊ troubled yͤ water. Whoſoeuer then fyrſte after the ſteryng of the water, ſtepped in, was made whole of whatſoeuer dyſeaſe he had. And a certayne mā was there: whych had bē dyſeaſed. xxxviii. yeares. When Jeſus [illegible] hym lye, and knewe that he nowe lo[illegible] tyme had bene dyſeaſed, he ſayde vnto [illegible] wylte thou be made whole? The ſycke man anſwered hym: Syr I haue no man when the water is troubled, to put me into the pole. But in the meane tyme, whyle I am about to come, another ſteppeth downe before me.

Matth.9.
Marc.2.
Luc.5.

And Jeſus ſayd vnto hym: ryſe, take vp thy bedde, ⁊ walke. And immediatly yͤ
B man was made whole, and toke vp hys bedde, ⁊ wēt. And the ſame daye was the ſaboth day. The Jewes therfore ſayde to hym yͤ was made whole, it is the Saboth day, it is not lawful for the to cary thy bedde. He anſwered thē: he that made me whole, ſayde vnto me: take vp thy bedde, ⁊ get yͤ hence. Then axed they hym what mā is that whych ſayd vnto the, take vp thy bedde, ⁊ walke? And he that was healed, wyſt not who it was. For Jeſus had gotten hym ſelfe awaye, because yͤ there was preace of people in the place.

Mar.12.
Marc.2 3.
Luc.6.13.
& 14.
Ioan.7.9.
Infra.9.

And after that, Jeſus founde hym in yͤ tēple, ⁊ ſayde vnto hym: beholde thou art made whole, ſynne no more, leſt a worſe thyng happen vnto the. The mā departed ⁊ told the Jewes that it was Jeſꝰ, whych had made hym whole. †And therfore the Jewes dyd perſecute Jeſus, ⁊ ſoughte the meanes to ſlee hym, because he had done theſe thynges on yͤ ſaboth daye. And Jeſꝰ anſwered thē: † my father worketh hy-
C ther to, and I worke. Therfore the Jewes ſought the more to kyll hym, not onely because he hath broken the Saboth but ſayde alſo that God was his father, and made hym ſelfe equall wyth God.

Ibidem.
Ibidem.
Ibidem.&
2.Cor.12.

Then anſwered Jeſus ⁊ ſayde vnto thē verely verely, I ſaye vnto you: the ſonne can do nothyng of hym ſelfe, but that he ſeyth the father do. For whatſoeuer he doeth,

Matth.26.
Marc.14.
Lucæ.22.
Ioan.3.19.
ſupra.1.

probaticam piſcinā, quæ nominatur Hebraice Betheſda, quinq; porticus habens: in his iacebat multitudo magna languentium, cæcorum, claudorum, aridorū, expectantium aquæ motū. Angelus eñ deſcēdebat certo tempore in piſcinam, & turbabat aquam. Itaque qui primus deſcēdiſſet poſt turbationē aquæ ſanus fiebat, à quocūq; detinebatur morbo. Erat autem quidam homo illic, qui triginta & [illegible] annos morbo tenebatur. Hūc cum vidiſſet Ieſus decumbētem, & cognouiſſet quòd iam multi temporis morbo teneretur, dicit ei. Vis ſanus fieri? Reſpōdit ei languidus. Domine, hominē non habeo, vt cum turbata fuerit aqua, mittat me in piſcinā. Sed interim dum ego venio, iam alius ante me deſcendit. *Dicit ei Ieſus: Surge, tolle grabbatum tuū, & ambula. Et ſtatim ſanus factus eſt homo ille, & ſuſtulit grabbatū ſuum, & ambulabat. *Erat autem ſabbatū in die illo: dicebant ergo Iudæi ei qui ſanatus fuerat: Sabbatum eſt, non licet tibi tollere grabbatum. Reſpondit eis. Qui me ſanū fecit, is mihi dixit. Tolle grabbatum ſuum, & ambula. *Interrogauerunt ergo eum. Quis eſt ille homo qui dixit tibi. Tolle grabbatū tuū & ambula? Is autē qui ſanus fuerat effectus, neſciebat quis eſſet. IESVS enim ſubduxit ſe, quòd turba eſſet eo in loco. Poſtea reperit eum IESVS in templo, & dixit illi. Ecce ſanus factus es, ne poſthac pecces, ne quid deterius tibi cōtingat. *Abijt ille homo, & nūciauit Iudæis quòd IESVS eſſet, à quo ſanatus fuiſſet. Ac propterea perſequebātur Iudæi IESVM, & quærebant illum occidere, *quòd iſta feciſſet in ſabbato. IESVS autem reſpōdit eis. *Pater meus ad hoc vſque temporis operatur, & ego operor: ꝓpterea ergo magis quærebāt eum Iudæi interficere, quia nō ſolū ſoluiſſet ſabbatum. *ſed & patrem ſuum dixiſſet Deum, æqualem ſe faciēs deo. Reſpondit itaq; IESVS, & dixit eis. Amen amen dico vobis.

*Non poteſt filius à ſe facere quicquam, niſi quid viderit patrē facientem. Quæcunq; enim ille

fecerit, hæc itidem & filius facit. •Pater enim diligit filiū, & omnia demonſtrat ei quæ ipſe facit: & maiora his demonſtrabit ei opera, vt vos miremini. Sicut enim pater ſuſcitat mortuos & viuificat, ſic & filiꝰ quos vult, viuificat. Neq; enim pater iudicat quenquā. •ſed omne iudicium dedit filio: vt omnes honorent filium, ſicut honorāt patrem. •Qui non honorat filium, non honorat patrem qui miſit illum. •Amen amen dico vobis, qui ſermonem meum audit, & credit ei qui miſit me, habet vitam æternam, & in condemnationem non veniet, ſed tranſibit à morte in vitam. Amen amen dico vobis, quòd veniet hora, & nunc eſt, quando mortui audient vocem filij dei: & qui audierint, viuent. •Sicut enim pater habet vitam in ſemetipſo, ſic dedit & filio habere vitam in ſemetipſo: & poteſtatem dedit ei iudicandi quoq;, quia filiꝰ hominis eſt. Nolite mirari hoc.

•Quia venit hora, in qua omnes qui in monumentis ſunt, audient vocem eius, & prodibunt, qui bona fecerunt, in reſurrectionē vitæ: qui vero mala egerunt, in reſurrectionem condemnationis. Non poſſū ego ex me ipſo facere quicquam. •Sicut audio, iudico, & iudicium meum iuſtum eſt. •Quia non quæro voluntatem meam, ſed voluntatem eius qui miſit me, patris. •Si ego teſtimonium perhiberem de meipſo, teſtimoniū meum non eſſet verum.

•Alius eſt qui teſtimonium perhibet de me, & ſcio verum eſſe teſtimoniū quod teſtificatur de me. •Vos miſiſtis ad Ioannē, & is teſtimoniū reddidit veritati. Ego autē nō ab homine teſtimoniū accipio: ſed hæc dico, vt vos ſalui ſitis. Ille erat lucerna ardens & lucens, vos autem voluiſtis ad tēpus exultare in luce eius. •At ego teſtimonium habeo maius teſtimonio Ioannis. Opera enim quę dedit mihi pater, vt perficiam ea, •ipſa inquā opera quæ ego facio, teſtificātur de me, ꝙ pater miſerit me. •Et qui miſit me pater, ipſe teſtificatꝰ eſt de me. •Neq; vocē eiꝰ vnquā audiſtis, neq; ſpeciē eiꝰ vidiſtis: •& ſermonem eius non habetis in vobis manētē,

quia

doeth, that doeth the ſonne alſo. For the father loueth the ſonne, and ſheweth hym all thynges, what ſoeuer he hym ſelfe doeth. And he wyll ſhewe hym greater workes thē theſe, becauſe ye ſhulde maruayle. For lykewyſe as the father raiſeth vp the dead, and quyckeneth thē: euen ſo the ſonne quyckeneth whome he wyll. Neyther iudgeth the father any mā: but hath cōmytted al iudgement vnto ẏ ſonne because that all men ſhuld honoure the ſonne, euen as they honoure ẏ father. He that honoureth not the ſonne: the ſame honoureth not the father, which hath ſent hym. Verely verely, I ſay vnto you, he that heareth my wordes, & beleueth on hym that ſent me, hath euerlaſting lyfe, & ſhal not come into dānaciō: but is ſcaped from death vnto lyfe.

Ioan. 3. 7. 8.
15. 16. 17.
Luc. 10.
Matt. 11.
Ioan. 12.
Ioan. 1. & 7.
8. & 12.

D

Verely, verely, I ſaye vnto you: The tyme ſhall come, & now is. When ẏ dead ſhal heare the voyce of the ſonne of god. And they that heare, ſhall lyue. For as ẏ father hathe lyfe in hym ſelfe, ſo lykewyſe hath he geuen to ẏ ſonne to haue lyfe in hym ſelfe, and hathe geuen hym power alſo to iudge, in that he is ẏ ſonne of mā. Maruayle not at thys: ẏ houre ſhall come in the which all that are in the graues, ſhall heare hys voyce, and ſhall come forth: they ẏ haue done good, vnto ẏ reſurrectiō of lyfe, and they ẏ haue done euyll, vnto the reſurrectiō of damnacion. ‡

Supra. 1.
Mat. 25.
Ioan. 8. 7.
Ioan. 4. 6.

E

✝I can of myne owne ſelfe do nothyng at all. As I heare, I iudge: and my iudgement is iuſte, becauſe I ſeke not myne owne wyll, but the wyll of the father which hath ſent me. Yf I beare wytnes of my ſelfe, my wytnes is not true. There is another that beareth wytnes of me, & I am ſure that the wytnes whiche he beareth of me, is true.

Infra. 8.
Ioan. 8.
1. Ioan. 5.
Supra. 1.

F

Ye ſent vnto John, & he bare wytnes vnto the truth. But I receyue not ẏ recorde of man. Neuertheleſſe, theſe thynges I ſaye that ye myght be ſafe. He was a burnyng & ſhynyng lyght, & ye wold for a ſeaſon haue reioyſed in hys lyght. But I haue greater wytnes thē the wytnes of John. For the workes which the father hath geuen me to fynyſhe, ẏ ſame workes whiche I do, beare wytnes of me that the father ſente me. And the father hym ſelfe which hath ſēt me, beareth wytnes of me.

Math. 3.
Infra. 24.
Ioan. 8.
Ioan. 1. 3. 4.
5. & 6.
1. Ioan. 2.

Act.17. Ye haue not heard his voice at any tyme nor ye haue ſene hys ſhape: therto hys wordes haue ye not abydinge in you. For Deut.18. whome he hath ſente, hym ye beleue not.

G Searche the ſcryptures, for in them ye thinke ye haue eternal lyfe, & they are they whyche teſtyfye on me. And yet wyll ye not come to me that ye myght haue lyfe. I receyue not prayſe of mē. But I know 2.Ioan 2. you, that ye haue not the loue of God in 2.Thes.2. you. I am come in my fathers name, and Dani.9. ye receyue me not. Yf another ſhall come in hys owne name, hym wyll ye receyue. How can ye beleue whyche receyue honoure one of another, and ſeke not the honoure that commeth of god onely?

Do not thynke that I wyl accuſe you to Deut.18. my father. There is one ẏ accuſeth you, euen Moſes in whome ye truſt. For had ye beleued Moſes, ye wolde haue beleued me, for he wrote of me. But ſeyng ye beleue not hys wrytynge, how ſhuld ye beleue my wordes. ⊢

¶The. vi. Chap.

¶Of the fyue loues and two fyſhes.
Jeſus hyd hymſelfe because the people wolde haue made hym a kyng.
Jeſus walked on the ſea.
The people folowed Jeſꝰ wyth ſhyppes.
The people requyreth a ſygne.
What Peter ſayd to Chriſt. ✠

A After theſe thynges Jeſus went his way ouer the ſee of Galile Mat.4. nye to a citie called Tiberias. And Marc.3. a greate multitude folowed hym, because Luc.4. they had ſene hys miracles whych he dyd Math. 14. on them that were dyſeaſed. And Jeſus Luc.9. went vp into a mountayne, and there he Exod.12. ſate wyth hys diſciples. And Eaſter a Math. 14. feaſt of the Jewes was nye. ⊢

Marc.6. ✠Then Jeſus lyfte vp his eyes, and Luc.9. B ſawe a greate company come vnto hym, and ſayd vnto Philip, whence ſhall we bye bread that theſe myght eate? Thys he ſayde to proue hym, for he hym ſelf knewe what he wolde do.

Philip aunſwered hym, two hondred peny worthe of bread are not ſufficiẽt for thē, that euery mā haue a lytel. Thē ſayd vnto hym one of his diſciples, Andrew Simō Peters brother. There is a lad here, which hath fiue barly loues and two fiſhes but what is that among ſo many? And Jeſus ſaid: make ẏ people ſyt downe. Ther was moche graſſe in the place.

And

quia quem miſit ille, huic vos nõ creditis. ✠Scrutamini ſcripturas quia vos videmini vobis in ipſis vitam æternam habere: ✠& illæ ſunt quæ teſtificantur de me: nec vultis venire ad me, vt vitam habeatis. Gloriam ab hominibus non accipio, ſed cognoui vos, quòd dilectionem dei nõ habeatis in vobis. Ego veni nomine patris mei, nec recipitis me. ✠Si alius venerit nomine ſuo, illum recipietis. Quomodo vos poteſtis credere, qui gloriam à vobis inuicem accipitis & gloriam quæ à ſolo Deo procedit, non quæritis? Nolite putare, quòd ego accuſaturus ſim vos apud patrem: eſt qui accuſat vos, Moſes, in quo vos ſperatis. Si enim credidiſſetis Moſi, credidiſſetis vtique mihi: ✠de me enim ille ſcripſit. Si aũt illius ſcriptis nõ creditis quomodo verbis meis credetis?

CAPVT. VI.

Feſtum paſcha aderat dum diuidit hordea turbis.
Et dum de vero Mannate verba facit.

P Poſt hæc abijt Ieſus trans mare Galilææ, quod eſt Tiberiadis. ✠& ſequebatur eũ turba multa, quia videbant eius ſigna quæ faciebãt ſuper his qui infirmabantur. ✠Subijt autẽ in mõtem IESVS: & ibi ſedebat cum diſcipulis ſuis. ✠Inſtabat autẽ paſcha dies feſtus Iudæorũ. ✠Cum ſuſtuliſſet ergo oculos IESVS: & vidiſſet ꝙ multa turba veniret ad ſe, dicit ad Philippũ: Vnde ememus panes, vt edant iſti? Hoc autem dicebat, tentans eum: ipſe enĩ ſciebat quid eſſet facturus. Reſpondit ei Philippus. Ducentorum denariorum panes non ſufficiũt eis, vt vnuſquiſq; puſillum quippiam accipiat. Dicit ei vnus ex diſcipulis ipſius, Andreas, frater Simonis Petri: Eſt puer vnus hîc, qui habet quinque panes hordeaceos, & duos piſces, ſed hæc quid ſunt inter tam multos? Dicit autem IESVS. Facite vt homines diſcumbant. Erat autem gramẽ multum in eo loco.

* Diſcubuerunt ergo viri numero ferme quinque millia. Accepit autem panes IESVS: * cumque gratias egiſſet, diſtribuit diſcipulis, diſcipuli vero diſcumbentibus. Similiter & ex piſcibus quantum volebant. Vt autem impleti ſunt, dicit diſcipulis ſuis: Colligite quæ ſuperfuerunt fragmenta, ne quid pereat. Collegerunt ergo, & impleuerunt duodecim cophinos fragmentorum ex quinque panibus hordeaceis, quæ ſuperfuerunt his qui comederant. Illi ergo homines cum vidiſſent quod IESVS fecerat ſignum, dicebant: * Hic eſt vere propheta ille, qui venturus eſt in mundū. IESVS ergo cum cognouiſſet quod venturi eſſent, ac rapturi ipſum, vt facerent ipſum regem, * ſeceſſit iterum in montem ipſe ſolus.

* At vbi iam veſpera eſſet, deſcenderunt diſcipuli eius ad mare: & conſcenſa naui, venerunt traiecto mari ad oppidum Capernaum. Iámque tenebræ erant, nec venerat ad eos Ieſus. Mare autem vento magno flante intumeſcebat. Cum remigaſſent ergo ferme ſtadia viginti quinque aut triginta, * vidēt Ieſum ambulantem ſuper mare, & appropinquantem naui, ac timuerunt. Ille autem dicit eis: Ego ſum, nolite timere. Voluerunt ergo recipere eum in nauim, & illico nauis appulerat terræ ad quam ibant. Poſtero die turba quæ ſtabat trans mare, vt vidit quod nauicula alia non eſſet ibi, niſi vna illa in quam ingreſſi fuerant diſcipuli eius, & quod non introiſſet cum diſcipulis ſuis IESVS in nauiculam, ſed ſoli diſcipuli eius abiiſſent (aliæ vero ſuperuenerunt nauiculæ à Tiberiade iuxta locum vbi comederant panem, poſteaquam gratias egiſſet dominus) cum ergo vidiſſet turba, quod IESVS non eſſet ibi, neque diſcipuli eius, aſcenderunt & ipſi in nauiculas, & venerunt Capernaum, quærentes Ieſum. & cum inueniſſent eum trans mare, dixerunt ei, Rabbi, quando huc veniſti? Reſpondit eis IESVS, & dixit, Amen amen dico vobis quæritis me, non quia vidiſtis

Math. 14.
Marc. 6.
Luc. 9.

And the men ſate downe, in nōbre, about fyue thouſande. And Jeſus toke the bread, & gaue thankes and gaue to the diſciples, and his diſciples to them that were ſet downe. And lykewyſe of the fiſhes as moche as they wolde.

When they had eaten ynough, he ſayd vnto his diſciples: gather vp the broken meate that remayneth that nothinge be loſt. And they gathered it together, and filled twelue baſkettes with the broken meate, of the fyue barly loues, whiche broken meate remayned vnto them that hed eaten. Then the men, when they had ſene the miracle that Jeſus dyd, ſayd: this is of a truth the prophet that ſhulde come into the worlde. ✝

Supra. 4.
Luc. 7.

C

When Jeſus perceyued that they wolde come, & take hym vp to make hym kyng, he departed agayn into a mountayn hym ſelfe alone. And when euen was come his diſciples went vnto the ſee & entred into a ſhyppe and wente ouer the ſee vnto Capernaū. And anone it was darcke, & Jeſus was not come to them. And the ſee aroſe with a great wynde that blewe. And when they had rowen aboute a xxv. or a xxx. furlonges, they ſawe Jeſus walke on the ſee, and drawe nye vnto the ſhyp, and were afrayed. And he ſayd vnto them. It is I, be not afrayde. Then wolde they haue receyued hym into the ſhyppe, and the ſhyppe was by and by at the lande whyther they went. The daye folowyng, the people which ſtode on the other ſyde of the ſee, ſawe that there was none other ſhyppe there, ſaue that one wherinto his diſciples were entred, and that Jeſus went not in with his diſciples in ẏ ſhyppe but ẏ his diſciples were gone awaye alone. How be it: there came other ſhyppes frō Tyberias nye vnto ẏ place where they eate bread, when ẏ Lord had bleſſed. Then when the people ſawe that Jeſus was not there nether his diſciples, they alſo toke ſhyppynge & came to Capernaum ſekyng for Jeſus.

Math. 14.
Marc. 6.
Luc. 9.
Mat. Mar.
ibidem.

Mat. 14.
Marc. 6.
Iob. 9.

And when they had founde hym on the other ſyde of the ſee, they ſayd vnto hym: Rabbi, when cameſt thou hyther? Jeſus anſwered thē and ſayd: verely, verely I ſay vnto you, ye ſeke me, not becauſe ye

ſawe

ſaw ẏ miracles, but becauſe ye eate of ẏ
D Ioan.17 the loues, and were fylled. ✠ Labour not
for the meate which periſheth but for the
meate that endureth vnto euerlaſtynge
lyfe, whyche meate the ſonne of man ſhal
geue vnto you. For hym hath God the
Ioan.1.3.7. father ✠ ſealed.
&.11. Then ſayd they vnto hym, what ſhall we
Marc.8. do ẏ we might work the workes of God?
Exod.16. Jeſus anſwered & ſaid vnto them: Thys
Psal.77. is the worke of God ẏ ye beleue on hym,
Sap.16. whom he hath ſent. The ſaide vnto hym:
what ſygne ſheweſt thou then: ẏ we maye
ſe and beleue ẏ? What doeſt thou worke?
Oure fathers did eate manna in ẏ deſert,
as it is wrytten: He gaue them bread frõ
heauen to eate. Jeſus ſaid vnto them: verely,
verely J ſay vnto you: Moſes gaue
you not bread from heauen, but my father
geueth you ẏ true bread frõ heauen. For
the bread of God is he whiche commeth
downe from heauen, and geueth lyfe vnto
the worlde.

Eccle.24. Then ſaid they vnto hym: Lord euer more
Io.1.3.7.11 geue vs thys bread. And Jeſus ſaid vnto
thẽ: J am that bread of lyfe. He that cõmeth
to me, ſhall not honger, and he that
beleueth on me, ſhal neuer thurſt. ✠ But
Mat.26. J ſaied vnto you: that ye haue ſene me, &
Marc.14. yet beleue not. All ẏ the father geueth me
Ioan.4. ſhal come to me & hym ẏ cometh to me, J
Luc.22. caſt not awaye. For J came down frõ heauen:
Ioan.5. not to do myn own wyl, but his wyl
whych hath ſẽt me. And this is ẏ fathers
wyll which hath ſent me, that of al which
he hath geuen me, J ſhuld looſe nothyng
but ſhulde rayſe it vp agayne at the laſte
daye. And thys is the wyll of hym ẏ ſent
E me, that euery man which ſeyth ẏ ſonne
Infra.7. and beleueth on him, haue euerlaſtĩg lyfe,
Mat.13. And J wyl rayſe hym vp at the laſt day.
Marc.6. The Jewes then murmured at hym, because
Luc.4. he ſaid: J am that bread whyche is
Infra.7. come downe from heauen. And they ſaid:
Is not thys Jeſus the ſonne of Joſeph,
whoſe father and mother we knowe?
Howe is it then that he ſayeth, J came
downe from heauen? Jeſus anſwered
Mat.16. and ſayde vnto them. Murmure not
Esa.54. betwene youre ſelues. ✠ No man can
come to me except ẏ father whiche hathe
ſẽt me draw hĩ. And J wil raiſe hĩ vp at
the laſte daye. It is wrytten in the prophetes:
that they ſhalbe taught of god.

Euery

vidiſtis ſigna, ſed quia comediſtis de panibus, & ſaturati eſtis. * Operemini non cibum qui perit, ſed qui permanet in vitam æternam, quẽ filius hominis dabit vobis: hunc enim pater conſignauit deus. Dixerunt ergo ad eum, Quid facimus, vt operemur opera dei? Reſpondit Ieſus, & dixit eis: Hoc eſt opus dei: * vt credatis in eum quem miſit ille. Dixerunt ergo ei: * Quod ergo tu facis ſignum, vt videamus & credamus tibi? quid operaris?

* Patres noſtri manducauerunt manna in deſerto, ſicut ſcriptum eſt: Panem de cęlo dedit eis ad edendũ. Dixit ergo eis Ieſus: Amẽ amen dico vobis: nõ Moſes dedit vobis illum panem de cælo, ſed pater meus dat vobis panem de cælo verum: panis enim dei eſt qui de cælo deſcendit, & dat vitã mundo. Dixerunt ergo ad eum. Domine, ſemper da nobis panẽ iſtũ. Dixit autem eis Ieſus. Ego ſum panis vitæ. * Qui venit ad me nõ eſuriet: * & qui credit in me, non ſitiet vnquã. Sed dixi vobis, quod etiam vidiſtis me, nec creditis. Omne quod dat mihi pater, ad me veniet & eũ qui venit ad me, non eiicio foras. * Quia deſcẽdi de cælo, vt faciam non quod ego volo, ſed quod vult is qui miſit me. * Hæc eſt autem voluntas eius qui miſit me patris, ne quid perdam ex omnibus quæ dedit mihi, ſed reſuſcitem illa in nouiſſimo die. Hæc eſt autem voluntas eius qui miſit me, vt omnis qui videt filiũ, & credit in eum, habeat vitã æternam, & ego ſuſcitabo eum in nouiſſimo die.

* Murmurabant ergo Iudæi de illo, quod dixiſſet: ego panis ille, qui de cælo deſcendi. Et dicebant: Nonne hic eſt IESVS filius Ioſeph, cuius nos nouimus patrem & matrem? Quomodo ergo dicit hic de cælo deſcendi? Reſpondit ergo IESVS, & dixit eis, Nolite murmurare inter vos.

* Nemo poteſt venire ad me, niſi pater, qui miſit me, traxerit eum, & ego ſuſcitabo eum nouiſſimo die.

* Eſt ſcriptum in prophetis. Et erunt omnes docti a Deo.

Omnis ergo qui audiuit à patre & didicit, venit ad me: non quod patrem viderit quiſquam: niſi is qui eſt à deo hic vidit patrem.

◦ Amen amen dico vobis, qui confidit mihi, habet vitam æternam. Ego ſum panis ille vitæ.

◦ Patres veſtri comederunt manna in deſerto, & mortui ſunt.

◦ Hic eſt panis ille de cælo deſcendens, vt ex ipſo edat aliquis, & non moriatur.

◦ Ego ſum panis viuus, qui de cælo deſcendi: ſi quis ederit ex hoc pane, viuet in æternum. Et panis quem ego dabo caro mea eſt, ◦ quam ego dabo pro mundi vita. Decertabant ergo Iudæi inter ſe, dicentes: Quomodo poteſt hic nobis carnem illam ſuam dare ad edendum? Dixit ergo IESVS, Amen amen dico vobis, niſi ederitis carnem filij hominis, & biberitis eius ſanguinem, non habetis vitam in vobis. Qui edit meam carnem, & bibit meum ſanguinem, habet vitam æternam: & ego ſuſcitabo eum in nouiſſimo die. ◦ Caro enim mea vere eſt cibus, & ſanguis meus vere eſt potus. Qui edit meam carnem, & bibit meum ſanguinem, in me manet, & ego in illo. Sicut miſit me viuens pater, & ego viuo propter patrem: ita & qui ederit me, viuet ipſe quoque propter me.

◦ Hic eſt panis ille, qui de cælo deſcendit: non ſicut comederunt patres veſtri manna, & mortui ſunt: qui ederit hunc panem, viuet in æternum. Hæc dixit in ſynagoga, docens in Capernaum.

Multi ergo, his auditis ex diſcipulis eius dixerunt: Durus eſt hic ſermo: quis poteſt eum audire? Sciēs aũt Ieſ⁹ apud ſemetipſum, q̃ murmurarēt de hoc diſcipuli ipſi⁹ dixit eis: Hoc vos offēdit? Quid igitur ſi videritis filiū hominis aſcēdētē eo, vbi erat pri⁹? Spirit⁹ eſt q̃ viuificat, caro non prodeſt quicquā. Verba quæ ego loquor vobis, ſpiritus & vita ſunt. Sed ſunt quidam ex vobis qui non credunt. Nouerat enim ab initio IESVS, qui eſſent non credentes, & quis proditurus eſſet ipſum. Et dicebat: ◦ Propterea dixi vobis, quod nemo poteſt venire ad me, niſi fuerit ei datū a patre meo.

Ex

Every man therfore that hath hearde & hath learned of the father, commeth vnto me. Not that any man hath ſene the father, ſaue he whych is of God, the ſame hath ſene the father.

Io.3.14.15

Verely, verely I ſay vnto you, he that beleueth on me, hath euerlaſtynge lyfe. I am that bread of lyfe. Your fathers dyd eate Mãna i the wildernes and are deade. This is that bread whych commeth frõ heauen that he which eateth of it, ſhulde alſo not dye. I am that lyuynge breade, whyche came downe from heauen. Yf any man eate of thys bread: he ſhall lyue for euer. And the bread that I wyll geue is my fleſhe, whyche I wyll geue for ÿ lyfe of the worlde. ✠

Infra.10.
Pſal.77.
Eſa.24.
Mat.26.
Marc.14.
Luc.22
1.Cor.11.
Eſa 53.
F

And the Jewes ſtroue amõg them ſelues ſayenge: How can thys felowe geue his fleſhe to eate? Then Jeſus ſayde vnto them: Verely verely I ſaye vnto you: except ye eate the fleſh of the ſonne of mã and drinke hys bloud, ye ſhal not haue life in you. Whoſoeuer eateth my fleſhe, and drincketh my bloude, hath eternal lyfe, & I wyll rayſe him vp at the laſte daye. ✠ For my fleſhe is meate in dede, and my bloude is drincke in dede. He that eateth my fleſhe & drynketh my bloud, dwelleth in me and I in hym. As the lyuing father hath ſent me, euen ſo lyue I by my father, and he that eateth me ſhall lyue by me. This is the breade whych came from heauen: not as youre fathers haue eaten Manna and are deed. He that eateth of thys breed, ſhall lyue euer. ✠

1.Ioan.5.
1.Ioan.3.
G

These thynges ſayde he in the ſynagoge as he taught in Capernaum. Many therfore of hys dyſciples, whē they had heard this, ſaid: this is an harde ſayinge: who can abyde the hearing of it? Jeſus knew in hym ſelfe, ÿ his diſciples murmured at it, and ſayd vnto them: Doeth this offende you? What & if ye ſhal ſe ÿ ſõne of man aſcẽde vp wher he was before? It is the ſpirite that quickeneth, the fleſhe profiteth nothīg. The wordes ÿ I ſpeak vnto you, are ſpirite & lyfe. But ther are ſome of you ÿ beleue not. For Jeſ⁹ knew from the begynnynge, whyche they were that beleued not, and who ſhulde betray hī. And he ſaid: therfore ſaid I vnto you: ÿ no mã can come vnto me except it were geuen vnto him of my father.

Supra.4.

From that tyme many of his diſciples went back, and walked no more with hĩ. Then ſayde Jeſus to the twelue, wyll ye alſo go away? Then Simõ Peter anſwered: Maſter to whome ſhall we go? Thou haſte the wordes of eternall lyfe, and
Math.16.
we beleue and knowe that thou art Chriſt the ſonne of the lyuynge God. Jeſus
Ioã.24.17.
anſwered them: Haue not I choſen you twelue, and yet one of you is the deuyll? He ſpake it of Judas Iſcarioth ỹ ſõne of Simõ: For he it was that ſhulde betray hym, and was one of the twelue. ⊢

¶The.vij. Chapter.

¶Jeſus went preuely vp vnto the feaſt.
The Jewes maruayled howe he knewe the ſcryptures, and was not learned.
How the people were deuided for Jeſus.
Howe the rulers and Nicodemus dyd contende.

A AFter that, Jeſus wente aboute into Galyle and wolde not go about in Jewry, for ỹ Jewes ſought
Leui.23.
to kyll hym. The Jewes tabernacle feaſt was at hande. Hys brethren therefore ſayde vnto hym: get the hence and go into Jewry that thy diſciples maye ſe thy workes that thou doeſt. For there is no man that doeth any thynge ſecretelye, and he hym ſelfe ſeketh to be knowen openlye. Yf thou do ſoche thynges, ſhewe
Infra.8.15.
thy ſelfe to the worlde. For as yet hys brethren beleued not in hym.

Infra.15.
Then Jeſus ſayde vnto them: My tyme is not yet come, but youre tyme is alway redye. The worlde can not hate
Supra.3.
you. But me it hateth: becauſe I teſtyfy of it, that the workes of it are euyl. Go ye vp vnto thys feaſt. I wyll not go vp
B
yet vnto thys feaſte, for my tyme is not yet ful come. Theſe wordes he ſaid vnto thẽ, & abode ſtil in Galile. But aſſone as
Infra.7.11
Supra.6
Math.21.
hys brethren were gone vp, thẽ wẽt he alſo vp vnto the feaſte, not opẽly, but as it were preuely. Then ſought hym ỹ Jewes at the feaſt & ſayd: where is he? And moch murmurynge was therof hym amonge the people. Some ſayde: He is good. Other ſayde naye, but he deceyueth the people. Howbeit no man ſpake openly of hym, for feare of the Jewes. ⊢

✠In the myddes of the feaſte, Jeſus went

Ex eo tempore multi diſcipulorũ eius deſciuerunt, eo relicto, nec amplius cum illo ambulabant. Dixit ergo Ieſus ad duodecim: Num & vos vultis abire? Reſpõdit ergo ei Simon Petrus: Dominé, ad quẽ ibimus? verba vitæ æternæ habes, * & nos credimus, & cognouimus quod tu es Chriſtus filius dei viui. Reſpondit ei Ieſus: * Nonne ego vos duodecim elegi, & ex vobis vnus diabolus eſt? Dicebat autem de Iuda Simonis Iſcariota. Hic enim erat proditurus eum, cũ eſſet vnus ex duodecim.

CAPVT VII.

Grandia dicentem viuo de flumine fruſtra.
Conantur vinclis illaqueare ſuis

V VErſabatur Ieſus poſt hęc in Galilæa nõ enim volebat in Iudęa verſari, quia quærebant eum Iudęi interficere. * Erat autem in propinquo dies feſtus Iudæorum ſcenopegia: Dixerunt igitur ad eum fratres eius: Tranſi hinc, & vade in Iudæam, vt & diſcipuli tui videant opera tua quę facis. Nemo quippe in occulto facit aliquid: & quærit ipſe palam eſſe. Si hæc facis, declara teipſum mundo. Nam ne fratres quidem eius credebant in eum. Dicit ergo Ieſus: * Tempus meũ nondum adeſt, tempus autem veſtrum ſemper eſt paratum: * Non poteſt mundus odiſſe vos, me autem odit, quia ego teſtimoniũ fero de illo: * quod opera eius mala ſint. Vos aſcendite ad diem feſtũ hũc, meum tempus nondum impletum eſt. Hæc autem cum dixiſſet illis, manſit in Galilæa. Vt autẽ aſcenderunt fratres eius, tunc & ipſe aſcendit ad feſtum, non manifeſte, ſed velut in occulto. * Iudæi ergo quærebant eum in feſto, & dicebant: Vbi eſt ille? * Et murmur multum erat in turba de eo. * Quidam enim dicebant, bonus eſt: alii autem dicebant, non, ſed ſeducit turbam. Nemo tamen palam loquebatur de illo, propter metum Iudæorum. Cum autẽ iam dimidium feſti peractũ eſſet, aſcendit,

aſcendit Ieſus in tēplū ac docebat. Et mirabātur Iudæi, dicētes: Quomodo hic literas ſcit, cū nō didicerit? Reſpōdit eis Ieſus, & dixit: Mea doctrina non eſt mea, ſed eius qui miſit me. Si quis voluerit voluntati ei⁹ obtemperare, cognoſcet de doctrina, vtrū ex deo ſit, an ego à meipſo loquar. Qui à ſemetipſo loquitur, gloriam propriā quærit. *Qui autē quærit gloriā eius qui miſit ipſum, hic verax eſt, & iniuſtitia in illo nō eſt. * Nonne Moſes dedit vobis legē, & tamē nemo ex vobis factis præſtat legē? Quid me quæritis interficere? Reſpōdit turba, & dixit. * Dæmoniū habes: quis te quærit interficere? Reſpōdit Ieſus, & dixit eis: * Vnum opus feci, & omnes miramini. Propterea Moſes dedit vobis circunciſionē, nō quia ex Moſe ſit, ſed ex patribus, & tamen in ſabbato circumciditis hominem. Si circūciſionem accipit homo in ſabbato, vt non ſoluatur lex Moſi: mihi indignamini, quòd totū hominē ſanū fecerim in ſabbato? * Nolite iudicare ſecundū aſpectū, ſed iuſto iudicio iudicate. Dicebant ergo quidā ex Hieroſolymitanis: *Nonne, hic eſt quem quærunt interficere? Atqui ecce palam loquitur, & nihil ei dicunt: Num vere cognouerunt principes hunc eſſe vere Chriſtū? * Sed hunc nouimus vnde ſit. Chriſt⁹ autē cum venerit, nemo ſcit vnde ſit. Clamabat ergo Ieſus in tēplo docens, ac dicens: Et me noſtis, & vnde ſim noſtis: * & à meipſo non veni, ſed eſt verax qui miſit me, quē vos nō nouiſtis: ego vero noui eū quia ab ipſo ſum, & ille me miſit. * Quærebāt ergo eum apprehēdere, & nemo miſit in illū manus, quia nōdum venerat hora ei⁹. * De turba autē multi crediderūt in eū, & dicebant. Chriſtus cū venerit, num ſigna plura ædet his quæ hic ædidit? Audierūt phariſæi turbā murmurātē de illo hęc, * & miſerūt phariſæi ac pricipes ſacerdotū miniſtros, vt apprehenderent eū. Dixit ergo eis Ieſ⁹: * Adhuc puſillum temporis vobiſcum ſum, & abeo ad eum qui me miſit.

* Quæretis me, nec inuenietis. Et vbi ego ſum, eò vos non poteſtis venire. Dixerunt ergo Iudæi inter

wēt vp into the tēple & taught. And the
Jewes marueyled ſayinge: How knoweth
he the ſcryptures, ſeyng that he neuer
learned? Jeſus anſwered them, and
ſayde: My doctrine is not myne: but his
that ſent me. Yf any mā will do his wyll
he ſhal knowe of the doctrine, whether it
be of God, or whether I ſpeake of my
ſelfe. He that ſpeaketh of hym ſelfe, ſeketh C
hys owne prayſe. But he that ſeketh Infra.17.
hys praiſe that ſent him, the ſame is
true and no vnryghtewesnes is in hym. Exod.21.

Dyd not Moſes geue you a lawe, & yet Leui.14.
none of you kepeth ẏ lawe? Why go ye Matth.5.
aboute to kyl me? The people anſwered Infra.8.10.
& ſayd: thou haſt the deuyll: who goeth
aboute to kyll the? Jeſus anſwered and Matt.9.12.
ſayde to thē: I haue done one worke, and Marc.3.
ye all marueyle. Moſes therfore gaue
vnto you circūciſiō: not because it is of
Moſes, but of the fathers. And yet ye on
ẏ Saboth daye receyue circūciſion without
breakinge of ẏ lawe of Moſes: diſdayne
ye at me, because I haue made a mā
euery whit whole on the Saboth daye?
Judge not after the vtter appearaunce, Deut.1.
but iudge ryghtewes iudgement. D

Then ſayd ſome of Hieruſalē: is not
this he whō they go about to kyll? Behold Supra.5.
he ſpeaketh boldly, & they ſaye nothynge
to hym. Do the rulers knowe in Mat.13.
dede ẏ this is very Chriſt? How be it we Marc.6.
knowe this mā whence he is: but when Luc.4.
Chriſt cometh, no mā ſhal knowe whence Ioan.8.
he is. Thē cried Jeſ⁹ in the tēple as he
taughte ſayinge: ye knowe me, & whence
I am ye knowe. And yet I am not come
of my ſelfe, but he that ſent me is true,
whome ye knowe not. I knowe hym: for
I am of hym, & he hath ſent me. Then Luc.19.20.
they ſought to take hym: but no man & 22.
layd handes on hym, because hys tyme Ioan.8.
was not yet come. Many of ẏ people beleued
on hym, & ſaid: whē Chriſt cometh
wyl he do moo myracles thē thys man
hath done? The Phariſes hearde ẏ the Matt.22.
people murmured ſuche thynges about Marc.12.
hym. Wherfore ẏ Phariſes & hye preſtes Luc.20.
ſent miniſtres forth to take hym. Then Ioan.16.
ſayd Jeſus vnto thē: yet am I a lytell E
whyle with you, and then go I vnto him Hiere.29.
that ſent me. Ye ſhall ſeke me, and ſhall Ioan.8.13.
not fynde me: and where I am, thyther
can ye not come. Then ſayde the Jewes
betwene

betwene thē ſelues: whyther will he go,
that we ſhal not fynde hym? Wyll he go
amonge the gentils which are ſcattered
all abroade, and teache the gētyls: What
maner of ſayinge is thys ŷ he ſayde: ye
ſhall ſeke me, and ſhall not fynde me: and
where I am thyther can ye not come?
In ŷ laſt daye, ŷ great daye of the feaſte
Eſa.40. Jeſus ſtode & cryed, ſayinge: yf anye mā
Joan. 3.4.5 thyrſt, let hym come vnto me & drincke.
Eſa.12. He ŷ beleueth on me, as ſayeth the ſcripture,
out of hys belly ſhall flowe riuers
of water of lyfe. Thys ſpake he of the
ſpryte whiche they that beleued on hym,
ſhulde receyue. ✠ For the holy gooſt
F was not yet there because that Jeſus
M.21.R.12 was not yet gloryfyed.
Joā.9.10. ✠ Manie of the people, whē they heard
22. thys ſaying ſaide: of a truth thys is a
Joā.6. Lu. Prophet: other ſayd, this is Chriſt: ſome
7 ſayd: ſhall Chryſte come out of Galile?
Mat.2. Jo. Sayeth not the ſcripture ŷ Chriſte ſhall
2. come of the ſeed of Dauid: & out of the
Miche.5. towne of Bethlehē where Dauid was?
Pſal.131. So was there diſſencion amonge ŷ people
M.21.R. about hym. And ſome of them wolde
22. haue takē hym: but no man leyed handes
Infra.8. on hym.

Then came the miniſters to the hye
preſtes & Pharyſes. And they ſayde vnto
thē: why haue ye not brought him? The
ſeruauntes anſwered: neuer man ſpake
Luc.19 as this man doeth. Thē anſwered thē ŷ
G Phariſes: are ye alſo deceyued? Doth
any of the rulers or of the Pharyſes beleue
Joan.9. on hym? But ŷ comē people whyche
knowe not the lawe: are curſed. Nicodemus
ſaid vnto thē, he ŷ came to Jeſus
by nyghte, & was one of thē: Doth oure
lawe iudge any before it heare hym: and
Joan.3.19. knowe what he hath done? They anſwered
Exo.23. and ſaid vnto hym: arte thou alſo of
Leui.19.24 Galile? Searche and loke, for out of
Deut.27. Galile aryſeth no Prophet. And euery
man went vnto hys owne houſe. ✠

¶ The. viii. Chapitre.

Supra.5. ¶ The womā ŷ was taken in adultery.
Of them that aſked Jeſus what he was.
How they aſked hym of his father.
The fredome that Chryſte promyſeth to them that beleue in hym.
Of them that ſayde Jeſus had a deuill.
The Jewes wolde haue ſtoned hym because he ſayd he was afore Abraham was. ✠

And

inter ſeſe: Quo hic iturus eſt, quod nos non inueniemus eum? Num in diſperſationem gentium iturus eſt, & docturus gentes? Quis eſt hic ſermo quem dixit: Quæretis me, & non inuenietis, & vbi ego ſum, eo vos non poteſtis venire? In nouiſſimo autem die magno feſti ſtabat IESVS & clamabat, dicens: * Si quis ſitit, veniat ad me & bibat. Qui credit in me, * ſicut dicit ſcriptura: Flumina de ventre eius fluent aquæ viuæ. Hoc autem dixit de ſpiritu, quem accepturi erant credentes in ipſum. Nondum enim erat ſpiritus ſanctus, quia IESVS nōdum erat glorificatus.

* Multi ergo de turba, cum audiſſent hunc ſermonem, dicebant: * Hic eſt vere propheta. Alii dicebant: Hic eſt CHRISTVS. Quidam autem dicebant: * Num à Galilæa veniet CHRISTVS? * Nonne ſcriptura dicit, quod ex ſemine Dauid, & de Bethlehem caſtello, vbi erat Dauid, veniet CHRISTVS? * Diſſenſio itaque orta eſt in turba propter eū. * Quidam autem ex ipſis volebāt apprehendere eum, ſed nemo cōiecit in eum manus. Venerunt ergo miniſtri ad pontifices & phariſæos, & dixerunt eis illi: Quare non adduxiſtis illum? Reſponderunt miniſtri: * Nunquam ſic loquutus eſt homo, ſicut hic homo. Reſponderunt ergo eis phariſæi: Num & vos ſeducti eſtis? * Num quis ex principibus credidit in eum, aut ex phariſæis? Sed turba hæc, quæ non nouit legem, execrabiles ſunt.

* Dicit Nicodemus ad eos, is qui venerat ad eum nocte, qui vnus erat de numero eorum: * Num lex noſtra iudicat hominem, niſi prius audierit ab ipſo, & cognouerit quid faciat? Reſponderunt, & dixerunt ei: Num & tu Galilæus es? Scrutare & vide, * quod à Galilæa propheta non ſurrexit. Et profectus eſt vnuſquiſque in domum ſuam.

CAPVT VIII.

Ignoſcit mœchæ qui maior & ante Abrahamum eſt,
Inde illum ſatana ſaxa tulere ſati.

Ieſus

Caput. viii.

IESVS autem perrexit in montē Oliuarū, * & diluculo iterū venit in templū, cunctuſq; populus venit ad eum: & ſedēs docebat eos. Adducūt autem ad eū ſcribæ & phariſæi mulierē in adulterio deprehēſam: & cū ſtatuiſſent eā in medio, dicunt ei: Magiſter, hæc mulier deprehēſa eſt in ipſo adulterio. * In lege autem Moſes præcepit nobis, vt huiuſmodi lapidarētur. Tu vero quid dicis? Hoc autē dicebant tentantes eum, vt poſſent accuſare eū. Ieſus autē inclinans ſe deorſum, digito ſcribebat in terra. Cum ergo perſeuerarent interrogare, erexit ſe, & dixit eis: Qui veſtrum immunis eſt à peccato, primus in illā lapidē iaciat. Et iterū ſe inclinās ſcribebat in terra. Audientes autem hæc, ſingulatim alius poſt aliū exibant, initio facto à ſenioribus: & relictus eſt ſolus Ieſus, ac mulier in medio ſtans. Cum autē erexiſſet ſe Ieſus, & neminē videret præter mulierē, dixit ei: Mulier, vbi ſunt illi tui accuſatores? Nemo te condemnauit? Quæ dixit: Nemo domine. Dixit autem Ieſus: Nec ego te condemno. * Vade & poſthac ne peccaueris. Iterū ergo Ieſus loquutus eſt eis, dicēs: * Ego ſum lux mundi. Qui ſequitur me, non ambulat in tenebris, ſed habebit lumen vitæ. Dixerunt ergo ei phariſæi: Tu de teipſo teſtificaris, teſtimonium tuum non eſt verum. Reſpondit Ieſus, & dixit eis: * Et ſi ego teſtimonium perhibeam de meipſo, verum eſt teſtimonium meum: quia ſcio vnde veni, & quò vado: vos autem neſcitis vnde venio, & quò vado. Vos ſecundum carnem iudicatis, ego nō iudico quenquam. Porro & ſi iudicē ego, iudicium meum verum eſt: quia ſolus nō ſum, ſed ego & qui miſit me pater. * Quin & in lege veſtra ſcriptum eſt, quod duorum hominum teſtimonium verum eſt. Ego ſum qui teſtimonium fero de meipſo, & teſtimoniū fert de me, qui miſit me pater. Dicebāt ergo ei: Vbi eſt pater tuus? Reſpondit IESVS: * Neque me noſtis, neque patrem meū. Si me nouiſſetis, & patrem meum nouiſſetis. Hæc verba loquutꝰ eſt Ieſus in gazophylacio,

AND Jeſꝰ wēt vnto ỷ mount agayne, A
and erly in the mornynge came a-
gayne into the temple, and all the Matt.12.
people came vnto hym, and he ſate downe Marc.11.
and taught them. And the ſcrybes & pha- Luc.20.
ryſes brought vnto hym a woman taken
in aduoutry, & ſet her in ỷ myddes & ſaid
vnto hym: Maſter, this womā was taken
in aduoutry, euē as ỷ dede was adoyng.
Moſes in the law cōmaūded vs ỷ ſuche Leui.20.
ſhuld be ſtoned. What ſayeſt thou there-
fore?
And thys they ſayde to tempt hym, that
they myght haue wherof to accuſe hym.
Jeſus ſtouped downe, and wyth hys fyn-
ger wrote on ỷ grounde. And whyle they
contynued axynge hym, he lyfte him ſelfe
vp, & ſayde vnto them let hym that is
amonge you wythoute ſynne, caſte the
fyrſte ſtone at her. And again he ſtouped
dowē & wrot on ỷ ground. And aſſone as
they heard that, they wēt out one by one,
the eldeſt fyrſt. And Jeſꝰ was left alone
and the woman ſtandynge in the myddes.
When Jeſus had lyft vp him ſelf again,
and ſawe no man but the woman, he ſaid
vnto her: Woman, where are thoſe thine Supra.5.
accuſars? Hath no man condemned
the? She ſayde: No man Lorde. And Ioan.9.12.
Jeſus ſayde: Nether do J condemne ỷ.
Go, and ſynne no more. ¶ B

Then ſpake Jeſus againe vnto them,
ſayinge: J am the lyght of the world. He
ỷ foloweth me, ſhal not walke ĩ darknes Ioan.9.
but ſhal haue ỷ lyght of lyfe. The Phari- Rom.9.
ſes ſayde vnto him: thou beareſt recorde
of thy ſelfe, thy recorde is not true. Jeſꝰ
anſwered and ſayd vnto them: though J
beare recorde of my ſelf, yet my recorde
is true: for J knowe whence J came and
whyther J go. But ye can not tell whēce
J come and whyther J go. Ye iudge after
the fleſhe. J iudge no man. And if J iudge Deu.17.19
my iudgement is true. For J am not a-
lone: but J and the father that ſente me.
It is alſo wrytten in your law, that the
teſtimony of two men is true. J am one
that beare wytnes of my ſelfe, and the
father ỷ ſent me, beareth wytnes of me.
Then ſayde they vnto hym: where is thy
father? Jeſus anſwered: ye nether know Matt.11.
me not yet my father. If ye had knowen Luc.10.
me, ye ſhulde haue knowen my father
alſo. These wordes ſpake Jeſus in the
treſury

treſury, as he taughte in the tẽple, ⁊ no man layde handes on hym for hys tyme was not yet come. ⊦

Then ſayde Jeſus againe vnto hym.

C ✠ I go my waye, ⁊ ye ſhall ſeke me, and ſhal dye in youre ſynnes. Whyther I go, thyther can ye not come. Then ſayd the Jewes: wyl he kyll hym ſelfe, becauſe he ſayeth: whither I go, thyther can ye not come? And he ſayd vnto them: ye are frõ beneth, I am from aboue. Ye are of thys worlde. I am not of thys worlde. I ſayde therfore vnto you, that ye ſhall dye in youre ſynnes. For except ye beleue that I am he, ye ſhal dye in youre ſynnes.

Then ſayde they vnto hym, who arte thou? And Jeſus ſayde vnto them: Euẽ the very ſame thynge that I ſaye vnto you. I haue many thynges to ſaye, and to iudge of you. Ye and he that ſent me, is true. And I ſpeake in the worlde, thoſe thynges whych I haue heard of hym. Howbeyt they vnderſtode not that he ſpake of hys father.

1. Ioan. 4.
Nume. 21.

Then ſayde Jeſus vnto them: whẽ ye haue lyft vp an hye the ſonne of mã, thẽ ſhall ye know that I am he, and that I do nothynge of my ſelfe: but as my father hathe taughte me, euen ſo I ſpeake: and he that ſent me is with me. The father hath not lefte me, alone, for I do alwayes thoſe thynges that pleaſe hym. ⊦ As he ſpake theſe wordes, many beleued on hym.

Io. 3. 7. 12. 14. & 17.

D ✠ Then ſayd Jeſus to thoſe Jewes whiche beleued on hym. Yf ye cõtynue in my wordes: then are ye my very diſcyples, and ſhall know the truthe, and the truthe ſhall make you free. They anſwered hym: We be Abrahams ſede, and were neuer bõde to any man: why ſayeſt ẏ then: ye ſhalbe made free. Jeſꝰ anſwered thẽ: Verely verely I ſay vnto you, ẏ whoſoeuer cõmitteth ſinne: is ẏ ſeruaũt of ſinne. And ẏ ſeruaũte abideth not in ẏ houſe for euer. But ẏ ſõne abideth euer. Yf ẏ ſõne therfore ſhal make you fre, thẽ are ye fre i dede. I know ẏ ye are Abrahãs ſede, but ye ſeke meanes to kyll me; becauſe my ſayinges haue no place in you. I ſpeake ẏ I haue ſene wᵗ my father: ⁊ ye E do ẏ which ye haue ſene wᵗ youre father.

Ioan. 8. 14. & 17.

Rom. 6.
Gene. 21.
Galat. 4.
Rom. 9.

They anſwered and ſayd vnto hym. Abraham is oure father. Jeſus ſayde

vnto

gazophylacio, docens in templo. Et nemo apprehendit eum: quia nondum venerat hora eius.

Dixit ergo eis iterum IESVS * Ego vado, & quæretis me, & in peccato veſtro moriemini: quo ego vado, Vos non poteſtis venire. Dicebant ergo Iudæi: Num interficiet ſemetipſum, quia dicit, quo ego vado, vos non poteſtis venire? Et dicebat eis: Vos ab infernis eſtis, ego de ſupernis ſum. Vos de mundo hoc eſtis, ego non ſum de hoc mundo. Dixi ergo vobis, quod moriemini in peccatis veſtris. Si enim non credideritis quod ego ſum, moriemini in peccatis veſtris. Dicebant ergo ei: Tu quis es? Et dicit eis Ieſus: In primis quod & loquor vobis Multa habeo quæ de vobis loquar ac iudicem, ſed qui me miſit, verax eſt: & ego quæ audiui ab eo, hæc loquor in mundo. Non cognouerunt quod de patre eis loquutus eſſet. Dixit ergo eis IESVS: * Cum exaltaueritis filium hominis, tunc cognoſcetis quod ego ſum: & quod ex meipſo facio nihil, ſed ita vt docuit me pater, hęc loquor.

*Et qui me miſit, mecum eſt. Nõ reliquit me ſolum pater: quia ego quæ placita ſunt ei, facio ſemper. Hæc illo loquente, multi crediderunt in eum. Dicebat ergo Ieſus ad eos, qui crediderant ipſi Iudæos: * Si vos manſeritis in ſermone meo, vere diſcipuli mei eſtis: & cognoſcetis veritatem, & veritas liberos reddet vos.

Reſponderunt ei: Semen Abrahæ ſumus, nequę cuiquam ſeruiuimꝰ vnquam: quomodo tu dicis, liberi reddemini? Reſpondit eis Ieſus: Amen amen dico vobis, quod omnis qui facit peccatum, ſeruus eſt peccati. * Seruus autem non manet in domo in æternũ, filius manet in æternum. Si ergo vos filius liberos reddiderit, vere liberi eſtis. Scio quod ſemen Abrahæ eſtis. Sed quæritis me interficere, quia ſermo meus non habet locum in vobis. Ego quod vidi apud patrẽ meum, loquor: & vos quod vidiſtis apud patrem veſtrum facitis. Reſponderunt, & dixerunt ei: Pater noſter Abraham eſt. Dicit

eis

ait Ieſus, Si filij Abrahæ eſſetis, opera Abrahæ faceretis. Nũc autẽ quæritis me interficere hominem, qui veritatẽ vobis loquutus ſum, quã audiui à Deo: hoc Abrahã nõ fecit. Vos facitis opera patris veſtri. Dixerũt itaq; ei: Nos è ſtupro nõ ſumus nati. Vnũ patrẽ habem⁹ Deũ. Dixit eis Ieſus: Si deus pater veſter eſſet, diligeretis vtique me. Ego enim ex Deo proceſsi, & veni. Neque enim à meipſo veni, ſed ille me miſit. Quare loquelã meam nõ agnoſcitis? quia nõ poteſtis audire ſermonẽ meũ. Vos ex patre diabolo eſtis, & deſideriis patris veſtri vultis obſequi. Ille homicida erat ab initio, & in veritate non ſtetit: quia nõ eſt veritas in eo. Cũ loquitur mendaciũ, ex propriis loquitur: quia mẽdax eſt, atq; eius rei pater. Ego autẽ quia veritatem dico, nõ creditis mihi. Quis ex vobis arguit me de peccato? Porrò ſi veritatẽ dico, quare vos non creditis mihi? Qui ex Deo eſt, verba Dei audit. Propterea vos nõ auditis, quia ex Deo nõ eſtis. Reſpõderunt ergo Iudæi, & dixerunt ei: Nonne bene dicimus nos, q Samaritanus es tu, & dæmoniũ habes? Reſpõdit Ieſus: Ego dæmonium nõ habeo, ſed cohoneſto patrẽ meum, & vos ignominia affeciſtis me. Ego autẽ nõ quæro gloriã meã: eſt qui quærat & iudicet. Amen amẽ dico vobis, ſi quis ſermonem meum ſeruauerit, mortẽ nõ videbit in æternũ. Dixerunt ergo illi Iudæi: Nũc cognouim⁹ quod dæmonium habes? Abraham mortuus eſt & prophetæ, & tu dicis: ſi quis ſermonem meũ ſeruauerit, non guſtabit mortem in æternũ. Nũquid tu maior es patre noſtro Abraham, qui mortuus eſt? Et prophetæ mortui ſunt: Quem teipſum tu facis? Reſpondit IESVS: Si ego glorifico meipſum, gloria mea nihil eſt. Eſt pater meus qui glorificat me, quẽ vos dicitis Deũ veſtrum eſſe, & tamen non cognouiſtis eum, ego autem noui eũ. Et ſi dixero, quod non nouerim eum, ero ſimilis veſtri, mendax. Sed noui eum, & ſermonem eius ſeruo. Abrahã pater veſter exultauit vt videret diẽ meum: & vidit, atque gauiſus eſt.

Dixerunt

unto thẽ: yf ye were Abrahams children,
ye wolde doe the dedes of Abrahã. But Supra.7.
nowe ye go about to kyl me a man that
haue tolde you the truth, whiche I haue Supra.3.
hearde of God, thys dyd not Abraham,
ye do ỷ dedes of your father. Then ſayde
they to hym: we were not borne of fornica-
ció. We haue one father, which is God. 1.Ioan.3.
Ieſ⁹ ſaid unto thẽ: if God were your fa-
ther, thẽ wolde ye loue me. For I procea-
ded forth and come from God. Nether
came I of my ſelf: but he ſent me. Why Rom.10.
do ye not know my ſpeache? Euẽ becauſe
ye can not abyde ỷ hearīg of my wordes.

Ye are of youre father the deuyll, and F
the luſtes of your father ye wyl do. He 1.Ioan.4.
was a murtherer from the begynnynge, Gene.3.
and abode not in the truthe, becauſe ther
is no truthe in hym. When he ſpeaketh
a lye, then ſpeaketh he of hys owne. For
he is a lyar and the father therof. And be-
cauſe I tell you the truthe, therfore ye
beleue me not.

✠ Which of you can rebuke me of ſynne? 1.Ioan.3.
yf I ſay the truth, why do not ye beleue
me? He that is of god heareth goddes
wordes. Ye therfore heare thẽ not, be-
cauſe ye are not of god. Then anſwered ỷ Supra.4.
Iewes and ſayd unto him: Saye we not
wel that thou art a Samaritane, & haſt ỷ Ioan.17.
deuyll? Ieſus anſwered: I haue not the
deuyl: but I honour my father, & ye haue
dyſhonoured me. I ſeke not mine owne
praiſe: but ther is one ỷ ſeketh & iudgeth. Ioan.5.
Verely verely I ſay unto you, yf a man
kepe my ſayenges, he ſhal neuer ſe death.
Thẽ ſayd the Iewes to him: Now know Mat.9.12.
we that thou haſt the deuyll. Abraham is Mar.3.
dead and alſo the prophetes, and yet thou Ioan.7.
ſayeſt: yf a man kepe my ſayeng, he ſhal
neuer taſte of death. Arte thou greater
then oure father Abraham, whyche is
dead? and the Prophetes are dead. Whõ
makeſt thou thy ſelfe.

Ieſus anſwered: yf I honoure my ſelf
myne honoure is nothynge worth: it is
my father that honoureth me, whiche ye
ſaye: is youre god, & ye haue not knowẽ
him: but I knowe hym. And yf I ſhulde
ſaye, I knowe hym not I ſhulde be a lier
lyke unto you. But I knowe him and
kepe hys ſayenges.

Youre father Abraham was glad to ſe
my daye, and he ſawe it and reioyſed.

Then ſayd the Jewes vnto hym: thou art not yet .l. yeare olde, and haſt thou ſene Abraham? Jeſus ſayde vnto them: Verely verely I ſaye vnto you: yer Abraham was: I am. Then toke they vp ſtones, to caſte at hym. But Jeſus hyd hi ſelfe, and went oute of the temple. ✠ Joan. 7. Luc. 4.

¶ The .ix. Chap.

¶ Of hym that was borne blind, and the buſynes that was betwene hym and the Phariſes. ✠

A AND as Jeſus paſſed by, he ſawe a mã which was blīde frō his byrthe. And his diſciples aſked him, ſayīg: Mayſter who dyd ſynne: thys man, or his father and mother: ỳ he was borne blind? Jeſus anſwered. Nether hath this man ſynned, nor yet hys father & mother: but that the workes of god ſhulde be ſhewed on hym. Exod. 20. Deut. 5. I muſt worke the workes of him that ſent me whyle it is day. The nyght cometh when no man can work. As long as I am in the world, I am the lyghte of the world. Supra. 8. Infra. 12.

Aſſone as he had thus ſpoken, he ſpatte on the ground, & made clay of the ſpetle, & rubbed the claye on the eyes of ỳ blind, & ſayde vnto him: Go waſhe them in the pole of Syloe which by interpretacyon, ſygnyfyeth ſent. He went hys waye, and waſhed and came agayne ſeynge. The neyghboures and they that had ſene hym before how ỳ he was a begger: ſaid is not thys he that ſate & begged? Some ſaid: this is he. Other ſayd: he is lyke hym.

B But he hym ſelfe ſaid: I am euen he. They ſayd vnto hī: How are thyne eyes opened then? He anſwered and ſayde. The man that is called Jeſus, made clay & annoynted myne eyes, and ſaid vnto me: Go to the pole Syloe and weſhe. And I wēt and weſhed and receaued my ſighte. They ſaid vnto him: wher is he? He ſaid. I can not tell.

Mat. 12. Mar. 2. Supra. 5. 7. Then brought they to the Pharyſes, hym that a lytell before was blynde, for it was the Sabboth day whē Jeſus made the claye, and opened hys eyes. C Then agayne the Pharyſes alſo aſked hym how he had receyued hys ſyghte. He ſayde vnto them: He put claie vpon mine eyes, & I waſhed, and doe ſe. Then ſayde ſome of the Pharyſes: thys mā is not of God Supra. 5. because

Dixerūt ergo Iudæi ad eū: Quinquaginta annos nondum habes, & Abrahā vidiſti? Dixit eis Ieſus, Amen amen dico vobis, antequā Abrahā naſceretur, ego ſum. ✠ Tollebant ergo lapides, vt iacerent in eum. ✠ Ieſus autem abſcondit ſe, & exiuit è templo.

CAPVT IX.

Luce data, cæcum faciunt Scribæ
ſynagogum,
Vt ſemper vitiant optima facta
mali.

ET præteriens Ieſus, vidit hominem cæcū à natiuitate: & interrogauerūt eum diſcipuli eius dicētes: Rabbi, ✠ quis peccauit, hic, an parentes eius, vt cæcus naſceretur? Reſpondit Ieſus: Neq; hic peccauit, neq; parentes eius, ſed vt manifeſtētur opera dei in illo. ✠ Me oportet operari opera ei⁹ qui miſit me, donec dies eſt. ✠ Venit nox quādo nemo poteſt operari. Quādiu fuero in mūdo, lux ſum mundi. Hoc cum dixiſſet, expuit in terrā, & fecit lutū ex ſputo, & illeuit lutum ſuper oculos cæci, & dixit ei: Vade, laua in piſcina Siloe, quod ſi interpreteris, ſonat miſſus. Abijt ergo & lauit, & venit videns. Itaq; vicini, & qui viderant eum prius q̃ mendicus eſſet, dicebant: Nonne hic eſt qui ſedebat, & mendicabat? Alij dicebant, hic eſt: alij rurſus, ſimilis eſt ei. Ille dicebat: Ego ſum. Dicebant ergo ei: Quomodo aperti ſunt tibi oculi? Reſpōdit ille, & dixit: Ille homo qui dicitur Ieſus, lutum fecit & inunxit oculos meos, & dixit mihi: Vade ad piſcinā Siloe, & laua. Vt autē abij ac laui, viſum recepi. Dixerūt ergo ei: Vbi eſt ille? Ait, neſcio. Adducunt ad phariſæos eum, qui dudū cæcus fuerat. ✠ Erat autē ſabbatum cum lutū faceret Ieſus, & aperiret oculos eius. ✠ Iterum ergo interrogabant eū & phariſæi, quomodo viſum recepiſſet. Ille autem dixit eis: Lutum mihi impoſuit ſuper oculos, & laui, & video. Dicebant ergo ex phariſæis quidam: ✠ Non eſt hic homo à Deo quia sabbatum non obseruat. Alij autem dicebant: Quomodo potest homo peccator hec signa edere? Et dissidium erat inter eos. Dicunt ceco iterum: Tu quid dicis de illo, quia aperuit tibi oculos tuos? Ille autem dixit: Propheta est. Non crediderunt ergo Iudei de illo, quod cecus fuisset, & visum recepisset, donec vocauerunt parentes eius qui visum receperat, & interrogauerunt eos, dicentes: Hic est filius vester, quem vos dicitis cecum natum esse? Quomodo ergo nunc videt? Responderunt eis parentes eius, & dixerunt: Scimus quod hic est filius noster, & quod cecus natus est: quomodo autem nunc videat, nescimus: aut quis eius aperuit oculos, nos nescimus. Ipse etatem habet, ipsum interrogate, ipse de se loquatur. Hec dixerunt parentes eius, quod timerent Iudeos. Iam enim conspirauerant Iudei, vt si quis eum confiteretur esse CHRISTVM, e synagoga eijceretur. Propterea parentes eius dixerunt, etatem habet, ipsum interrogate. Vocauerunt ergo rursum hominem, qui fuerat cecus, & dixerunt ei: Da gloriam Deo. Nos scimus quod hic homo peccator est. Respondit ergo ille, & dixit. An peccator sit, nescio: vnum scio, quod cecus cum fuerim, nunc videam. Dixerunt ergo illi iterum: Quid fecit tibi? Quomodo aperuit tibi oculos? Respondit eis: Dixi vobis iam, nec audistis, cur iterum vultis audire? Num vos vultis discipuli eius fieri? Conuitiati sunt ergo ei, & dixerunt. Tu discipulus illius esto, nos autem Mosi discipuli sumus. Nos scimus quod Mosi loquutus est Deus, hunc autem nescimus vnde sit. Respondit ille homo, & dixit eis. In hoc enim mirabile quiddam est, quod vos nesciatis vnde sit, & tamen aperuit meos oculos. Scimus autem quod peccatores Deus non audit, sed si quis Dei cultor est, & voluntati illius obtemperat, hunc audit. A seculo non est auditum, quod quis aperuerit oculos ceci nati. Nisi esset hic a Deo, non potuisset facere quicquam. Responderunt, & dixerunt ei: In peccatis natus es totus,

becauſe he kepeth not the Sabboth daye. Other ſayde: how can a man that is a ſynner do ſuch miracles? And there was ſtryfe amonge them. Then ſpake they vnto the blynde agayne. What ſayeſt thou of hym, becauſe he hath opened thyne eyes? And he ſayde: He is a Prophete.

Mat. 21. Marc. 10. Io. 7. 10. 16

But the Jewes dyd not beleue of the felowe, how that he was blynde & receyued hys ſyght, vntyll they had called the father & mother of hym that had receyued hys ſyght. And they axed them, ſayenge: Is thys your ſonne, whō ye ſaye was borne blynde? How doth he now ſe then? His father & mother anſwered them and ſayde: We wote well that thys is our ſonne, & that he was borne blynde: but by what meanes he now ſeyth, that can we not tell, or who hath opened hys eyes, can we not tell. He is olde ynough, axe hym, let hym anſwere for hym ſelfe. Suche wordes ſpake hys father and mother: becauſe they feared the Jewes. For the Jewes had conſpyred all redye, that yf any man dyd confeſſe that he was Chriſte, he ſhulde be excommunicate out of the ſynagoge, therfore ſayd hys father and mother: he is olde ynough, axe hym.

Infra. 12.

D The agayne called they ÿ man that was blynde, & ſayde vnto hym: Geue God the prayſe we knowe ÿ thys man is a ſynner. He anſwered & ſayde: Whether he be a ſynner or no, I can not tell, one thynge I am ſure of: that I was blynde, & nowe I ſe. Then ſayde they to hym agayne: What dyd he to ÿ? How opened he thyne eyes? He anſwered thē: I tolde you yerwhyle, & ye dyd not heare it. Wherfore wold ye heare it agayne? Wyll ye alſo be hys diſciples? Thē rated they hym and ſayde: Be thou hys diſciple: we be Moſes diſciples. We are ſure ÿ God ſpake to Moſes, thys felowe we knowe not frō whence he is. The man anſwered & ſayde vnto thē: thys is a maruaylous thyng ÿ ye wote not whence he is, ſeing he hath opened myne eyes. For we be ſure ÿ God heareth not ſynners. But yf any mā be a worſhypper of God & do hys wyll, hym heareth he. Sēce ÿ worlde begāne, was it not hearde that any mā opened the eyes of one that was borne blynde. Yf thys mā were not of God, he coulde haue done nothynge. They anſwered & ſayde vnto hym: thou arte all

Infra 9. Marc. 11.

Supra. 7.

Eccle. 15. Iosu. 10.

M together

together borne in ſynne, and doeſt thou teache vs? And they caſt hym out.

B Jeſus hearde that they had excõmunicate hym, & aſſone as he had founde hym, Mat. 26. he ſayde vnto hym: doeſt thou beleue on Marc. 14. the ſonne of god? He anſwered & ſayde: Who is it Lorde, that I myght beleue on hym? And Jeſus ſayd vnto hĩ: Thou Mat. 13. haſt ſene hym, & he it is that talketh wt the. And he ſayd: Lorde I beleue: & worſhypped hym. ✠ Jeſus ſayd: I am come vnto iudgement into thys worlde, yt they whych ſe not myght ſe, & they whiche ſe myght be made blynde. And ſome of the Infra. 15. Phariſes whych were wyth hym, hearde theſe wordes & ſayde vnto hym: are we then blynde? Jeſus ſayde vnto thẽ: yf ye were blynde, ye ſhulde haue no ſynne. But now ye ſay, we ſe: therfore your ſynne remayneth.

❡ The. x. Chap.

❡ Of the good ſhepherde & hyred ſeruaūte The Jewes toke vp ſtones to haue ſtoned hym. ✠

A Verely verely I ſay vnto you: he yt entreth not in by the dore, into the ſhepefold: but clymeth vp ſome other waye, the ſame is a thefe & robber. He that goeth in by the dore, is the ſhepe Prouer. 27 herde of the ſhepe, to hym the porter openeth, and the ſhepe heare hys voyce, & he calleth hys owne ſhepe by name, & leadeth them out. And when he hath ſent forth hys owne ſhepe, he goeth before thẽ, and ye ſhepe folow hym, for they knowe hys voyce. A ſtraunger they wyll not folowe, but wyll flye from hym, for they knowe not the voyce of ſtraungers. Thys ſimilitude ſpake Jeſus vnto them: But they vnderſtode not what thynges they were which he ſpake vnto them.

B Infra. 14. Then ſayde Jeſus vnto them agayn. Verely verely I ſay vnto you: I am the dore of the ſhepe. All, euen as many as came before me, are theues & robbers, but the ſhepe dyd not heare thẽ. I am the dore, by me yf any man enter in he ſhalbe ſafe, Ezech. 34. & ſhall go in & out, & fynde paſture. The thefe cometh not but for to ſteale, kyll, & deſtroy. I am come that they myght haue lyfe, and haue it more aboundantly. ✠

C ✠ I am the good ſhepeherd. The good 1. Cor. 9. ſhepe herde geueth his lyfe for the ſhepe. Eſa. 40. An hyred ſeruaunt & whiche is not the ſhepeherde,

totꝰ & tu doces nos? Et eiecerũt eũ foras. Audiuit Ieſus, quòd eieciſſent eum foras, cumque inueniſſet eũ, dixit ei: Tu credis in filium dei? Reſpondit ille, & dixit: Quis eſt domine, vt credam in eum? Et dixit ei IESVS. ✠ Et vidiſti eum, & qui loquitur tecum, ipſe eſt. At ille ait. Credo domine, & adorauit eũ. Et dixit ei IESVS: in iudicium ego in hunc mũdum veni, vt qui non vident, videant: & qui vident, cæci fiant. Et audierunt quidã ex phariſæis hæc, qui cum ipſo erãt, & dixerunt ei: Num & nos cæci ſumus? Dixit eis IESVS. ✠ Si cæci eſſetis, non haberetis peccatum: nunc vero dicitis, videmus, idcirco peccatũ veſtrum manet.

CAPVT. X.

Mitis paſtor oues gelida vel morte tuetur.
Ne leo dilaceret, ſeu lupa rauca necet.

A Men amen dico vobis, qui non intrat per oſtium in ſtabulum ouium, ſed aſcendit aliunde, ille fur eſt & latro. Qui autem intrat per oſtium, paſtor eſt ouium. Huic oſtiarius aperit, & oues vocem eius audiunt. ✠ Et proprias oues vocat nominatim, & educit eas. Et cum proprias oues emiſerit, ante eas vadit, & oues illum ſequuntur, quia nouerunt vocem eius. Alienum autem non ſequentur, ſed effugient ab eo, quia non nouerunt vocem alienorum. Hoc prouerbiũ dixit eis Ieſus: illi autẽ non cognouerunt, quæ eſſent quæ loqueretur eis. Dixit ergo eis iterum IESVS: Amen amen dico vobis: ✠ ego ſum oſtium ouium. Omnes quotquot ante me venerũt fures ſunt & latrones, ſed non audierunt eos oues. Ego ſum oſtiũ, per me ſi quis introierit, ſeruabitur: & ingredietur, & egredietur, & paſcua inueniet. ✠ Fur non venit, niſi vt furetur & mactet, ac perdat. Ego veni vt vitam habeant, & abundantius habeant. Ego ſum paſtor ille bonꝰ. ✠ Bonus paſtor animam ſuam dat pro ouibus. ✠ Mercenarius autem & qui nõ eſt

paſtor, cuius non ſunt oues propriæ, videt lupum venientem, ac dimittit oues, fugitque, & lupus rapit ac diſpergit oues. ¶ Mercenarius autem fugit, quia mercenarius eſt, & oues non ſunt illi curæ. ¶ Ego ſum paſtor ille bonus, & cognoſco oues meas & cognoſcor à meis. ¶ Sicut nouit me pater, ita & ego noui patrem, & animam meam pono pro ouibus. ¶ Et alias oues habeo, quæ non ſunt ex hoc ouili: illas quoque oportet me adducere, & vocẽ meã audiẽt, & fiet vnũ ouile, vnus paſtor. ¶ Propterea me pater diligit, quia ego pono aiam meã, vt iterũ ſumã eã. Nemo tollit eã à me, ſed ego pono eam à meipſo. ¶ Poteſtatẽ habeo ponendi eã, & poteſtatẽ habeo rurſus ſumẽdi eã. Hoc mãdatũ accepi à patre meo. ¶ Diſſenſio igitur iterũ facta eſt inter Iudæos propter ſermones hos. Dicebant autẽ multi ex ipſis: Dæmonium habet, & inſanit, quid eũ auditis? Alij dicebãt: Hæc verba nõ ſunt dæmoniũ habẽtis. ¶ Num dæmoniũ poteſt cæcorum oculos aperire? Facta ſunt autẽ encænia Hieroſolymis, & hyems erat, & ambulabat Ieſᵘ in tẽplo in porticu Salomonis. Circũdederũt ergo eũ Iudæi & dicebãt ei: Quouſque animã noſtrã ſuſpendis? ¶ Si tu es Chriſtᵘ dic nobis ingenue. Reſpondit eis Ieſus: Dixi vobis, nec creditis. ¶ Opera quæ ego facio nõie patris mei: hæc teſtimonium reddũt de me. ¶ Sed vos non creditis, quia nõ eſtis ex ouibᵘ meis, quẽadmodũ dicebã vobis: Oues meæ vocem meã audiũt, & ego cognoſco eas, & ſequuntur me, & ego vitã æternã do eis, nec peribũt in æternũ, neq; rapiet eas quiſquã de manu mea. Pr meᵘ qui dedit mihi, maior oibᵘ eſt, & nemo poteſt rapere de manu prĩs mei. ¶ Ego & pater vnũ ſumus. ¶ Suſtulerũt ergo rurſũ lapides Iudæi vt lapidarent eũ. Reſpondit eis Ieſᵘ. Multa bona opera oſtẽdi vobis ex prẽ meo, ꝓpter quod eorũ operũ me lapidatis? Reſpõderũt ei Iudæi dicentes: Ob bonum opus non lapidamus te, ſed ob blaſphemiam: & quia tu homo cum ſis, facis teipſum deum. Reſpondit eis IESVS: Nonne ſcriptum eſt in lege veſtra: ¶ Ego dixi, dij eſtis?

ſhepeherde, nether ÿ ſhepe are his owne, ſeyth the wolf comming, & leueth the ſhepe & fleeth, and the wolfe catcheth them, and ſcattereth the ſhepe. The hyred ſeruaunt fleeth, becauſe he is an hyred ſeruaunte, & careth not for the ſhepe. I am that good ſhepeherde, and knowe myne, & am knowẽ of myne. As my father knoweth me: euen ſo knowe I my father. And I geue my lyfe for the ſhepe: & other ſhepe I haue whyche are not of this fold. Them alſo muſt I bryng that they may heare my voyce, & that there may be one flocke & one ſhepeherde. Therfore doeth my father loue me, becauſe I put my lyfe from me, that I myght take it agayne. No man taketh it frõ me: but I put it awaye of my ſelfe. I haue power to put it frõ me, & haue power to take it agayne. Thys cõmaundemẽt haue I receyued of my father. And there was a diſſencion agayne amõg ÿ Jewes for theſe ſayenges, & manye of thẽ ſayd: he hath ÿ deuyl, & is mad: why heare ye hym? Other ſayde: theſe are not the wordes of hym ÿ hath the deuyl. Can the deuyll open the eyes of the blynde?

✠ And it was at Hieruſalem the feaſte of the dedicacion, & it was wynter, and Jeſus walked in Salomons porche. Thẽ came the Jewes rounde about hym, & ſayde vnto hym: How longe doſt thou make vs doute. Yf thou be Chriſte, tell vs playnly. Jeſus anſwered them: I tolde you and ye beleue not. The workes that I do in my fathers name, they beare wytnes of me. But ye beleue not, becauſe ye are not of my ſhepe. As I ſayde vnto you: my ſhepe heare my voyce, & I knowe thẽ, and they folow me, & I geue vnto thẽ eternal lyfe, & they ſhal neuer peryſſhe, nether ſhal any mã plucke thẽ out of my hãd. My father which gaue thẽ me, is greater thẽ al, & no mã is able to take thẽ oute of my fathers hande. And I and my father are one.

Then the Jewes agayne toke vp ſtones to ſtone hym wyth all. Jeſus anſwered them: many good workes haue I ſhewed you from my father: for which of them wyll ye ſtone me? The Jewes anſwered hym ſayeng: For thy good workes ſake we ſtone ÿ not, but for thy blaſphemy, & becauſe ÿ ÿ beyng a mã, makeſt thy ſelfe God. Jeſᵘ anſwered thẽ: is it not wryttẽ in your lawe: I ſayd, ye are goddes?

Math. 8.
Marc. 5.
Luc. 8.

Matt. 11.
Luc. 10.
Matt. 12.
Eſa. 42.
Marc. 10.

Math. 26.
Marc. 12.
Math. 9.
Marc. 3.
Ioan. 7. 8.

Ioan. 9.

E

Ioan. 1. 4. 9.

Ioan. 8.

1. Ioan. 4.

Io. 14. 17.
Ioan. 7. 8.

F

Infra. 14.
Pſal. 82.

Yf he called them goddes vnto whome yͤ
worde of God was ſpoken (& yͤ ſcripture
Math. 26. can not be broken) ſaye ye then to hym,
Marc. 14. whome the father hath ſanctifyed, and
Luc. 22. ſent vnto the worlde, thou blaſphemeſt,
Ioan. 9. 13. becauſe I ſayde, I am the ſonne of God?
Yf I do not the workes of my father,
beleue me not. But yf I do: then though
ye beleue not me, yet beleue the workes,
Supra. 7. that ye maye knowe and beleue that the
Mat. 12. father is in me, and I in hym. ✠

Supra. 1. Agayne they went aboute to take hym,
Supr. 3. 5. but he eſcaped out of theyr handes, and
went awaye agayne beyonde Iordan, into
the place where Iohn before had baptyſed,
and there abode. And many reſorted
vnto hym and ſayde: Iohn dyd no myracle,
but all thynges that Iohn ſpake of
thys man, are true. And manye beleued
on hym there.

¶ The. xi. Chapitre.

¶ Of the rayſyng agayne of Lazarus.
Of the coũſell of the Pharyſes and Preſtes agaynſt Ieſus. ✠

A Certayne man was ſycke, named
A Lazarus of Bethania the towne
of Mary & her ſyſter Martha. It
Luc. 7. was that Mary whych anoynted Ieſus
wᵗ oyntment: & wyped hys fete wyth her
heare, whoſe brother Lazarꝰ was ſycke: &
hys ſiſters ſente vnto hym, ſayẽge: Lorde
beholde, he whõ yͭ loueſt is ſicke. When
Ieſꝰ hearde yͭ, he ſayd: thys infirmitie is
Supra. 9. not vnto death, but for the laude of god,
that yͤ ſonne of God might be praiſed by
yͤ reaſon of it. Ieſus loued Martha & her
ſyſter & Lazarus. Thẽ after he had hearde
yͭ he was ſycke, yet abode he two dayes
ſtyll in the ſame place where he was.

Then after that, ſayde he to hys diſcyples:
Let vs go into Iewry agayne. His
diſciples ſayde vnto hym: Mayſter, the
Iewes lately ſought meanes to ſtone yͤ
& wylt thou go thyther agayne? Ieſus
anſwered: are there not. xii. houres in the
daye? yf a man walke in yͤ day he ſtõbleth
not, becauſe he ſeyth the lyghte of thys
Infra. 12. worlde. But yf a mã walke in yͤ nyght, he
ſtombleth, becauſe there is no lyght in
hym. This ſayde he, & after that, he ſayde
Math. 9. vnto them oure frende Lazarus ſlepeth,
Marc. 5. but I go to wake hym out of ſlepe. Thẽ
Luc. 8. ſayde hys diſciples: Lorde yf he ſlepe,
he ſhal do well ynoughe. Howe be it
Ieſus

Si illos dixit deos, ad quos ſermo dei factus eſt, & nõ poteſt ſolui ſcriptura de eo, quem pater ſanctificauit & miſit in mundum. *Vos dicitis me blaſphemare, quia dixerim filius Dei ſum? *Si non facio opera patris mei, nolite credere mihi: ſin vero facio, & ſi mihi non credatis, operibus credite, vt cognoſcatis & credatis, quod pater in me eſt, & ego in eo. *Quærebant iterum eum apprehendere, & exiuit de manu eorũ: *& abijt iterum trans Iordanem in eum locum, vbi fuerat Ioannes baptizãs primum: manſitq; illic. *Et multi venerunt ad eum, ac dicebant: Ioannes quidem ſignum ædidit nullum. Omnia autem quæcunq; dixit Ioannes de hoc, vera erant, & crediderunt multi illic in eum.

CAPVT. XI.

Notatur Chriſto factum inſuperabile amici.
Euocat & tumulo Lazare adeſto foras.

A Egrotabat aũt quidam nomine Lazarus Bethanienſis à caſtello Mariæ & Marthæ huius ſororis. *Maria autem erat ea quæ vnxit dominũ vnguẽto, & extersit pedes eius capillis ſuis: cuius frater Lazarus ægrotabat. Miſerunt ergo ſorores eius ad eum, dicentes: Domine, ecce quẽ amas, ægrotat. Audiens autem IESVS: dixit. Infirmitas hæc non eſt ad mortem, *ſed pro gloria dei, vt glorificetur filius dei per eam. Diligebat autem IESVS Martham & ſororem eius, & Lazarũ. Vt ergo audiuit quòd ægrotaret, tum quidem temporis manſit in eodem loco duobus diebus. Deinde poſt hoc dicit diſcipulis: Eamus in Iudæam iterum. Dicũt ei diſcipuli: Rabbi, modo quærebant te Iudæi lapidare, & iterum vadis illuc? Reſpondit IESVS. Nonne duodecim ſunt horæ diei? Si quis ambulauerit in die, nõ offendit: quia lucem huius mũdi videt. *Si quis autem ambulauerit in nocte, offendit, quia lux non eſt in eo. Hæc ait, & poſt hæc dicit eis: Lazarus amicus noſter dormit, *ſed vado vt à ſomno excitẽ eũ. Dixerũt ergo diſcipuli eiꝰ, Domine, ſi dormit, ſaluus erit. Dixerat autẽ
Ieſus

Ieſus de morte eius: at illi putauerunt quòd de dormitione ſomni diceret. Tunc ergo IESVS dixit eis manifeſte: Lazarus mortuus eſt, & gaudeo propter vos, vt credatis, quod non fuerim ibi. Sed eamus ad eum. Dixit ergo Thomas, qui dicitur didymus, ad diſcipulos. Eamus & nos, vt moriamur cum eo. Venit itaque Ieſus: & inuenit eum quatuor dies iam in monumẽto habentem. Erat autem Bethania, iuxta Hieroſolyma fere ſtadijs quindecim. Multiq; ex Iudæis venerunt ad Martham ac Mariam, vt conſolarentur eas de fratre ſuo. Martha ergo vt audiuit quòd IESVS veniſſet, occurrit illi: Maria vero domi ſedebat. Dixit ergo Martha ad IESVM: Domine, ſi fuiſſes hic, frater meus nõ fuiſſet mortuus. Sed & nunc ſcio, quòd quæcunq; popoſceris à deo, daturus tibi ſit deus. Dicit illi Ieſus: Reſurget frater tuus. Dicit ei Martha: *Scio quòd reſurget in reſurrectione in nouiſſimo die. Dicit ei Ieſus: *Ego ſum reſurrectio & vita, qui credit in me, etiam ſi mortuus fuerit, viuet: & omnis qui viuit, & credit in me, non morietur in æternum. Credis hoc? Ait illi: Etiam domine. *Ego credo, quòd tu ſis Chriſtus ille filius dei, qui in mũdum venturus erat. Et cum hæc dixiſſet, abijt & vocauit Mariam ſororem ſuam clanculũ, dicens: Magiſter adeſt, & vocat te. Illa vt audiuit, ſurgit cito, & venit ad eum. Nondum autem venerat Ieſus in caſtellum, ſed erat in eo loco, vbi occurrerat ei Martha. Iudæi ergo, qui erant cum ea in domo, & conſolabantur eam: cum vidiſſent Mariam, quod cito ſurrexiſſet & exiſſet, ſequuti ſunt eam, dicentes: vadit ad monumentum, vt ploret ibi. Maria ergo cum veniſſet eò vbi erat IESVS, vidẽs eum, accidit ad pedes eius, & dicit ei: *Domine, ſi fuiſſes hic, non eſſet mortuus frater meus. Ieſus ergo vt vidit eam plorantem, & Iudæos qui venerant cum ea plorantes, infremuit ſpiritu, & turbauit ſeipſum, & dixit: vbi poſuiſtis eum? Dicunt ei: Domine, veni & vide. *Lachrimatus eſt IESVS. Dixerunt ergo Iudæi: Ecce quomodo

Jeſ^ꝰ ſpake of his death: but they thought ẏ he had ſpoken of ẏ naturall ſlepe. Then ſayde Jeſ^ꝰ vnto thẽ plainly: Lazarus is dead, & I am glad for youre ſakes, that I was not there, because ye maye beleue. Neuertheleſſe let vs go vnto hym. Then ſayde Thomas whiche is called Didim^ꝰ vnto the disciples: Let vs alſo go, ẏ we maye dye with hym. Thẽ wẽt Jeſus & founde ẏ he had lyen in hys graue foure dayes already. Bethanie was nye vnto Jeruſalẽ aboute .xv. furlõges of, & many of ẏ Jewes were come to Martha & Mary to comforte thẽ ouer theyr brother. Martha aſſone as ſhe hearde ẏ Jeſ^ꝰ was comyng, wẽt & met hĩ: but Mary ſate ſtyl i ẏ houſe.

Infra.20.

C

✠ The ſayde Martha vnto Jeſ^ꝰ: Lord yf thou haddeſt bene here, my brother had not bene deed: but neuertheleſſe, I knowe ẏ whatſoeuer thou aſkeſt of god, god wyl geue it the. Jeſus ſayde vnto her thy brother ſhal ryſe agayne. Martha ſayd vnto hym: I knowe ẏ he ſhal ryſe agayne in the reſurrection at the laſt daye. Jeſ^ꝰ ſayd vnto her: I am the reſurrectiõ & the lyfe. He that beleueth on me, ye though he were deed, yet ſhall he lyue. And who ſoeuer lyueth & beleueth on me, ſhall neuer dye. Beleueſt thou this? She ſayde vnto hym: ye Lorde I beleue that thou art Chryſt the ſonne of god which ſhuld come into the worlde. ✠

Math.7.
Luc.11.
Ioan.16.
1.The.4.
Infra 14.
Ro.10.
Mat.9.

D

And aſſone as ſhe had ſo ſayde, ſhe wente her waye & called Marie her ſyſter ſecretly ſaying: The maſter is come & calleth for ẏ. And ſhe aſſone as ſhe hearde that, aroſe quyckly & came vnto hym. Jeſus was not yet come into the towne: but was in ẏ place were Martha met hĩ. The Jewes then which were with her in the houſſe and comforted her, when they ſawe Mary, that ſhe roſe vp haſtely, and wente oute, folowed her, ſayinge: She goeth vnto the graue, to wepe ther. Thẽ whẽ Mary was come where Jeſ^ꝰ was, & ſaw him, ſhe fell downe at his fete, ſaying vnto hym: Lord if thou haddeſt bene here, my brother had not bene dead. Whẽ Jeſ^ꝰ ſaw her wepe, & ẏ Jewes alſo wepe which came wt her, he groned in the ſpyrete, & was troubled in hym ſelfe, and ſayd: Where haue ye layed hym? They ſayde vnto hym: Lorde come and ſe. And Jeſus wept. Then ſayde the Jewes. Beholde, howe

Matt.9.
Luc.8.
Luc.19.

howe he loued hi. And ſome of thẽ ſayde:
coulde not he which opened the eyes of ỹ
Supra.9. blynde, haue made alſo, that thys man
ſhuld not haue dyede? Jeſus agayne gro=
ned in him ſelf, ⁊ came to ỹ graue: it was
E a caue and a ſtone layde on it.

And Jeſus ſayde: take ye awaye ỹ ſtone.
Martha the ſyſter of hym that was deed,
ſayd vnto hym: Lorde by this tyme he
ſtynketh: for he hath bene deed foure
Marc.9. dayes. Jeſus ſayd vnto her: Sayde I not
vnto the, that yf thou dydeſt beleue, thou
ſhuldeſt ſe the glory of God? Then they
toke awaye the ſtone frõ the place where
the deed was layde. And Jeſus lyfte vp
his eyes ⁊ ſayd: Father I thanke the be=
cauſe ỹ thou haſt hearde me. I wot ỹ thou
Infra.12. heareſt me alwayes: but becauſe of ỹ peo
ple that ſtõde by I ſayd: it that they maye
F beleue, that thou haſt ſent me.

And when he thus had ſpoken, he cryed
wt a lowd voyce: Lazarus come forth. And
he that was deed: came forth, bound hand
⁊ fote wyth graue bãdes, ⁊ his face was
bounde wyth a napkyn. Jeſꝰ ſayde vnto
Ioſ.7.8.12 them, lowſe hym, ⁊ let hym go. Thẽ many
of the Jewes whiche came to Mary, and
had ſene the thynges whyche Jeſus dyd,
beleued on hym. But ſome of thẽ went
theyr wayes to the Pharyſes, and tolde
them what Jeſus had done.

Math.26. Then gathered the hye Preſtes and the
Marc.15. Phariſes a counſel, and ſayde. What do
we? Thys man doth many myracles: yf
we let hym ſcape thus, al men wyl beleue
on hym, ⁊ ỹ Romaynes ſhal come ⁊ take
awaye oure countre and the people. And
one of thẽ named Cayphas which was ỹ
Mat.26. hye preſt that ſame yeare ſayde vnto thẽ
Ioan.18. ye perceyue nothynge at all, nor yet con=
ſyder that it is expedient for vs, that one
man dye for the people, and not that all ỹ
people peryſhe. Thys ſpake he not of
hym ſelfe, but beyng hye Preſt that ſame
yeare, he propheſyed that Jeſꝰ ſhulde dye
for ỹ people, ⁊ not for ỹ people onely, but
that he ſhuld gather together in one the
chyldren of god which were ſcattered
Math.26. a brode. Frõ that daye forth they held a
Mar.3. cõſel together, for to put hym to death.

G Jeſus therfore walked no more openly
amõg ỹ Jewes: but wẽt hys waye thence
vnto a cõtre nye to a wyldernes into a
citie called Ephraim, ⁊ there haunted with
hys

modo amabat eum. Quidam autem ex ipſis dixerunt.

❧Non poterat hic qui aperuit oculos cæci, facere vt hic non moreretur? IESVS ergo rurſum fremens in ſemetipſo, venit ad monumentum. Erat autem ſpelunca, & lapis impoſitus erat ei. Ait Ieſus: Tollite lapidem. Dicit ei Martha ſoror eius qui mortuus fuerat Domine, iam olet, quatriduanus eſt enim. Dicit ei Ieſus: ❧Nonne dixi tibi quòd ſi credideris, viſura eſſes gloriam dei? Suſtulerunt ergo lapidem a loco, vbi is qui mortuus fuerat erat poſitus IESVS autem attollens ſurſum oculos, dixit: Pater, gratias ago tibi, quoniã audiſti me. Ego autem ſciebam, ꝙ ſemper me audis, ❧ſed propter turbam quæ circunſtat, dixi, vt credant, quòd tu me miſeris. Atq; hæc cũ dixiſſet, voce magna clamauit: Lazare veni foras. Et prodijt qui fuerat mortuus, manus & pedes habens reuinctos faſciis ſepulchralibus & facies illꝰ ſudario erat obuincta. Dicit eis Ieſus, Soluite eum, & ſinite abire. ❧Multi ergo ex Iudæis qui venerant ad Mariam, & viderant quæ feciſſet Ieſus: crediderunt in eum. Quidã autem ex ipſis abierunt ad phariſæos, & dixerunt eis quæ feciſſet Ieſus ❧Congregauerũt ergo pontifices & phariſæi conciliũ, ac dicebant: Quid facimus? quia hic homo multa ſigna ædit. Si permiſerimus eũ ſic, omnes credent ei. Venientq; Romani, & tollent tum locum noſtrum, tum gentem. Vnus autem ex ipſis Caiphas nomine, cum eſſet pontifex anni illius, dixit eis. ❧Vos neſcitis quicquam, nec perpẽditis quòd expedit nobis, vt vnus homo moriatur ꝓ populo, ac non tota gens pereat. Hoc autem a ſemetipſo non dixit: ſed cũ eſſet pontifex anni illius, vaticinatꝰ eſt quod Ieſus moriturꝰ eſſet pro gente: & non tantũ pro gẽte, ſed vt filios dei, qui erant diſperſi, cõgregaret in vnũ. ❧Ab illo ergo die conſultabãt inuicẽ, vt interficerẽt eũ. IESVS ergo iam non propalam ambulabat inter Iudæos, ſed abiit illinc in regionem iuxta deſertũ, in ciuitatẽ quæ dicitur Ephraim & ibi verſabatꝰ cũ diſcipulis ſuis. * Inſtabat autem paſcha Iudæorum, & aſcenderūt multi Hieroſolymā e regione ante paſcha, vt purificarēt ſe. * Quærebant ergo Ieſum, & colloquebantur inter ſe, in templo ſtātes. Quid videtur vobis, quod non venerit ad diem feſtum? * Dederant autem pontifices & phariſæi præceptum, vt ſi quis cognouiſſet vbi eſſet, indicaret, vt comprehenderent eum.

CAPVT. XII.

Obuia plebs currit præciſis arbore ramis:
Et cantat domino carmina læta ſuo.

* IESVS ergo ante ſex dies paſchæ venit Bethaniam, vbi Lazarus fuerat mortuus, quem ſuſcitauit à mortuis. Fecerunt autem ei cœnam ibi, & Martha miniſtrabat: Lazarus vero vnus erat de numero diſcumbentium cum eo. * Maria ergo accepit libram vnguenti nardi piſticæ pretioſæ, & vnxit pedes IESVS, & exterſit pedes eius capillis ſuis: domus autem impleta eſt ex odore vnguenti. * Dicit ergo vnus ex diſcipulis eius, Iudas Simonis Iſcariotes, qui erat eum proditurus: Quare hoc vnguentum non vendit trecentis denariis, & datum eſt egenis? Dixit autem hoc, non quod pauperes illi curæ eſſent: * ſed quia fur erat, ac marſupium habebat, eaque quæ mittebantur, portabat. Dixit ergo Ieſus: * Sine illam, in diem ſepulturæ meæ ſeruauit iſtud. Pauperes enim ſemper habetis vobiſcum, me vero non ſemper habetis.

* Cognouit ergo turba multa ex Iudæis, quod illic eſſet, & venerunt non propter IESVM tantum: ſed vt Lazarum quoque viderent, quem ſuſcitauerat à mortuis. Conſultabant autem principes ſacerdotū, vt & Lazarum interficerent, quia multi propter illum abibant ex Iudæis, & credebant in IESVM.

* Poſtero die turba multa quæ venerat ad diem feſtum, cū audiſſent quod

his diſciples. And the Jewes Eaſter was nye at hande, & many went out of the countre vp to Jeruſalem before the Eaſter, to purify them ſelues. Then ſought they for Jeſus, & ſpake betwene them ſelues as they ſtode in the temple: What thinke ye ſeynge he cometh not to the feaſte. The hye Preſtes and Phariſes had geuen a commaundement, that yf any man knewe where he were he ſhould ſhewe it, that they myght take hym.

Mat.26. Mar.14. Lucæ.22. Supra.7.

Supra.9.

The.xii. Chaptre.

Marye anoynted the fete of Jeſus.
Howe, the people toke palme in theyr handes and ſaluted Chriſt.
Of the Grekes that enquyred of Jeſus.
Jeſus came a lyght into the worlde.

Then Jeſ' ſixe dayes before Eſter, came to Bethany where Lazarus was, whiche was dead, and whom Jeſus rayſed from death. There they made him a ſupper, & Martha ſerued: but Lazarus was one of them that ſate at the table with hym. Then toke Mary a pound of oyntement called, Nardus, perfect and precious, and anoynted Jeſus fete, & wype hys fete with her heer, and the houſe was fylled of the ſauer of the oyntment. Then ſayd one of his diſciples named Judas Iſcarioth Simons ſonne, which afterwarde betrayed hi: why was not thys oyntment ſolde for thre hondred pence, and geuen to the poore? This ſayd he, not that he cared for the poore: but becauſe he was a thefe, and kept the bagge, and bare that whiche was geuen. Then ſayd Jeſus: Let her alone, agaynſt the daye of my buryinge ſhe kept it. The poore all wayes ſhall ye haue with you, but me ſhal ye not alwayes haue.

A Mat.26. Marc.14.

Mat.26. Marc.14. Luc 7.

Marc.14. Luc.22.

Infra.13.

Mat.26. B

Muche people of the Jewes had knowledge that he was there. And they came, not for Jeſus ſake onely, but that they myght ſe Lazarus alſo whom he rayſed from death.

Mat.21. Mar.11. Luc.19.

The hye Preſtes therfore held a counſell that they myght put Lazarus to death alſo, becauſe that for his ſake many of the Jewes went awaye, and beleued on Jeſus.

On the morowe, moche people that were come to the feaſte when they hearde that

Ibidem.

that Jeſus ſhuld come to Jeruſalē, toke
braunches of palme trees, and went and
Mat.21. mett hym, and cryed: Hoſanna, bleſſed
is he that in ẏ name of the Lord commeth
C kynge of Iſrael. And Jeſus got a yonge
Eſa.62. aſſe and ſate theron, accordyng to ẏ which
Zacha.9. was wrytten: feare not doughter of Siō
Luc.4. beholde thy kynge commeth ſyttynge on
Eſa.62. an aſſes colte. Theſe thinges underſtode
Zacha.9. not his diſciples at ẏ fyrſte: but when Jeſus
was glorified, then remembred they
that ſoche thynges were wrytten of him,
and that ſoche thynges they had done
unto hym.

The people that was with him, when he
called Lazarus out of his graue, & raiſed
hym from death bare recorde. Therfore
met hym that people, becauſe they hearde
Supra.11. that he had done ſoche a miracle. The
Phariſes therfore ſaid amōg thē ſelues
Ibidem. perceyue ye how we prevayle nothynge?
Beholde the worlde goeth awaye after
Ioan.1. hym.

There were certaine Grekes amonge
them that came to pray at the feaſt: the
ſame came to Philyp whiche was of
Bethſayda a cytye in Galile, and deſyred
hym, ſaying: Syr we wold fayne ſe Jeſu.
Ioan.13.17. Philip came and tolde Andrew. And again
Andrew and Philip tolde Jeſu. And
Jeſu anſwered them ſayinge: the hour is
come ẏ ẏ ſonne of man muſt be glorified.
D ✠ Verely verely I ſay unto you, excepte
Mat.10.16 the whete corne fall into the grounde &
Marc.8. dye, it abydeth alone. If it dye, it bringeth
Luc.9.17. forthe moche frute. He ẏ loueth his lyfe
ſhall deſtroye it: & he that hateth his life
in thys worlde, ſhall kepe it unto lyfe
Math.26. eternal. Yf any mā miniſter unto me, let
Marc.14. him folow me, & wher I am ther ſhal alſo
my mynyſter be. And if any mā mynyſter
Luca.22. unto me, hym wyl my father honour. ✠
Now is my ſoule troubled, & what ſhall
I ſay? Father delyuer me frō this houre:
but therfore came I unto thys hour. Father
glorifie thy name. Then came ther
a voyce from heauen: I haue glorified
Supra 11. it, and glorifye it agayne. Then ſayde
the people ẏ ſtode by and hearde: it thondreth.
Other ſaid, an angel ſpake to him.
Jeſus anſwered & ſaid: this voice came,
not becauſe of me, but for your ſakes.
Ioā.14.16. ✠ Now is the iudgement of this world:
& nowe ſhall the prynce of thys worlde
be

quod veniret Ieſus Hieroſolyma acceperunt ramos palmarum, & proceſſerunt obuiam ei, & clamabant: Hoſanna, benedictus qui venit in nomine domini rex Iſrael. * Nactus autem Ieſus aſellam, ſedit ſuper eam ſicut ſcriptum eſt: * Noli timere filia Sion, ecce rex tuus venit ſedens ſuper pullum aſinæ. Hæc autem non cognouerunt diſcipuli eius primum, ſed quando glorificatus eſt Ieſus, tunc recordati ſunt, * quod hæc eſſent ſcripta de eo, & quod hæc feciſſent ei. Teſtificabatur igitur turba, quæ erat cum eo quando Lazarū vocauit de monumento, & ſuſcitauit eum à mortuis. Propterea & obuiam venit ei turba, quod audierant eum ædidiſſe hoc ſignum. * Phariſæi ergo dixerunt inter ſe, Videtis quod nihil proficitis? Ecce mundus poſt eum abijt. * Erant autem quidam Græci ex his qui aſcenderant, vt adorarent in feſto. * Hi ergo acceſſerunt ad Philippum, qui erat à Bethſaida Galilææ, & rogabant eum, dicentes: Domine, volumus Ieſum videre. Venit Philippus & dicit Andreæ: Andreas rurſum & Philippus dicunt Ieſu. IESVS autem reſpondit eis dicens: * Venit hora vt glorificetur filius hominis. Amē amen dico vobis, niſi granum frumenti deiectū in terram mortuū fuerit, ipſū ſolū manet: ſi vero mortuū fuerit, multū fructum affert. * Qui amat animā ſuā perdet eam. Et qui odit animā ſuā in hoc mundo, in vitā æternā cuſtodiet eam. Si quis mihi miniſtrat, me ſequatur. Et vbi ſum ego, illic & miniſter meus erit. Si quis mihi miniſtrauerit, cohoneſtabit eum pater. * Nunc anima mea turbata eſt. Et quid dicam? Pater, ſeruato me ex hora hac. Sed propterea veni in horam hanc. Pater illuſtra nomen tuum. * Venit ergo vox de cælo, dicens: Et illuſtraui, & rurſus illuſtrabo. Turba ergo quæ ſtabat & audierat, dicebat tonitruū eſſe factum. Alij dicebant: Angelus ei loquutus eſt. Reſpondit IESVS, & dixit: * Non propter me hæc vox venit, ſed propter vos. Nunc iudicium eſt mundi huius. * Nunc princeps mundi huius eijcietur eiicietur foras. Et ego ſi exaltatus fuero à terra, omnes traham ad meipſum. Hoc autem dicebat, ſignificans qua morte eſſet moriturus. Reſpondit ei turba. ◆ Nos audiuimus ex lege, quod Chriſtus manet in æternũ, & quomodo tu dicis, oportet exaltari filium hominis? Quis eſt iſte filius hominis? Dixit ergo eis Ieſus: Adhuc ad breue tempus lumen vobiſcum eſt. ◆ Ambulate donec lucem habetis, ne vos tenebræ occupent. Et qui ambulat in tenebris, neſcit quo vadat. ◆ Dum lucem habetis, credite in lucem, vt filij lucis ſitis. Hæc loquutus eſt Ieſus: ac digreſſus abſcondit ſe ab eis. ◆ Cum autem tam multa ſigna feciſſet coram eis, non credebant in eum, vt ſermo Eſaiæ prophetæ impleretur, quem dixit: Domine quis credidit ſermoni noſtro, & brachiũ domini cui reuelatum eſt? Propterea non poterant credere, quia iterum dixit Eſaias ◆: Excæcauit oculos eorum, & indurauit cor eorum ne videant oculis, & ne intelligant corde, & conuertantur, & ſanẽ eos. Hæc dixit Eſaias quãdo vidit gloriam eius, & loquutus eſt de eo. ◆ Veruntamen etiam ex principibus multi crediderunt in eum, ſed propter phariſæos non confitebantur, ne è ſynagoga eiicerentur. ◆ Dilexerunt enim gloriam hominũ magis, quã gloriam dei. Ieſus autẽ clamauit, & dixit: ◆ Qui credit in me, non credit in me ſed in eũ q miſit me. Et qui videt me videt eũ q miſit me. ◆ Ego lux in mũdũ veni, vt omnis qui credit in me, in tenebris nõ maneat. Et ſi quis audierit verba mea, & crediderit, ego non iudico eum. ◆ Non enim veni, vt iudicem mundum, ſed vt ſeruem mũdum. Qui reiicit me, nec accipit verba mea, habet qui iudicet ipſum: Sermo quẽ loquutus ſum, ille iudicabit eum in extremo die, quia ego ex meipſo non ſum loquutus, ſed qui miſit me pater, ipſe mihi mandatum dedit quid dicam, & quid loquar. Et ſcio quod mandatum eius vita æterna eſt.

◆ Quæ ergo ego loquor ſicut dixit mihi pater, ſic loquor.

Caput.

be caſt oute. And I, yf I were lyfte from the erth, wyll drawe all men vnto me. Thys ſayd Jeſus ſygnifyeng what death he ſhulde dye. The people anſwered him: We haue hearde oute of the lawe that Chryſte abydeth euer: & how ſayeſte thou then that the ſonne of man muſte be lifte vp? who is that ſonne of man? Then Jeſus ſayde vnto them: yet a lytell whyle is yͤ lyght wyth you. Walke whyle ye haue lyght, leſt that darckenes come on you. He that walketh in the darcke, woteth not whyther he goeth. Whyle ye haue lyghte beleue on the lyghte, that ye may be the chyldren of lyghte.

These thynges ſpake Jeſus and departed, and hyd hym ſelfe from them. And though he had done ſo many myracles before them, yet beleued not they on hym, that the ſayinge of Eſaias the Prophete myghte be fulfylled, that he ſpake. Lord who ſhal beleue oure ſaying. And to whõ is yͤ arme of yͤ Lorde opened? Therefore coulde they not beleue, becauſe that Eſayas ſayeth agayn: he hath blynded theyr eyes & hardened their hertes, yͤ they ſhuld not ſe wyth theyr eyes, & vnderſtãd with theyr hertes, & ſhulde be conuerted, and I ſhuld heale them. Suche thynges ſayd Eſaias whẽ he ſaw his glory, & ſpake of hĩ. Neuertheleſſe amonge the chefe rulers many beleued on him. But becauſe of the Pharyſes they wolde not be aknowẽ of it, leſt they ſhuld be excõmunicat. For thei loued yͤ prayſe yͤ is geuen of mẽ more thẽ the prayſe that cõmeth of GOD. And Jeſus cryed and ſayd: he that beleueth on me, beleueth not me, but on him yͤ ſẽte me. And he that ſeeth me, ſeeth hym that ſẽt me. ✠ I am come a lyght into yͤ world yͤ whoſoeuer beleueth on me, ſhulde not byde ĩ darckenes. And if any mã heare my wordes, & beleue not, I iudge hĩ not. For I came not to iudge yͤ world, but to ſaue yͤ world. He yͤ refuſeth me, & receiueth not my wordes hath one yͤ iudgeth him. The wordes yͤ I haue ſpoken, they ſhall iudge hym in the laſte daye. For I haue not ſpoken of my ſelfe: but the father which ſẽt me, he gaue me a cõmaũdemẽt what I ſhulde ſay, & what I ſhulde ſpeake. And I know yͤ this cõmaundement is life euerlaſting. Whatſoeuer I ſpeake therefore, euen as yͤ father bade me, ſo I ſpeake.

¶ The

Supra.3.B
1.Para.17.
Eſa.9.
Dan.7.
Epheſ.5.
1.Theſ.5.
Supra.9.
F
Supra.7.
Eſa.53.
Rom.10.
Eſa.6.
Matth.21.
Mar.12.
Ioan.7.
Ioan.5.
Ioan.14.
I.1.3.8.9.
G
Ioan.3.8.
Supra.6.

¶ The.xiii. Chapter.

¶ Jeſus waſſhed his diſciples fete.
Judas went forth to betray him.
Jeſus chargeth vs one to loue another.
Peter aſked Chriſt whether he went.

Luce.22.

A BEfore ỹ feaſte of eſter whẽ Jeſus knew that his houre was come, ỹ he ſhuld departe out of this worlde vnto ỹ father, when he loued his which were in the worlde, vnto the ende he loued them. And when ſupper was ended, after that the deuyll had put in ỹ harte of Judas Iſcarpoth Simõs ſonne to betraye hym: Jeſus knowynge that the father had geuen all thynges into hys handes, and that he was come from God, and went to God, he roſe from ſupper, and layde a ſyde hys vpper garmentes, and take a towell, and gyrd hym ſelfe. After that, he poured water in to a baſyn, and beganne to waſhe his dyſciples fete, and to wype them with the towell wherwyth he was gyrde.

Mat.14.
Luc.22.
Mar.11.
Luc.10.
Joan.6.
Infra.16.

Phil.2.6.

B Then came he to Simon Peter. And Peter ſayde to hym: Lorde ſhalt ỹ weſhe my fete? Jeſus anſwered and ſayde vnto hym: What I do, thou woteſt not now, but thou ſhalt know herafter. Peter ſaid vnto hym: thou ſhalt not weſhe my fete whyle the worlde ſtandeth. Jeſus anſwered hym: yf I waſhe the not, thou ſhalte haue no part with me. Simõ Peter ſaid vnto him: Lord, not my fete only but alſo my handes and my head. Jeſus ſayde to hym: He that is weſhed, nedeth not ſaue to weſhe his fete, ỹ is clene euerye whit. And ye are clene, but not al. For he knew his betrayer. Therfore ſaid he: ye are not all clene.

Supra.6.

Mat.9.13.
Mat.13.

After he had weſhed theyr fete, & receyued his clothes, & was ſette downe agayn, he ſayde vnto them: Wot ye what I haue done to you? Ye call me Maſter and Lord, & ye ſay well, for ſo am I: If I then your Lord and maſter haue weſhed youre fete, ye alſo ought to weſhe one anothers fete. For I haue geuen you an enſample, that ye ſhulde do as I haue done to you. Verely, verely I ſay vnto you, ỹ ſeruaũt is not greater then hys maſter, nether ỹ meſſenger greater then he that ſent him. Yf ye vnderſtande theſe thynges happy are

Gala.6.
Joan.13.
Ephe.5.
Matth.10.
Luc.6.
Joan.15.
Infra.15.

CAPVT. XIII.

Pelui immittit aquam, plantas tergitque lauatque.
Exemplo famulos ſic docet ille ſuos.

A Ante feſtum autem paſchæ: * ſciens IESVS quod veniſſet hora ipſius, vt tranſiret ex hoc mundo ad patrem, cum dilexiſſet ſuos qui erãt in mundo, vſque ad finem dilexit eos. Et cœna facta: * cum diabolus iam immiſiſſet in cor Iudæ Simonis Iſcariotæ vt proderet eum, * ſciens Ieſus quod omnia dediſſet ſibi pater in manus * & quod à Deo exiſſet, & ad Deum iret, ſurgit à cœna, & ponit veſtimenta: & cum accepiſſet linteum, præcinxit ſe. Deinde miſit aquam in peluim, & cœpit lauare pedes diſcipulorum, & extergere linteo, quo erat præcinctus. Venit ergo ad Simonem Petrum; & dicit ei Petrus: Domine, tu mihi lauas pedes? Reſpondit IESVS, & dixit ei: Quod ego facio tu neſcis nunc, ſcies autem poſtea. Dicit ei Petrus: Non lauabis meos pedes in æternum. Reſpondit ei Ieſus: * Si non lauero te, non habes partem mecum. Dicit ei Simõ Petrus, Domine, non tantum pedes meos, ſed & manus & caput. Dicit ei Ieſus, Qui lotus eſt, non opus habet, niſi vt pedes lauet, ſed eſt mundus totus. Et vos mundi eſtis: * ſed non omnes. Sciebat enim quiſnam eſſet, qui proderet ipſum. Propterea dixit, non eſtis mũdi omnes. Poſtquã ergo lauiſſet pedes eorum, recepiſſetque veſtibus ſuis accubuiſſet, iterum dixit eis. Scitis quid fecerim vobis? * Vos vocatis me magiſtrum ac dominum, & bene dicitis, ſum etenim. * Si ergo ego laui pedes veſtros dominus & magiſter: * vos quoque debetis inuicem alij aliorum lauare pedes.

* Exemplum enim præbui vobis, vt quemadmodum ego feci vobis, ita & vos faciatis.

* Amen amen dico vobis, non eſt ſeruus maior domino ſuo, neque legatus maior eſt eo qui legauit ipſum. * Si hæc noſtis, beati

eſtis, ſi feceritis ea. Nō d[illegible] vobis loquor, ⁊ ego ſcio [illegible] Sed vt impleatur ſcriptura [illegible] *Qui edit mecum panem, [illegible] aduerſum me calcaneū ſuū. [illegible] dico vobis prius ꝗ fiat, vt cum factū fuerit credatis ꝙ ego ſim. *Amen amen dico vobis, qui recipit quemcunque miſero, me recipit. Qui autem me recipit, recipit eum qui me miſit. Cum hæc dixiſſet IESVS, turbatus eſt ſpiritu, & teſtificatus eſt, dixitq;: *Amen amē dico vobis, quod vnus ex vobis proditurus eſt me. *Aſpiciebāt ergo ſe inuicem diſcipuli, hæſitātes de quo diceret. *Erat autem vnus ex diſcipulis Ieſu recumbens in ſinu ipſius, nimirū is quē diligebat Ieſus. Innuit ergo huic Simō Petrus vt ſciſcitaretur quis eſſet de quo loqueret. *Itaq; cū recubuiſſet ille ſuper pectus Ieſu, dicit ei, Domine, quis eſt? Reſpōdet Ieſus, Ille eſt cui ego intinctū panē porrexero. Et cū intinxiſſet panē, dedit Iudæ Simonis Iſcariotæ. *Et poſt offulā ingreſſus eſt in eū ſatanas. *Dicit igitur ei Ieſus: Quod facis, fac citiꝰ. Hoc autē nemo intelligebat diſcūbentium, ad quid dixiſſet ei. *Quidā enim putabant, quia loculos habebat Iudas, quod dixiſſet ei Ieſus: Eme ea quæ opus ſunt nobis ad diē feſtū, aut egenis vt aliquid daret. *Cū ergo accepiſſet ille offulā, exiuit cōtinuo. Erat autē nox. Cū ergo exiſſet, dixit Ieſus: *Nūc glorificatꝰ eſt filius hominis, & deus glorificatꝰ eſt per eū. Si deus glorificatꝰ eſt per eū, & deus glorificabit eum per ſe, & cōtinuo glorificabit eū. *Filioli, adhuc pauliſper vobiſcū ſum. Quæretis me, & ſicut dixi Iudæis, quo ego vado vos nō poteſtis venire, ita & vobis dico nunc. *Præceptū nouū do vobis, vt diligatis vos mutuo, ſicut dilexi vos, vt & vos diligatis vos mutuo. In hoc cognoſcēt omnes, quod diſcipuli mei ſitis, ſi charitatē habueritis inter vos mutuā. Dicit ei Simon Petrus, Domine, quo vadis? Reſpōdit ei IESVS, Quo ego vado, nō potes me nunc ſequi, ſequeris autem poſtea. Dicit ei Petrus: Domine, quare non poſſum te ſequi nunc? *Animam meam pro te ponam. Reſpondit ei

Ieſus,

are ye yf ye do them. I ſpeake not of you all, I knowe whō I haue choſen. But þ þ ſcrypture be fulfilled, he þ eateth bread with me, hath lifte vp his hele againſt me. Now I tel you before it come, þ whā it is come to paſſe ye might beleue þ I am he. Verely verely I ſay vnto you: He þ receyueth whō ſoeuer I ſēd, receyueth me. And he þ receyueth me, receyueth him þ ſent me. When Jeſꝰ had thus ſaid, he was troubled in the ſpret, & teſtified ſaying: verely verely I ſay vnto you þ one of you ſhall betray me. And then the diſciples loked one on another, doutyng of whō he ſpake. Ther was one of his diſciples which leaned on Jeſꝰ boſome whō Jeſꝰ loued. To him beckened Simō Peter þ he ſhuld axe who it was of whō he ſpake. He thē as he leaned on Jeſꝰ breſte ſayd vnto him: Lorde who is it? Jeſꝰ anſwered, he it is to whō I geue a ſoppe when I haue dypt it. And he wet a ſoppe, & gaue it to Judas Iſcarioth Simons ſonne. And after that ſop Satan entred into him. Then ſaid Jeſus vnto hym: that thou doeſt do quickly. That wyſte no man at the table for what intent he ſpake vnto him. Some of thē thought, becauſe Judas had þ bagge, þ Jeſus had ſayd vnto hym, bye thoſe thynges that we haue nede of againſt þ feaſt: or that he ſhulde geue ſome thing to the poore. Aſſone then as he had receyued þ ſoppe, he wēt immediatly out. And it was night. Whē he was gone out, Jeſꝰ ſayd: now is the ſonne of man gloryfied. And God is glorified by hī. Yf God be gloryfyed by hym, God ſhal alſo glorify hī in hī ſelfe: & ſhall ſtraight waye glorifye him.

✠Deare chyldren, yet a lytell whyle am I wyth you. Ye ſhall ſeke me, and as I ſaid vnto þ Jewes, whyther I go thither can ye not come. Alſo to you ſay I now: a newe commaundement geue I vnto you, that ye loue together, as I haue loued you, that euen ſo ye loue one another. By thys ſhal all men knowe that ye are my dyſcyples, yf ye ſhall haue loue one to another. Symon Peter ſaid vnto hym: Lorde whyther goeſt thou? Jeſus anſwered him: Whyther I go thou canſt not folowe me nowe, but thou ſhalt folowe me afterwardes. Peter ſayde vnto hym: Lorde, why can not I folowe the nowe? I wyll geue my lyfe for thy ſake.

Jeſus

C
Supra.6.
Pſal. 40.
Mat.10.
Marc.14.
Luc.9.
Mat.26.
Marc.14.
Luce.22.
Luc.22.
Ioan.21.
Mat.26.
Marc.14.
D
1.Cor.13.
Mat.26.
Ioan 12.
Ioan 12.
Ioan.12.
E
Ioan.14.
& 17.
Rom.13.
Ephe.4.
Mat.26.
Marc.14.
Luc.22.

Jeſus anſwered hym: wilt thou geue thy lyfe for my ſake? verely verely I ſay vnto the: ẏ cocke ſhall not crowe tyll thou haue denyed me thryſe.

¶The. xiiii. Chapter.

¶Thomas ſayd he knew not whether Chriſt went.
Judas Thadeꝰ axed of Chriſt a queſtiō.
Chriſt promiſeth to ſende hys diſciples a comforter, which is the holy goſt.

A AND he ſayde vnto his diſciples: let not youre hertes be troubled. Beleue in God, & beleue in me.
Joan. 16. In my fathers houſſe are many manſiōs. Yf it were not ſo, I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you, I wyl come agayne, and receyue you euē vnto my ſelfe: that where I am there maye ye be alſo. And whyther I go ye knowe and the waye ye knowe.

Thomas ſayde vnto hym: Lorde, we knowe not whyther thou goeſt: alſo how is it poſſyble for vs to know the waye? Jeſus ſayde vnto hym: I am the waye, ẏ truthe and the lyfe. And no man cōmeth vnto the father, but by me.
Joan. 1. 6. 8 / 21. 25. / Eſa. 45. Yf ye had knowē me, ye had knowē my father alſo. And now ye know hym, & haue ſene hym.

Philip ſaid vnto hym: Lord ſhewe vs ẏ father, & it ſuffiſeth vs. Jeſꝰ ſaid vnto
B hym: Haue I bene ſo lōge tyme w̄ you, & yet haſt ẏ not knowen me? Philyp, he ẏ hath ſene me, hath ſene the father. And how ſayeſt ẏ thē: ſhewe vs ẏ father? Beleueſt ẏ not ẏ I am in the father, & the father in me? The wordes that I ſpeake
Joan. 3. 5. 7 / 8. 10. 12. vnto you, I ſpeake not of my ſelf, but ẏ father ẏ dwelleth ī me, is he that doeth the workes. Beleue me that I am in the father, and the father in me. At ẏ leaſt beleue me for the very workes ſake.

Verely, verelye I ſaye vnto you he ẏ beleueth on me, the workes ẏ I do, the ſame ſhal he do, & greater workes then theſe ſhall he do, becauſe I go vnto my father.
Mat. 21. / Marc. 11. / Joan. 15. 16 / Joan. 15. And whatſoeuer ye aſke in my name, ẏ will I do, ẏ the father myght be glorifyed by the ſonne. Yf ye ſhal aſke any thynge in my name, I wyll do it.
C Yf ye loue me, kepe my commaundementes & I wyl praye the father, & he ſhal geue

Ieſus, Animam tuam pro me pones? Amen amen dico tibi, non cantet gallus, donec ter me negaueris.

CAPVT. XIIII.

Qui mea iuſſa facit, pater hunc coeleſtis amabit.
Et paracletum alium me rogitante dabit.

B ET ait diſcipulis ſuis, * Non turbetur cor veſtrum. Creditis in Deum, & in me credite. In domo patris mei manſiones multæ ſunt. Quòd ſi ſecus eſſet, dixiſſem vobis, Vado paraturus vobis locum. Et ſi abiero ad parandum vobis locum, iterum veniam & aſſumam vos ad meipſum, vt vbi ſum ego, & vos ſitis: & quo ego vado, ſcitis, & viam ſcitis. Dicit ei Thomas, Domine, neſcimus quò vadis, & quomodo poſſumus viā ſcire? Dicit ei Ieſus, * Ego ſum via, & veritas, & vita. Nemo venit ad patrem, niſi per me. * Si cognouiſſetis me, & patrem meum vtique cognouiſſetis. Et nunc cognoſcitis eum, & vidiſtis eum. Dicit ei Philippus, Domine oſtende nobis patrem, & ſufficit nobis. Dicit ei IESVS, Tanto tempore vobiſcum ſum, & non cognouiſti me? Philippe, qui vidit me, vidit patrem. Et quomodo tu dicis, oſtende nobis patrem? Nō credis quod ego in patre ſum, & pater in me? * Verba quæ ego loquor vobis, à meipſo non loquor. Pater autem in me manens, ipſe facit opera. Credite mihi, quod ego in patre ſum, & pater in me. alioqui propter ipſa facta credite mihi. Amen amen dico vobis, qui credit in me, opera quæ ego facio, & ipſe faciet, & maiora his faciet, quia ego ad patrem vado. * Et quicquid petieritis nōie meo, hoc faciam, vt glorificetur pater per filiū. Si quid petieritis per nomē meū, ego faciā. * Si diligitis me, præcepta mea ſeruate. Et ego rogabo patrē, & alium conſolatorē

dabit vobis, vt maneat vobiscũ in æternum, spiritum veritatis, quem mũdus nõ potest accipere: quia nõ videt eum, nec nouit eum. Vos autem cognoscitis eum, quia apud vos manet, & in vobis erit.

Non relinquã vos orphanos, veniam ad vos. Adhuc pusillum, & mundus me iam non videt, vos autem videtis me. Quia ego viuo, & vos viuetis. In illo die vos cognoscetis, quod ego sum in patre meo, & vos in me, & ego in vobis. Qui habet præcepta mea, & seruat ea, ille est qui diligit me.

Qui autẽ diligit me, diligetur à patre meo & ego diligam eum, & aperiam ei meipsum.

Dicit ei Iudas, non ille Iscariotes, Domine, quid factum est, quod manifestaturus es nobis teipsum, & non mundo? Respondit Iesus, & dixit ei. Si quis diligit me, sermonem meum seruabit, & pater meus diliget eũ, & ad eũ veniemus, & mãsionẽ apud eũ faciemus. Qui non diligit me, sermones meos non seruat. Et sermo quem audistis, non est meus, sed eius qui misit me patris. Hæc loquutus sum vobis, apud vos manens. Paracletus autem ille, qui est spiritus sanctus, quem spiritum mittet pater nomine meo, ille vos docebit omnia, & suggeret vobis omnia quæcunque dixi vobis. Pacẽ relinquo vobis, pacem meã do vobis non quomodo mũdus dat ego do vobis. Ne turbetur cor vestrũ, neque formidet. Audistis quod ego dixi vobis: vado, & venio ad vos. Si diligeretis me, gauderetis vtique, quod dixerim, vado ad patrem, quia pater maior me est. Et nunc dixi vobis, prius quàm fiat, vt quum factum fuerit credatis. Posthac non multa loquar vobiscũ. Venit enim princeps mundi huius, & in me non habet quicquã. Sed vt cognoscat mũdus, quod diligo patrem. Et sicut mandatum dedit mihi pater, sic facio. Surgite, eamus hinc.

CAPVT. XV.

[illegible] vitis frondosæ palmite carpo.

Oderunt gratis me[illegible] patrémque meum.

Ego

geue you another comforter, that he maye byde with you euer which is the sprete of trueth, whome the worlde cannot receiue, because the worlde seyth hym not, nether knoweth hym. But ye knowe hym. For he dwelleth with you, and shal be in you. I wyl not leaue you comfortlesse, but wyll come vnto you.

Yet a lytel whyle and the worlde seyth me no moore, but ye shall se me. For I lyue & ye shall lyue. That daye shall ye knowe þ I am in my father, & you in me, & I in you. He þ hath my commaundementes & kepeth them, the same is he þ loueth me. And he that loueth me, shalbe loued of my father, and I wyl loue hym, & wyl shewe myne owne selfe to hym. Iudas sayde vnto hym (not Iudas Iscarioth) Lorde what is the cause that thou wilt shewe thy self vnto vs, and not vnto the worlde? Iesus answered and sayde vnto hym: yf a man loue me and wyl kepe my sayinges, my father also wyll loue hym, and we wyll come vnto hym, and wyll dwell with hym. He that loueth me not, kepeth not my sayinges. And the wordes which ye heare, are not myne but the fathers which sent me.

This haue I spoken vnto you beynge yet present with you. But that comforter which is the holy ghost (whom my father wyll sende in my name) he shall teache you all thynges, and brynge all thynges to youre remembraunce, whatsoeuer I haue tolde you.

Peace I leue wyth you, my peace I geue vnto you: Not as the world geueth, geue I vnto you. Let not youre hertes be greued, nether feare ye. Ye haue hearde howe I sayde vnto you: I go & come agayn vnto you. Yf ye loued me, ye wolde verely reioyse, because I sayd: I go vnto the father. For þ father is greater thã I. And now haue I shewed you before it cõe þ whẽ it is come to passe, ye might beleue. Here after wil I not talke many wordes vnto you. For þ ruler of this world cõmeth & hath nought i me. But þ þ world may knowe þ I loue þ father, therfore as the father gaue me commaundement euẽ so do I. Ryse let vs go hence.

Phil.4.
Mat.28.
Ioan.9.13.
Ioan.16.
Act.13.
Ioan.5.25.
Ioan.3.5.9
8.12.
Luc.24.
Ioan.7.28.
Luc.24.
D
Ioan.16.13.
Ioh.13.16.
E

The .xv. Chapter.

¶ That Christ is a very vyne. Christ commaundeth great loue to be had. I

Iam

A Eccl. 24.

I Am the true vyne, & my father is an husbāde man. Euery braunche y beareth not frute in me, he wyll take away. And euery braunche y beareth frute, wyll he pourge, that it may bringe more frute. Now are ye cleane thorowe the wordes which I haue spoken vnto you. Abyde in me, and let me byde in you. As the braunche can not beare frute of it selfe, except it byde in the vyne: no more can ye except ye abyde in me.

Supra 6.

I am the vyne: and ye are the braunches. He y abydeth in me, and I in him, the same bringeth forth muche frute. For without me can ye do nothynge. Yf a man byde not in me, he is cast forthe as a braunche, and is wythered: & men gather it and cast it into y fyre, & it burneth. Yf ye byde in me & my wordes also byde in you, axe what ye will, & it shalbe done to you. Herein is my father glorified, y ye beare muche frute, & be made my disciples. As the father hath loued me euen so haue I loued you. Continue in my loue. Yf ye shal kepe my commaundementes, ye shall byde in my loue, euen as I haue kepe my fathers cōmaundemētes, & byde in his loue. These thinges haue I spoken vnto you, that my ioy myght remayne in you, and that youre ioye myght be full.

Ioh. 4. p. 14.

Mat. 21.
Marc. 11.
Ioh. 14. 16.
Ioan. 6. 14.

B

This is my commaundement, that ye loue together as I haue loued you. Greater loue thē this hath no mā, thē y a man bestowe hys lyfe for his frendes. Ye are my frendes, yf ye do whatsoeuer I commaunde you. Hence forth call I you not seruauntes, for the seruaunt knoweth not what his Lorde doeth. But you haue I called frendes, for all thinges that I haue hearde of my father, I haue opened vnto you.

Ioan. 13.
1. Cor. 4.
Mat. 20.
Marc. 11.
1. Ioan. 3.

C

Ye haue not chosen me, but I haue chosē you & ordeyned you, y ye go and bringe forth frute, and that your frute remayne, that whatsoeuer ye shal axe of the father in my name, he shulde geue it you. This cōmaūde I you, that ye loue together. Yf the worlde hate you, ye knowe that he hated me before he hated you. Yf ye were of the world, the world wolde loue his owne. Howe be it because ye are not of y worlde, but I haue chosē you out of the worlde, therfore hateth you the

D

Mat. 21.
Ioan. 13.

EGo sum vitis vera, & pater meus agricola est. Omnē palmitem in me non ferentem fructum, tollit: & omnē qui fert fructum, purgat, vt fructum copiosiorem afferat. Iam vos mundi estis propter sermonem quem loquutus sum vobis. Manete in me, & ego in vobis. Sicut palmes non potest ferre fructum a semetipso nisi manserit in vite: sic nec vos, nisi in me manseritis. Ego sum vitis, vos palmites. Qui manet in me, & ego in eo, hic fert fructum multum. Quia sine me nihil potestis facere. Si quis in me non manserit, eiectus est foras sicut palmes, & exaruit, & colligunt eos, & in ignem coniiciunt, & ardent. Si manseritis in me, & verba mea in vobis manserint, quicquid volueritis petetis, & fiet vobis. In hoc glorificatus est pater meus, vt fructū copiosum afferatis, & efficiamini mei discipuli. Sicut dilexit me pater, ita & ego dilexi vos. Manete in dilectione mea. Si præcepta mea seruaueritis, manebitis in dilectione mea, sicut & ego patris mei præcepta seruaui, & maneo in eius dilectione. Hæc loquutus sum vobis, vt gaudium meum in vobis maneat, & gaudium vestrum impleatur. Hoc est præceptum meum, vt diligatis vos inuicem, sicut dilexi vos. Maiorem hac dilectionem nemo habet, vt quis animam suam ponat pro amicis suis. Vos amici mei estis, si feceritis quæcunque ego præcipio vobis. Nō posthac vos dico seruos, quia seruus nescit quid faciat dominus eius. Vos autem dixi amicos, quia omnia quæ audiui a patre meo, nota feci vobis. Non vos me elegistis, sed ego elegi vos, & constitui vos, vt eatis, & fructum afferatis, & fructus vester maneat: vt quicquid petieritis patrem nomine meo, det vobis. Hæc præcipio vobis, vt diligatis vos mutuo. Si mundus vos odit, scitis quod me prius quàm vos odio habuerit. Si de mundo fuissetis, mundus quod suum est diligeret. Quia vero de mūdo non estis, sed ego selegi vos de mūdo, propterea odit vos mundus. Mementote sermonis quem ego dixi vobis. ◦ Non est seruus maior domino suo. Si me persequuti sunt: & vos persequentur. Si sermonem meum seruauerunt, & vestrum seruabunt. ◦ Sed hæc omnia facient vobis propter nomen meum, quia non nouerunt eũ qui misit me. ◦ Si non venissem & loquutus fuissem eis, peccatum non haberent: Nunc autem non habent quod prætexant peccato suo. ◦ Qui me odit, is & patrem meum odit. ◦ Si opera non fecissem inter eos, quæ nemo alius fecit, peccatum non haberent. Nunc autem & viderunt & oderunt, nõ solum me, verumetiam patrem meum. Sed hoc accidit vt compleatur sermo, qui in lege eorum scriptus est. ◦ Odio habuerunt me gratis. ◦ Cum autem venerit paracletus, quem ego mittam vobis à patre, spiritus veritatis, qui à patre procedit, ille testimoniũ perhibebit de me. Quin & vos testes estis, quia ab initio mecum estis.

CAP. [illegible] XVI.

Fletum promittit flamen, quo crimina mundi
Culpetque dubii, mox rediturus abit.

◦ Hæc loquutus sum vobis, vt ne quid offendamini. Alienos à synagogis facient vos. Sed veniet tẽpus vt quisquis interficiat vos, videatur cultum præstare Deo. Et hæc facient vobis, quia nõ nouerunt patrem, neque me. Sed hæc loquutus sum vobis, vt cum venerit tempus illud, reminiscamini eorum, quod ego dixerim vobis. ◦ Hæc autem vobis ab initio non dixi, quia vobiscum eram. Nũc autem vado ad eum qui misit me, & nemo ex vobis interrogat me quo vadam. Sed quia hæc loquutus sum vobis, mœstitia impleuit cor vestrum. Sed ego veritatem dico vobis, ◦ expedit vobis vt ego vadam. Si enim non abiero, consolator ille nõ veniet ad vos, ◦ Sin autem abiero, mittam

the worlde. Remember the sayinge that
I sayde vnto you, the seruaunt is not Mat. 10.
greater thã the Lorde. yf they haue perse- Luc. 6.
cuted me, so wyll they persecute you, yf
they haue kepte my sayinges so wyl they
kepe yours. But al these thynges wyll Ioan. 13.
they do vnto you for my names sake because
they haue not knowẽ him that sent
me. Yf I had not come & spoken vnto thẽ, Ioan. 9.
they shuld not haue had synne, but nowe
haue they nothinge to cloke theyr synne Ioan. 9.
wt al. He yͭ hateth me, hateth my father. Ioan. 9.
Yf I had not done workes amonge them
which none other man dyd, they had not D
had synne. But now haue they sene, & yet
haue hated both me & my father, euẽ yͭ yͤ
sayinge might be fulfylled yͭ is writtẽ in
theyr law: They hated me without a cause.
✠But when yͤ comforter is come, whõ
I wyll sende vnto you from the father Psal. 34.
which is the spyrit of truth, which proceadeth Ioan. 7. 14.
of the father, he shal testifye of me.
And ye shal beare wytnes also, because ye
haue bene with me from the begynnyng.

¶ The. xvi. Chap.

¶ Christe sheweth his disciples before, what shall happen vnto them.
The holy ghost shal rebuke the worlde.
Of that he sayd, a lytle & ye shall se me.
A woman that trauayleth hath sorowe.
What ye axe in my name, the father shal geue it you.

These thynges haue I sayd vnto A
you, because ye shuld not be offended.
They shall excommunicat you:
ye yͤ time shal come yͭ whosoeuer kylleth Mat. 10. 24.
you, wil thinke yͭ he doeth God seruyce. Mar. 13.
And such thinges wil they do vnto you, Luc. 21.
because they haue not knowen the father,
nether yet me. But these thynges
haue I told you, that whẽ that houre
is come, ye might remember thẽ, yͭ I told
you so. ✠These thigns said I not vnto
you at the beginning, because I was present Mat. 9.
with you.
✠But nowe I go my waye to hym Marc. 2.
that sente me, and none of you axeth Luc. 5.
me, whyther goest thou: But because B
I haue sayde suche thynges vnto you
youre hartes are full of sorowe. Neuertheles
I tell you the truth, it is Ioan. 14.
expedient for you that I go a way. For
yf I go not awaye that comforter wyll Ibidem.
not come vnto you. But yf I departe,
I wyll

I wyll sende hym vnto you. And when he is come, he wyll rebuke the worlde of synne, and of ryghtewesnes, and of iudgement. Of synne, because they beleue not me: Of ryghtewesnes, because I go to my father, and ye shal se me no more. And of iudgemēt, because the chefe ruler of thys worlde is iudged all ready.

Ioan.12.14

Ioan.14.

C I haue yet manye thīges to saye vnto you, but ye can not beare them awaye now. Howbe it whē he is come (I meane the spryte of truth) he wyll leade you into all truthe. He shal not speake of hym selfe, but whatsoeuer he shall heare, that shal he speake, & he wyll shew you thynges to come. He shall glorifye me, for he shal receyue of myne & shal shew vnto you. All thynges that the father hath, are myne. Therfore sayde I vnto you, that he shal take of myne and shewe vnto you. ✠

Ibidem.

Ioan.14.

Matt.11.
Luc.10.
Ioan.3.
& 17.
Ioan.7.&14.
Ioan.14.

✠ After a whyle ye shall not se me, and agayne after a whyle ye shal se me: for I go to the father. Then sayde some of hys dyscyples betwene them selues, what is thys ŷ he sayeth vnto vs, after a whyle ye shall not se me, and agayne after a whyle ye shall se me, and that I go to the father. They sayde therfore: what is thys ŷ he sayeth, after a whyle? we can not tell what he sayeth. Jesus perceiued that they wolde aske hym, and sayd vnto them: This is it ŷ ye enquyre of betwene youre selues that I sayde after a whyle ye shall not se me, and agayne after a whyle ye shall se me. Verely verely I say vnto you, ye shal wepe and lamente, and the worlde shall reioyce. Ye shall sorowe but youre sorowe E shalbe turned to ioye.

Hiere.31.
Iaco.4.
Ioell.15.

A woman whē she trauayleth hath sorow, because her houre is come: but assone as she is delyuered of the chylde, she remembreth no more the anguyshe, for ioye that a man is borne into the worlde. And ye now are in sorow: but I wyl se you again and youre hertes shall reioyce, and youre ioye shal no man take from you.

Ioan.14.

✠ And in that daye shal ye aske me no questyon. ✠

Verely verely I saye vnto you, whatsoeuer ye shal aske the father in my name, he wyl geue it you. Hytherto haue ye asked nothyng in my name, Aske and ye shall re- F ceyue it, that youre ioye maye be full.

Mat.18.
Marc.11.
1.Ioan.5.
Mat.21.

These

mittam eum ad vos. Et cum venerit ille, arguet mundum de peccato, & de iustitia, & de iudicio. De peccato quidem, quia non credunt in me. De iustitia vero, quia ad patrem vado, & posthac non videtis me. • De iudicio autē, quia princeps huius mundi iam iudicatus est. Ad hec multa habeo quæ vobis dicam, sed non potestis portare nunc. • Cum autem venerit ille, qui est spiritus veritatis, ducet vos in omnem veritatem. • Non enim loquetur a semetipso, sed quæcūque audierit, loquetur, & quæ futura sunt, annunciabit vobis. • Ille me glorificabit, quia de meo accipiet, & annunciabit vobis. • Omnia quæcunque habet pater, mea sunt. Propterea dixi, quod de meo accipiet, & annunciabit vobis. Pusillum & non videtis me, & iterum pusillum & videbitis me, • quia ego vado ad patrem. Dixerunt ergo quidam ex discipulis eius inter se: Quid est hoc, quod dicit nobis, Pusillum & non videtis me, & rursus pusillum & videbitis me, & quia ego vado ad patrem? Dicebant ergo: Quid est hoc, quod dicit pusillum? Nescimus quid loquatur. Cognouit autem IESVS, quod vellent ipsum interrogare, & dixit eis, De hoc quæritis inter vos, quod dixi: pusillum & non videtis me, & iterum pusillū & videbitis me. Amen amen dico vobis, plorabitis & lamentabimini vos, mundus cōtra gaudebit. • Vos autem mœrore afficiemini: sed mœror vester vertetur in gaudium. Mulier cum parit, dolorem habet, quia venit hora eius: cum autem pepererit puerum, iam non meminit anxietatis, propterea quod gaudeat hominem esse natum in mundo. Et vos igitur nunc quidem mœrorem habetis: • sed iterum videbo vos, & gaudebit cor vestrum, & gaudium vestrum nemo tollet a vobis. Et in illo die me non interrogabitis quicquam. Amen amen dico vobis, quæcunque petieritis patrem in nomine meo, dabit vobis. • Hactenus non petistis quicquam in nomine meo. Petite & accipietis, • ut gaudium vestrum sit perfectum.

Hæc

Haec per prouerbia loquutus ſum vobis. Veniet tempus, cũ iam non per prouerbia loquar vobis, ſed palam de patre meo annunciabo vobis. In illo die in nomine meo petetis. Et nõ dico vobis, quòd ego rogaturus ſim patrem pro vobis. Ipſe enim pater amat vos, quia vos me amaſtis & credidiſtis quod à Deo exiuerim. * Exiui à patre, & veni in mundum: iterum relinquo mundum, & vado ad patrem. Dicunt ei diſcipuli eius. Ecce nunc aperte loqueris, nec prouerbium vllum dicis: * Nunc ſcimus, quod ſcis omnia, nec op⁹ eſt tibi, vt quis te interroget. Per hoc credimus, quòd à Deo exiſti. Reſpondit eis IESVS. Nunc creditis. * Ecce inſtat tempus, & iam venit, vt diſpergamini vnuſquiſq; in ſua, meq; ſolum relinquatis, & tamen non ſum ſolus, quia pater mecum eſt. Haec loquutus ſum vobis, vt in me pacem habeatis. In mundo afflictionem habebitis, ſed bono animo ſitis, ego vici mundum.

CAPVT. XVII.

Tẽpus adeſt reuehat genitor tua gloria natum

Qua ſine principio glorificatus eram.

HAec loquutus eſt Ieſus, & ſublatis oculis in cælum, dixit. * Pater, venit hora, glorifica filium tuum, vt & filius tuus glorificet te: * ſicut dediſti ei poteſtatem omnis carnis, vt quotquot dediſti ei, det eis vitam æternam. Haec eſt autem vita æterna, vt cognoſcant te ſolum Deum verum, & quem miſiſti IESVM Chriſtum. * Ego te glorificaui ſuper terram: opus conſummaui, quod dediſti mihi vt facerem. * Et nunc glorifica me tu pater, apud temetipſum gloria, quam habui prius quàm hic mundus eſſet apud te. Manifeſtaui nomen tuum hominibus, quos dediſti mihi de mundo. Tui erant, & mihi eos dediſti, & ſermonem tuum ſeruauerũt. Nũc cognouerunt, quòd omnia quæcunque dediſti mihi, abs te ſunt. Quia verba quæ dediſti mihi, dedi

These thynges haue I ſpoken vnto you in prouerbes. The tyme wyll come when I ſhall no more ſpeake to you in prouerbes but I ſhal ſhewe you playnly frõ my father. At that day ſhall ye aſke in my name. And I ſay not vnto you that I wyl ſpeake vnto my father for you. For the father hym ſelfe loueth you, becauſe ye haue loued me, and haue beleued, that I came out from God. I went out frõ the father ⁊ came into the worlde, ⁊ I leue the worlde agayn, and go to the father.

His diſciples ſayde vnto hym: lo nowe ſpeakeſt thou playnly and thou vſeſt no prouerbe. Nowe knowe we that ẏ vnderſtandeſt al thynges, ⁊ nedeſt not that any man ſhulde aſke the any queſtiõ. Therfore beleue we that thou cammeſt from God. Jeſus anſwered thẽ: Nowe ye do beleue. Beholde the houre draweth nye, and is all ready come that ye ſhalbe ſcatered euery man hys wayes, and ſhal leaue me alone. And yet am I not alone. For ẏ father is wt me. These wordes haue I ſpoken vnto you, ẏ in me ye myght haue peace. For in the worlde ſhal ye haue tribulaciõ but be of good cheare, I haue ouercome the worlde.

Marc. 4.
Ioan. 14.
Ioan. 8. 13.
Ioan. 3. 4. 5. 6. 7. 8. 13.
Zacha. 13.
Mat. 26.
Mar. 14.
Ioh. 14. 20.

¶ The .xvii. Chapitre.

¶ The prayer of Jeſus for them whome he had geuen to hym.

THeſe wordes ſpake Jeſus, ⁊ lyfte vp his eyes to heauen, ⁊ ſayde: Father the houre is come: glorify thy ſonne, that the ſonne may glorify the: as ẏ haſt geuẽ hym power ouer al fleſhe that he ſhulde geue eternall lyfe to as manye as thou haſte geuen hym. This is lyfe eternall: that they myght knowe the that onlye verye God, and whome thou haſt ſent Jeſus Chryſt.

I haue gloryfyed the on ẏ earth. I haue finiſhed the worke whyche thou gaueſt me to do. And now gloryfy me thou father wyth thyne owne ſelfe, wt the glory which I had wyth the yer the world was. I haue declared thy name vnto mẽ which thou gaueſt me out of the world. Thyne they were ⁊ thou gaueſt them me, ⁊ they haue kepe thy ſayinges. Now they knowe that all thynges whatſoeuer thou haſte geuen me: are of the. For I haue geuẽ vnto them the wordes which ẏ gaueſt me,

A
Ioan. 12.
Ioan. 5.
Supra. 6.
Exo. 23.
B
Ioan. 20.
Ioan. 4. 8.

me, & they haue receyued them, & knowe
ſurely that I came out from the, and do
beleue that thou dyddeſt ſende me.
Ioan.14. I pray for them, and praye not for the
Ioan.1.13. worlde but for them whiche thou haſt ge
uen me, for they are thyne. And all myne
are thyne, & thyne are myne, & I am glo-
rified in them. And nowe am I no more
in the worlde, but they are in the worlde,
Luc.22. & I come to the. ✠ Holy father kepe
in thyne owne name them whych þ haſt
geuen me: that they maye be one, as we
are. Whyle I was wyth thē in þ worlde,
I kepte thē in thy name. Thoſe that thou
Ioan.6.18. geueſte me, haue I kepte, & none of them
Pſal.68. is loſte, but that loſte chylde, that the ſcri
Act.1. pture myght be fulfilled.

C Nowe come I to the, and theſe wordes
ſpeake I in the worlde, that they myght
haue my ioy full in thē. I haue geuē thē
Ioan.8.13. thy wordes, & the worlde hath hated thē,
becauſe they are not of the worlde, euen
as I am not of the world. I deſyre not þ
thou ſhuldeſt take thē out of the worlde:
but that thou kepe thē frō euyl. ✠ They
are not of the worlde as I am not of the
Ioan.8. worlde. Sanctifye them wyth thy truth.
Ioan.20. Thy ſayenge is truth. As thou dyddeſt
ſende me into the worlde, euen ſo haue I
ſent thē into the worlde, & for theyr ſakes
ſanctyfye I my ſelfe, that they alſo myght
be ſanctifyed through the truth.

D I praye not for thē alone: but for them
Ioan.14. alſo which ſhall beleue on me through
theyr preachynge, that they all maye be
one, as thou father art in me, & I in the,
that they maye be alſo one in vs, that the
worlde maye beleue that þ haſte ſent me.
And that glorye þ thou geueſt me, haue I
geuen thē, that they maye be one, as we
Ioan.13. are one. I in thē, & thou in me, that they
maye be made perfecte in one, & that the
worlde may knowe that thou haſt ſent
me, & haſte loued thē as thou haſt loued
Ioan.16.24. me. Father, I wyll that they whych thou
haſt geuen me, be wyth me where I am,
that they maye ſe my glory whyche þ
haſte geuen me. For thou louedeſt me be-
fore the makynge of the worlde.
Math.11. O ryghteous father, the verye worlde
Ioan.7.15. hath not knowen the: but I haue kno-
Ioan.8. wen the, & theſe haue knowen that thou
haſt ſent me. And I haue declared vnto
them thy name, and wyll declare it, that
the

dedi eis: & ipſi acceperunt & cognouerunt vere, quòd à te exiui, & crediderunt q̄ tu me miſiſti.

*Ego pro eis rogo: Non pro mundo rogo, ſed pro iis quos dediſti mihi, quia tui ſunt. *Et mea oīa tua ſunt, & tua mea ſunt, & glorificatus ſum in eis. Et iam non ſum in mundo, & hi in mundo ſunt, & ego ad te venio.

*Pater ſancte, ſerua eos per nomen tuum, quos dediſti mihi, vt ſint vnum ſicut & nos. Cum eſſem cum eis in mundo, ego ſeruabam eos nomine tuo.

*Quos dediſti mihi, ego cuſtodiui: & nemo ex eis periit, niſi filius ille perditus, vt ſcriptura compleretur. Nunc autem ad te venio, & hæc loquor in mundo, vt habeant gaudium meum impletum in ſemetipſis.

*Ego tradidi eis ſermonem tuū, & mundus eos odio habuit: quia non ſunt de mundo, ſicut & ego non ſum de mundo. Non rogo vt tollas eos è mundo, ſed vt ſerues eos à malo. De mundo non ſunt, ſicut & ego non ſum de mundo. Sanctifica eos per veritatem tuā. *Sermo tuus veritas eſt. *Sicut tu me miſiſti in mundum, ita & ego miſi eos in mūdum: & pro eis ego ſanctifico me ipſum, vt ſint & ipſi ſanctificati per veritatem.

*Non pro eis autem rogo tantū, ſed & pro iis, qui credituri ſunt per ſermonem eorum in me: vt omnes vnum ſint, ſicut tu pater in me, & ego in te, vt & ipſi in nobis vnum ſint, vt credat mund⁹ quòd tu me miſeris: & ego gloriam quam dediſti mihi, dedi eis, vt ſint vnum ſicut & nos vnum ſumus, ego in eis, & tu in me, vt ſint conſummati in vnum: *& vt cognoſcat mundus, quòd tu me miſiſti, & dilexiſti eos, ſicut & me dilexiſti.

*Pater, quos dediſti mihi, volo vt vbi ſum ego, & illi ſint mecū, vt videant gloriam meam, quam dediſti mihi, quia dilexiſti me ante conditum mundum.

*Pater iuſte, & mundus te non cognouit, ego autem te cognoui, & ii cognouerunt quòd tu me miſeris. *Et notum feci eis nomen tuum, & notum faciam,

vt dilectio qua dilexiſti me, in ipſis ſit, & ego in ipſis.

CAPVT. XVIII.

Veſanus miles Chriſtū captiuat, & Hannas
Cum ſocero accuſant præſidis ante domum.

HAec cum dixiſſet IESVS *egreſſus eſt cum diſcipulis ſuis trans torrentem Cedron: vbi erat hortus in quem introiuit ipſe & diſcipuli eius. *Nouerat autem & Iudas, qui prodebat eum, locum: quia frequenter IESVS conuenerat illuc cū diſcipulis ſuis. *Iudas ergo cū accepiſſet cohortem, & à pontificibus ac phariſæis miniſtros, venit illuc cum laternis ac facibus & armis. Ieſus itaque ſciens omnia quæ vētura erant ſuper ſe, proceſſit, ac dixit eis. Quem quæritis? Reſponderunt ei: IESVM Nazarenum. Dicit eis Ieſus. Ego ſum. Stabat autem & Iudas, qui prodebat eum, cum ipſis. Vt ergo dixit eis, ego ſum, abierūt retrorſum, & ceciderunt in terram. Iterum ergo interrogauit eos. Quem quæritis? Illi autē dixerunt: Ieſum nazarenum. Reſpōdit Ieſus: Dixi vobis, quod ego ſum. Si ergo me quæritis, ſinite hos abire. *Vt cōpleretur ſermo quem dixerat: Ex ijs quos dediſti mihi, non perdidi quēquam. *Simō ergo Petrus cum haberet gladium, eduxit eum, & percuſſit pontificis ſeruum, & abſcidit auriculam eius dextram. Erat autem nomen ſeruo Malchus. Dicit ergo Ieſus Petro: Immitte gladiū tuum in vaginam. An non bibam poculū quod dedit mihi pater? Cohors igitur & tribunus ac miniſtri Iudæorum comprehenderunt Ieſum, & ligauerunt eum, & abduxerunt eum ad Annam primum (erat enī ſocer Cayphæ, qui erat pontifex anni illius. *Erat autem Cayphas is qui conſilium dederat Iudæis, quòd expediret vnū hominē mori pro populo.) *Sequebatur autem Ieſum Simon Petrus & alius diſcipulus. Diſcipulus autē ille erat notus pontifici, & introiuit cū IESV in atrium pontificis. *Petrus autem

the loue wherwyth thou haſt loued me, be in them, and that I be in them.

¶The.xviii. Chapitre.

¶Jeſus is betrayed.
The Jewes fell backe to the earth at the worde of Chriſt.
Peter ſtroke of the eare of Malchus.
Jeſus was ledde to Annas & Cayphas, & from them to Pylate. ✠

A
When Jeſus had ſpoken theſe wor- Mat.26.
des: he went forth wyth hys diſci- Marc.14.
ples ouer the broke Cedron, where was Luc.22.
a garden, into the whyche he entreth w
hys dyſciples. Judas alſo whiche be- Marc. Luc.
trayed hym, knewe the place: for Jeſus Ibidem.
ofte tymes reſorted thyther wyth hys di- Ioan.13.
ſciples. Judas then after he had receyued
a bonde of men, and miniſters of the hye
Preſtes & Phariſes, came thyther wyth
lanternes and fyerbrandes, and wepens.
Then Jeſus knowynge all thynges that
ſhuld come on hym, went forth and ſayd
vnto them: Whome ſeke ye? They anſwe-
red hym: Jeſus of Nazareth. Jeſus ſayde
vnto them: I am he.

Judas alſo which betrayed hym, ſtode B
wyth them. But aſſone as he had ſayd
vnto thē, I am he: they wēt backewardes
and fell to the grounde. And he axed them
agayne: Whome ſeke ye? They ſayde: Je-
ſus of Nazareth. Jeſus anſwered: I ſayd
vnto you, I am he. Yf ye ſeke me, let theſe Ioan.17.
go theyr waye. That the ſayenge myght
be fulfylled whych he ſpake: of thē which
thou gaueſt me, haue I not loſt one. Math.26

Symon Peter had a ſwearde and drue Marc.14.
it, and ſmote the hye preſtes ſeruaunt, & Luc.22.
cut of hys ryght eare. The ſeruauntes
name was Malchus. Then ſayde Jeſus
vnto Peter: put vp thy ſwearde into the
ſheath: ſhal I not drynke of the cup which Ibidem.
my father hath geuen me? C

Then the company & the captayne & the
mynisters of the Jewes toke Jeſus, and
bounde hym and led hym awaye to Anna
fyrſt, for he was father in lawe vnto Cay-
phas whiche was the hye preſte that ſame Ioan.11.
yeare. Cayphas was he þ gaue counſel to
the Jewes that it was expedient that one
man ſhulde dye for the people.

And Symon Peter folowed Jeſus and Mat. Marc
another diſciple, that diſciple was knowē Luc. Ibidē.
of þ hye preſte, & went in wyth Jeſus into Mat.26.
the palles of the hye preſte. But Peter

ſtode at the dore wythout. Then went
Mat. Marc out that other diſciple which was knowẽ
Luc. ibidẽ. vnto the preſte, & ſpake to the damſell ẏ
kept the dore, and brought in Peter. Thẽ
ſayde ẏ damſell that kept the dore, vnto
Peter: Arte not thou one of thys mãnes
diſciples? he ſayd: I am not. The ſeruaũtes
& ẏ miniſters ſtode there, & had made
a fyre of coles: for it was colde, and they
warmed them ſelues. Peter alſo ſtode among
D them and warmed hym ſelfe.

Joan. 7. The hye preſte axed Jeſu of hys diſcyples,
& of hys doctryne. Jeſus anſwered
hym: I ſpake openly in the worlde. I euer
taught in the ſynagoge & in ẏ tẽple whyther
al the Jewes reſorted, and in ſecrete
haue I ſayd nothyng: Why axeſt ẏ me?
Axe thẽ which herde me, what I ſayde
vnto thẽ. Beholde they can tell what I
ſayde. Whẽ he had thus ſpokẽ, one of the
miniſters which ſtode by, ſmote Jeſu on ẏ
face ſayeng, anſwereſt ẏ the hye preſte ſo?
Jeſu anſwered hym: yf I haue euyl ſpokẽ,
Matt. 26. beare wytnes of the euyl, yf I haue well
Marc. 14. ſpokẽ, why ſmyteſt ẏ me? And Annas ſent
Luc. 22. hym bounde vnto Cayphas ẏ hye preſte.

Symon Peter ſtode and warmed hym
ſelf, & they ſayde vnto hym: arte not thou
alſo one of hys diſciples? he denyed it, &
ſayd: I am not. One of the ſeruauntes of
the hye preſte (hys coſyn whoſe eare Peter
ſmote of) ſayde vnto hym: dyd not I
ſe the in ẏ gardẽ with hym? Peter denyed
E agayne, & immediatly the cocke crew.

Mat. 27. Then led they Jeſus frõ Cayphas into
Marc. 15. the hall of iudgement. It was in ẏ mornynge,
Luc. 23. and they thẽ ſelues went not into
Mat. Marc the iudgemẽt hall leaſt they ſhuld be defyled,
Ibidem. but that they myght eate ẏ paſchal
lambe. Pylate then went out vnto them
and ſayd: what accuſacion brynge ye agaynſte
thys man? They anſwered and
ſayd vnto hym: yf he were not an euyll
doar, we wolde not haue delyuered hym
vnto the. Thẽ ſayd Pylate vnto them:
take ye hym, and iudge hym after youre
owne law. Thẽ the Jewes ſayde vnto hĩ:
It is not lawfull for vs to put any man
to death. That the wordes of Jeſu myght
be fulfylled whych he ſpake, ſygnifyenge
F what death he ſhulde dye.

M.R. Luc. Then Pylate entred into the iudgemẽt
Ibidem. hal agayne, & called Jeſus, & ſayde vnto
hym: art thou the kynge of the Jewes?

Jeſus

ſtabat ad oſtium foris. Exiuit ergo diſcipulus ille alter, qui erat notus pontifici, & dixit oſtiariæ, & introduxit Petrum. * Dixit ergo Petro ancilla oſtiaria: Num & tu ex diſcipulis es hominis iſtius? Dicit ille: Non ſum. Stabant autem ſerui & miniſtri, qui prunas cõgeſſerãt, quia frigus erat, & calefaciebant ſe. Erat autem cum eis & Petrus ſtans & calefaciẽs ſe. Põtifex ergo interrogauit IESVM de diſcipulis ſuis, & de doctrina ipſius. Reſpondit ei IESVS. * Ego palam loquutus ſum mundo, ego ſemper docui in ſynagoga, & in templo, quò omnes Iudæi conueniunt, & in occulto loquutus ſum nihil. Quid me interrogas? Interroga eos qui audierũt, quid loquutus ſim ipſis: Ecce hi ſciũt quæ dixerim ego. Hæc autem cum dixiſſet, vnus aſſiſtens miniſtrorum, dedit alapam IESV, dicens: Siccine reſpondes pontifici? Reſpondit ei IESVS: Si male loquutus ſum, teſtificare de malo: ſin bene, cur me cædis? Et miſit eum Annas vinctum ad Caypham põtificem. Stabat autem Simon Petrus & calefaciebat ſe. Dixerunt ergo ei. Num & tu ex diſcipulis eius es? Negauit ille, & dixit: Non ſum. Dicit ei vnus ex ſeruis pontificis cognatus eius, cuius abſciderat Petrus auriculam: Nonne ego te vidi in horto cum illo? Iterum ergo negauit Petrus. Et ſtatim gallus cecinit. * Ducunt ergo IESVM à Caypha in prætorium. Erat autẽ mane, & ipſi non introierunt in prætorium, ne contaminarentur, ſed vt ederent paſcha. Exiuit ergo Pilatus ad eos foras, & dixit. Quã accuſationem affertis aduerſus hominem hunc? Reſponderunt, & dixerunt ei: Si non eſſet hic nocens, haudquaquam tibi tradidiſſemus eum. Dicit ergo eis Pilatus: Accipite eum vos & ſecundum legem veſtram iudicate eum. Dixerunt ergo ei Iudæi: Nobis non licet interficere quenquam: vt ſermo IESV impleretur, quem dixit, ſignificans qua morte eſſet moriturus.

* Introiuit ergo iterum in prætorium Pilatus, & vocauit Ieſum, & dixit ei. Tu es ille rex Iudæorum?

Reſpondit Ieſus: A temetipſo tu hoc dicis, an alij tibi dixerunt de me? Reſpondit Pilatus: Num ego Iudæus ſum? Gens tua & pontifices tradiderunt te mihi. Quid feciſti? Reſpondit Ieſus: Regnū meum non eſt ex hoc mundo. Si ex hoc mundo eſſet regnum meum, miniſtri mei vtiq; decertarent ne traderer Iudæis. Nunc autem regnū meum non eſt hinc. Dixit itaq; ei Pilatus. Ergo rex es tu? Reſpondit Ieſus: Tu dicis, quod rex ſum ego. Ego in hoc natus ſum, & ad hoc veni in mundum, vt teſtimonium feram veritati. Omnis qui eſt ex veritate, audit vocem meam. Dicit Pilatus. Quid eſt veritas? * Et cū hoc dixiſſet, iterū prodijt ad Iudæos, & dicit eis. Ego nullam inuenio in eo cauſam.

* Eſt autem conſuetudo vobis, vt vnum dimittam vobis in paſcha: vultiſne ergo dimittam vobis illū regem Iudæorum? * Clamauerūt rurſum omnes, dicentes: Nō hunc, ſed Barrabam. Erat autem Barrabas latro.

CAPVT. XIX.

Abluit ille manus, Chriſtus cruce pendet ab alta,
In qua dum ſitit fellea vina bibit.

* TVnc ergo apprehēdit Pilatꝰ Ieſum, & flagellauit. & milites plectētes coronā de ſpinis, impoſuerūt capiti eiꝰ, & veſte purpurea circūdederūt eū, ac dicebāt: Aue rex Iudæorum. Et dabāt ei alapas. * Exiuit iterū Pilatus foras, & dicit eis: Ecce adduco vobis eū foras, vt cognoſcatis quod nullā in eo cauſam inuenio. * Exiuit ergo Ieſus foras, geſtās ſpineā coronā, & purpureū palliū. Et dicit eis: Ecce homo. * Cū ergo vidiſſent eum pontifices & miniſtri, clamabāt dicētes: Crucifige, crucifige. Dicit eis Pilatus. Accipite eū vos, & crucifigite: * ego enim nō inuenio in eo cauſam. Reſponderūt ei Iudæi: Nos legē habemus, & ſecundum legem noſtram debet mori, quia filium Dei ſe fecit. * Cum ergo audiſſet Pilatus hūc ſermonē, magis timuit. * Et ingreſſus eſt

pretoriū

Jeſus anſwered: ſayſt thou that of thy ſelfe or dyd other tel it the of me? Pylate anſwered: Am I a Jew? Thyne owne nacion and hye prieſtes haue delyuered the vnto me. What haſt thou done? Jeſus anſwered: My kyngdome is not of thys worlde: yf my kyngdome were of thys world, then wolde my mynyſters ſurely fyght that I ſhuld not be delyuered to yͤ Jewes: but nowe is my kyngdome not from hence. Pylate ſayd vnto hym: Arte thou a kynge then? Jeſꝰ anſwered: Thou ſayſt that I am a kynge. For thys cauſe was I borne, and for thys cauſe came I into the worlde, yͭ I ſhuld beare wytnes vnto the truth. And al that are of yͤ truth heare my voyce. Pylate ſayd vnto hym: what thynge is truth? And when he had ſayde that, he went out agayne vnto the Jewes, & ſayde vnto thē: I fynde in hym no cauſe at all. Ye haue a cuſtome that I ſhulde delyuer you one lowſe at eaſter, wyll ye that I lowſe vnto you the kynge of the Jewes? Then cryed they al agayne ſaying Not hym, but Barrabas, that Barrabas was a robber.

Mart.2.7
Marc.15.
M.27.M.15
Luc.23.
ibidem.

¶ The.xix. Chappter.

¶ Jeſus was condempned to the death of the croſſe.
Of them that ſtode by the croſſe.
Jeſus was thruſt in wyth a ſpeare.
Joſeph begged the body of Jeſus and buryed it.

A
Mar.27.
Mar.15.

THen Pylate toke Jeſꝰ & ſcourged hym. And the ſoudiers wound a croune of thornes & put it on his head and they did on hym a purple garment: & ſayd hayll kynge of the Jewes, & they ſmote hym on the face. Pylate went forth agayne, and ſayde vnto them: beholde I bryng hym forthe to you: that ye maye knowe yͭ I fynde no faute in hym. Then came Jeſꝰ forth bearyng a croune of thorne & a robe of purple. And Pylate ſayde vnto them: Beholde the man. Whē the hye Prieſtes & mynyſters ſawe hym, they cryed ſayeng: Crucify hym, crucify hym. Pylate ſayde vnto thē. Take ye hym, & crucify him, for I fynde no cauſe in hym. The Jewes anſwered hī: we haue a lawe, & by our lawe he ought to dye: becauſe he made hym ſelf the ſonne of god. When Pylate hearde yͤ ſayinge, he was the more afrayde, & went agayne into yͤ

Luc 23.
Mat.27.
Mar.15.
Ibidem.
Ibidem.
B

iudgement

iudgement hal, & ſayde vnto Jeſ⁹: whēce arte thou? But Jeſus gaue hym none anſwere. Then ſayde Pylate vnto hym: Speakeſt thou not vnto me? knoweſt þ not that J haue power to crucifye the, & haue power to lowſe the? Jeſ⁹ anſwered. Thou couldeſt haue no power at all agaynſt me, excepte it were geuē þ frō aboue Therfore he þ delyuered me vnto the, is more in ſynne. And frō thēceforth ſought Pylate meanes to lowſe hym, but the Jewes cryed ſaying: yf þ let him go, thou arte not Ceſars frende. For whoſoeuer maketh hī ſelf a kyng, is agaynſt Ceſar. Act.13.

When Pylate heard that ſayinge, he brought Jeſus forthe, and ſate downe to geue ſentēce in a place called þ pauemēt: but in the Hebrue tonge, Gabbatha. It was the Sabboth euen whych falleth in the eſter feaſt, & about the ſixt houre. And Marc. Luc. Ibidem. he ſayde vnto the Jewes: Beholde youre kynge. They cryed, awaye w͞ hym: awaye wyth hym, crucifye hym. Pylate ſayde vnto thē: Shal J crucifye your kyng? The hye Preſtes anſwered: we haue no kyng but Ceſar. Then delyuered he him vnto them to be crucifyed.

C M. Mar. L. And they toke Jeſ⁹, & ledde hym away. Ibidem. And he bare hys croſſe, and went forth into a place called the place of dead mēs ſcoulles, whych is named in Hebrue, Golgotha. Where they crucifyed hym, & Ibidem. two other wyth hym: on ether ſyde one, Ibidem. and Jeſus in the myddes: And Pylate wrote hys tytle, and put it on the croſſe. The wrytynge was: Jeſus of Nazareth kynge of the Jewes. Thys tytle red many of the Jewes. For the place where Jeſus was crucifyed was nye to the cytie. And it was wrytten in Hebrue Greke & Latyn. Then ſayde the hye Preſtes of the Jewes to Pylate: wryte not kynge of the Jewes: but that he ſaid, J am kyng of the Jewes: Pylate anſwered: what J haue wrytten that haue J wrytten.

D Ibidem. Then the ſoudyers when they had crucifyed Jeſus, toke hys garmētes & made foure partes, to euery ſoudyer a parte, & alſo hys coote. The coote was wythout ſeme wrought vpon thorow out. And they ſayde one to another: Let vs not deuyde it, but caſt lottes who ſhal haue it. That the ſcripture myght be fulfylled which Pſal.xx. ſayeth: They departed my raymēte amōge them

prætorium iterum, & dicit ad Ieſum: Vnde es tu? Ieſus autem reſponſum non dedit ei. Dicit ergo ei Pilatus: Mihi non loqueris? neſcis quòd poteſtatem habeā crucifigendi te, & poteſtatem habeam abſoluendi te? Reſpondit Ieſus. Non haberes poteſtatem aduerſū me vllam, niſi tibi datum eſſet ē ſupernis. Propterea qui me tradidit tibi, maius peccatum habet. Et ex eo quærebat Pilatus abſoluere eum. Iudæi autem clamabant, dicentes: Si hunc abſolueris, non es amicus Cæſaris.

*Quicunque ſe regem facit, cōtra dicit Cæſari. Pilatus autem cū audiſſet hunc ſermonem, produxit foras Ieſum: ſeditq; pro tribunali in loco qui dicitur Lithoſtratos, Hebraice aūt Gabbatha. Erat autem paraſceue paſchæ, hora ferme ſexta, & dicit Iudæis. Ecce rex veſter. *Illi autē clamabant: Tolle, tolle, crucifige eum. Dicit eis Pilatus: Regem veſtrum crucifigam? Reſponderunt pontifices: Non habemus regem niſi Ceſarem. Tūc ergo tradidit eum illis, vt crucifigeretur. *Acceperunt autem IESVM, & abduxerunt: atq; is baiulans crucē ſuā, exiuit in eū, qui dicitur Caluaria locum, Hebraice autem Golgotha, vbi crucifixerūt eum: & cum eo alios duos, hinc & hinc, medium autem IESVM. *Scripſit autem & titulum Pilatus, & poſuit ſuper crucem. *Erat autem ſcriptum: IESVS Nazarenus rex Iudæorum. Hunc ergo titulum multi Iudæorum legerūt, quia prope ciuitatem erat locus, vbi crucifix⁹ eſt IESVS. Et erat ſcriptum Hebraice, & Græce, & Latine. Dicebant ergo Pilato pontifices Iudæorum: Noli ſcribere rex Iudæorum: ſed quòd ille dixerit: rex ſum Iudæorum. Reſpondit Pylatus. Quod ſcripſi, ſcripſi. *Milites ergo cum crucifixiſſent IESVM: acceperunt veſtimenta eius, & fecerunt quatuor partes, vnicuique militi partem, & tunicam. Erat autem tunica inconſutilis, ā ſummo contexta per totum. Dixerunt ergo inter ſe. Nō ſcindam⁹ eā, ſed ſortiamur de illa cuiꝰ ſit: vt ſcriptura impleretur, dicēs. *Partiti ſunt veſtimenta mea

ſibi, & in veſtem meam miſerunt ſortem. Et milites quidem hæc fecerunt. Stabant autem iuxta crucem IESV mater eius, & ſoror matris eius Maria vxor Cleophæ, & Maria Magdalenę. Cum vidiſſet ergo IESVS matrem ac diſcipulum adſtantem quem diligebat, dicit matri ſuæ: Mulier, ecce filius tuus. Deinde dicit diſcipulo: Ecce mater tua. Et ex illa hora accepit eam diſcipulus in ſuã. Poſtea ſciens IESVS, quod omnia iam conſummata eſſent: * vt conſummaretur ſcriptura, dicit: Sitio. Vas igitur erat poſitum aceto plenum.

* Illi vero impleuerunt ſpongiam aceto & hyſopo, & impoſitã admouerunt ori eius. Cum ergo accepiſſet IESVS acetum, dixit: Conſummatum eſt: * & inclinato capite tradidit ſpiritum.

Iudæi ergo quoniam paraſceue erat, vt non remanerent in cruce corpora ſabbato (Erat enim magnus dies ille ſabbati) rogauerunt Pilatum, vt frangerentur eorum crura, ac tollerentur. Venerunt ergo milites, & primi quidem fregerunt crura, & alterius, qui crucifixus eſt cum eo. Ad Ieſum autem cum veniſſent, vt viderunt eum iam mortuum, non fregerunt eius crura: ſed vnus militum lancea latus eius fodit, & continuo exiuit ſanguis & aqua.

* Et qui vidit, teſtimonium perhibuit, & verum eſt teſtimonium eius. Et ille ſcit quod vera dicit, vt & vos credatis.

* Facta ſunt enim hæc vt ſciptura impleretur: Os non comminuetis ex eo. Et rurſus alia ſcriptura dicit. * Videbunt in quẽ pupugerunt. * Poſt hæc autem rogauit Pilatum Ioſeph Arimathienſis, qui erat diſcipulus IESV, ſed occultus propter metum Iudæorum, vt tolleret corpus Ieſu: Idque permiſit Pilatus. * Venit autem & Nicodemus, qui venerat ad IESVM nocte primum, ferens mixturam myrrhæ & aloes ad libras ferme centum.

* Acceperunt ergo corpus IESV, & obuinxerunt illud linteis cum aromatibus, ſicut mos eſt Iudæis ſepelire.

them, and on my coote dyd caſt lottes. And the ſouldyers dyd ſuche thynges in dede.

Then ſtode by the croſſe of Jeſus hys mother, and hys mothers ſyſter, Mary the wyfe of Cleophas, and Mary Magdalene. Whẽ Jeſus ſaw hys mother, & ẏ diſciple ſtandynge whom he loued, he ſayde vnto hys mother: woman beholde thy ſonne. Then ſayde he to the diſciple, beholde thy mother. And from that hour the diſciple toke her for hys owne.

After that when Jeſus perceiued that al thinges were performed: that the ſcrypture myghte be fulfylled, he ſayde. I thyrſt. There ſtode a veſſell ful of vyneger by. And they filled a ſpõge with vyneger, & wond it about with yſope & put it to his mouth. Aſſone as Jeſꝰ had receyued of ẏ vineger, he ſayd: It is fyniſhed: & bowed hys hed, & gaue vp the ghoſte.

Pſal.69.
M.R.Luc.
Ibidem.
Ibidem.
a

The Jewes thẽ becauſe it was ẏ ſaboth euen, that the bodyes ſhulde not remayne vpon the croſſe on the ſabothe daye (for that Sabothe day was an hye daye) beſought Pylate that theyr legges myghte be broken, and that they myght be taken downe. Then came the ſoudyers & brake the legges of the fyrſte and of the other whiche was crucified with Jeſus. But when they came to Jeſus and ſawe that he was dead alreadye, they broke not his legges: but one of the ſoudyers wyth a ſpeare thruſt him into the ſyde, and forthwith came ther out bloud and water.

Ioã.20.a.
F

And he that ſaw it, bare recorde, & hys recorde is true. And he knoweth that he ſayth true, ẏ ye myght beleue alſo. Theſe thynges were done that the ſcrypture ſhulde be fulfylled: Ye ſhall not breake a bone of hym. And agayne another ſcrypture ſayeth: They ſhal loke on hym whõ they pearſed.

Exod.12.
Nume.9.
Zacha.12.
M.R.Luc.
Ibidem.

After that, Joſeph of Arimathia (which was a dyſciple of Jeſus, but ſecretly for feare of the Jewes) beſought Pylate that he myght take downe the body of Jeſus. And Pylate gaue him lycence. And there came alſo Nycodemus which at ẏ begynning came to Jeſus by nyght & brought of myrrhe and aloes myngled together abowt an hundred pounde weyght. Then toke they the body of Jeſu, and wounde it in lynnen clothes wyth the odoures, as the maner of the Jewes is to burye.

Ioan.3.a.
M.Mar.
Ibidem.

And in the place where Jeſus was crucyfyed was a garden, and in the garden a newe ſepulchre, wherin was neuer man layd. There layd they Jeſus becauſe of the Jewes ſaboth euen, for the ſepulchre was nye at hand.

The .xx. Chapter.

The reſurreccion of Chryſt.
Mary Magdalene came firſt to yͤ graue, &
to her appered Chryſt firſt.
As the diſciples were gathered together,
A Jeſus came and appered vnto them. ✠

Matth.28. The morowe after yͤ Saboth daye
Marc.16. came Mary Magdalene erly whẽ it
Luc.24. was yet darcke, vnto the ſepulchre,
and ſaw the ſtone taken awaye from the
toumbe. Then ſhe ranne and came to Symon
Peter and to the other diſcyple whõ
Jeſus loued, & ſayd vnto thẽ. They haue
Joan.13.21 taken awaye the Lord oute of the tombe,
and we can not tell wher they haue layde
hym. Peter wẽt forth and yͤ other diſciple
and came vnto the ſepulchre. They ranne
Luc.24. bothe together, and that other dyſcyple
did oute runne Peter, & came firſt to the
ſepulchre. And he ſtouped doune & ſawe
B the lynnen clothes lying, yet wẽt he not
in. Then came Symon Peter folowing
Ibidem. hym, and went into the ſepulchre, & ſawe
the lynnen clothes lye, and the napkyn
that was aboute his head, not lyinge wᵗ
the lynnen clothe, but wrapped together
in a place by it ſelfe. Then wente in alſo
that other diſciple which came firſt to yͤ
ſepulchre: and he ſaw & beleued. For as
Pſal.15. yet they knew not the ſcriptures that he
Act.2.13.17 ſhulde ryſe agayne from deeth. ✠ And
the dyſcyples wente awaye agayne vnto
theyr owne home.
C ✠ Mary ſtode without the ſepulchre wepyng.
And as ſhe wept, ſhe bowed her ſelf
Luc.24. into the ſepulchre and ſaw two aungels
in whyte ſyttyng, the one at yͤ head and yͤ
other at the fete, wher they had layde the
body of Jeſus. And they ſayde vnto her:
Matt.28. woman why wepeſt thou? She ſayde vnto
Marc.16. them: For they haue taken awaye my
Luc.24. Lorde, and I wote not where they haue
layde hym. When ſhe had thus ſayde, ſhe
turned her ſelfe backe & ſaw Jeſus ſtandynge,
and knew not that it was Jeſus.

Jeſus

Erat autem in eo loco vbi crucifixus eſt, hortus, & in horto monumentum nouum, in quo nondum quiſquam poſitus erat: ibi ergo propter paraſceuen Iudæorum, quod in propinquo eſſet monumentum, poſuerunt Ieſum.

CAPVT XX.

Blandis alloquitur Mariam, timidoſque ſalutat,
Obcluſis foribus, poſt redit octo dies.

* PRimo vero die ſabbatorum Maria Magdalene venit mane, cum adhuc tenebræ eſſent, ad monumentum, viditque lapidem ſublatum à monumento. Currit ergo & venit ad Simonem Petrum, * & ad alterũ illum diſcipulum, quem amabat Ieſus, & dicit illis: Suſtulerunt dominũ e monumento, & neſcimus vbi poſuerint eum. Exiit ergo Petrus, & ille alius diſcipulus, & venerunt ad monumentum. Currebant autem ſimul, & ille alius diſcipulus præcurrit citius Petro, venitque prior ad monumentum, & cum ſe inclinaſſet, vidit poſita linteamina, non tamen introiuit. * Venit ergo Simõ Petrus, ſequẽs eum, & introiuit in monumentũ, & videt linteamina poſita, & ſudarium quod fuerat ſuper caput eius, non cum linteaminibus poſitum, ſed ſeparatim inuolutum in vnum locum. Tunc ergo introiuit & ille alius diſcipulus, qui venerat prior ad monumentum, viditque & credidit. * Nondum enim nouerãt ſcripturam, quod oportuiſſet eum à mortuis reſurgere. Abierunt ergo rurſus diſcipuli ad ſemetipſos. Maria autem ſtabat ad monumentum foris plorans. Dum ergo fleret, inclinauit ſe in monumentum: * & videt duos angelos amictos albis, ſedentes vnum ad caput, & alterum ad pedes illic, vbi poſuerat corpus Ieſu. * Dicunt ei illi: Mulier, quid ploras? Dicit eis: Suſtulerunt dominum meum, nec ſcio vbi poſuerunt eum. Hæc cum dixiſſet, conuerſa eſt retrorſum, & videt IESVM ſtantem, nec Sciebat quod Ieſus eſſet.

Dicit ei IESVS: Mulier quid ploras? Quem quæris? Illa exiſtimans quod hortulanus eſſet, dicit ei: Domine, ſi tu aſportaſti eum, dicito mihi vbi poſueris eũ, & ego eum tollam. Dicit ei IESVS: Maria. Conuerſa illa, dicit ei, Rabboni, quod dicitur, magiſter. Dicit ei IESVS, Noli me tangere. Nondum enim aſcendi ad patrem meum. Sed vade ad fratres meos, & dic eis: * Aſcendo ad patrem meum, & patrem veſtrum: & Deum meum, & Deum veſtrum. * Venit Maria Magdalene, annũtians diſcipulis, quod vidiſſet dominum, & ea dixiſſet ſibi. * Cum ergo veſpera eſſet die illo, qui erat vnus ſabbatorum, & fores eſſent clauſæ, vbi erant diſcipuli congregati propter metum Iudæorum, venit IESVS, ſtetitque in medio, & dicit eis: * Pax vobis. Et cum hæc dixiſſet, oſtendit eis manus ac latus ſuum. Gauiſi ſunt ergo diſcipuli, viſo domino. Dixit ergo eis iterum: Pax vobis.

* Sicut miſit me pater, ita & ego mitto vos. Hæc cum dixiſſet, flauit in eos, & dicit eis: * Accipite ſpiritum ſanctum. * Quorumcunque remiſeritis peccata, remittuntur eis: quorumcunque retinueritis, retenta ſunt.

* Thomas autem vnus ex duodecim, qui dicitur Didimus, non erat cum eis quando venit Ieſus. Dixerunt ergo ei alij diſcipuli: Vidimus dominum. Ille autem dixit eis: Niſi videro in manibus eius veſtigium clauorum, & mittam digitum meum in veſtigium clauorum, & mittam manum meam in latus eius, non credam.

* Et poſt dies octo iterum erant diſcipuli eius intus, & Thomas cũ eis: venit Ieſus ianuis clauſis, & ſtetit in medio, & dixit, Pax vobis. Deinde dicit Thomæ, Infer digitũ tuũ huc, & vide manꝰ meas, & admoue manũ tuã, & immitte in latus meũ, & noli eſſe incredulus, ſed credens. Reſpondit Thomas, & dixit ei, Dominus meus, & Deus meus. Dicit ei Ieſus. Quia vidiſti me Thoma, credidiſti: * beati qui non viderunt & crediderũt. Multa quidem & alia ſigna fecit Ieſus in

conſpectu

Jeſᵛ ſayd vnto her: woman why wepeſt þ
Whō ſekeſt thou? She ſuppoſyng that
he had bene the gardener, ſayd vnto hym:
Syr yf thou haue borne hym hēce tel me
where thou haſt layde hym, that I maye
fet hym. Jeſus ſayd vnto her: Mary. She
turned her ſelfe, and ſayd vnto hym: Rab-
boni, which is to ſay Maſter. Jeſus ſayd
vnto her, touche me not, for I am not [illegible].24.19.
yet aſcended to my father. But go to my
brethren and ſaye vnto them, I aſcende
vnto my father and your father, to my Luc.24.b
God and your God. Mary Magdalene
came and told the diſciples that ſhe had Ibidem.
ſene the lorde: and that he had ſpoken
ſuche thinges vnto her. ✠ D

✠ The ſame daye at nyght, whiche was
the morowe after the Saboth daye, whē
the dores were ſhut, where the diſciples
were aſſembled together for feare of the Luc.24.
Jewes, came Jeſᵛ & ſtode in the myddes, Ioan.14.
and ſayd to them: peace be with you. And Philip.4.
when he had ſo ſayd, he ſhewed vnto thē Ioan.17.
his handes, and hys ſyde. Thē were the E
diſciples glad when they ſawe the Lorde.
Then ſayde Jeſus to them agayne: peace
be with you. As my father ſent me, euen Luc.24.
ſo ſend I you. And whē he had ſayd þ, he Mat.16.18
brethed on thē & ſaid vnto thē. Receyue ye þ Ioan.12.
holy gooſt. Whoſoeuers ſinnes ye remit
they are remitted vnto thē. And whoſo-
euers ſines ye retayne, they are retayned.

✠ But Thomas one of the twelue, cal-
led Didymus, was not with them when F
Jeſus came. The other diſciples ſayde
vnto hym: we haue ſene the Lord. And he
ſayd vnto them: except I ſe in his hādes
the prente of the nayles, & put my finger
into þ holes of the nayles, and thruſt my
handes into his ſyde, I wil not beleue. Ioan.21.

And after .viii. dayes agayn, his diſciples
were with in, and Thomas with them.
Then came Jeſus when the dores were Luc.24.
ſhut, and ſtode in the myddes and ſayde:
peace be with you. After that ſayde he to G
Thomas: bringe thy fynger hether and ſe
my handes, and bring they hande & thruſt
it into my ſyde, & be not faithleſſe, but be-
leuinge. Thomas anſwered & ſayd vnto
hym: My Lord, and my God. Jeſus ſayde Ioan.3.
vnto him: Thomas, becauſe þ haſte ſene
me, therfore thou beleueſt: Happy are
they that haue not ſene, and yet beleue.

And many other ſygnes dyd Jeſus in

the

not ỹ preſēce of his dyſcyples, whych are
wrytten in thys boke. Theſe are wrytten
that ye myght beleue that Jeſ⁹ is Chriſt
the ſonne of God, & that in beleuyng ye
myght haue lyfe through his name. ✠

¶ The .xxi. Chapter.

¶ To Peter & other that were a fiſhing
dyd Chryſt appere agayne.
To Peter he gaue commaundement to
fede his ſhepe and lambes.
Chryſte ſhewed before vnto Peter what
deathe he ſhulde dye. ✠

After that Jeſus ſhewed hym ſelf
Luc.5. agayn at the ſea of Tiberias. And
A on this wyſe ſhewed he hym ſelf.
There were together Simon Peter and
Thomas, which is called Didimus, and
Nathanael of Cana a cytye of Galile, &
the ſonnes of Zebedey, and two other of
the diſcyples. Simon Peter ſayde vnto
them: I go a fyſhynge. They ſayde vnto
hym: we alſo wyll go wyth the. They wēt
theyr way & entred into a ſhyppe ſtraight
waye, and that nyght caught they nothynge.
Luc.24. Luc.5. But when the mornynge was
nowe come, Jeſus ſtode on the ſhore, neuertheleſſe
the diſciples knewe not that
it was Jeſus. Jeſus ſayde vnto them:
ſyrs, haue ye any meate? They anſwered
hym, no: and he ſayd vnto them: caſt
out the net on the ryght ſyde of the ſhyp,
and ye ſhall fynde. They caſte out, and
Supra.13. anon they were not able to drawe it for
the multitude of fiſhes.
B Then ſayd the diſciple whō Jeſus loued
vnto Peter: It is the Lord. When Simon
Peter hearde that it was the Lorde,
Math. 14. he gyrde hys mantel to hym (for he was
naked) & ſprang into the ſea. The other
diſciples came by ſhyp, for they were not
farre frō lande, but as it were two hundred
Luc.24. cubytes, & they drewe the net with
fyſhes. Aſſone as they were come to lāde,
they ſaw hoot coles and fyſhe layd there
Luc.5. on & bread. Jeſus ſayde vnto thē: bringe
of the fyſhe whiche ye haue now caught.
Simon Peter ſtepped forthe & drewe the
net to lande ful of great fyſhes, an hundred
Luc.24. & .liii. And for all there were ſo many,
yet was not ỹ net broken. Jeſus ſayde
vnto them: come & dyne. And none of the
diſciples

conſpectu diſcipulorum ſuorum, quæ non ſunt ſcripta in libro hoc: * hæc autem ſcripta ſunt vt credatis, quod Ieſus eſt Chriſtus ille filius Dei, & vt credentes vitam habeatis per nomen eius.

CAPVT. XXI.

Cōuocat ad littus ſeptem aſſo piſce cibandos.
Paſcendis ouibus præficiturque Petrus.

Poſtea manifeſtauit ſe iterum IESVS ad mare Tiberiadis: manifeſtauit autem ſic. Erant ſimul Simon Petrus & Thomas, qui dicitur Didimus: & Nathanael, qui erat à Cana Galilææ, & filij Zebedæi aliiq; ex diſcipulis eius duo. Dicit eis Simon Petrus: Vado piſcatum. Dicunt ei, venimus & nos tecum. * Exierunt, & aſcenderunt in nauim ſtatim, & illa nocte nihil cæperunt: facto Mane autem iam ſtetit IESVS in litore: nō tamen cognouerunt diſcipuli, quod IESVS eſſet. Dicit eis Ieſus: * Pueri, num quid obſonij habetis? Reſponderunt ei: Non. * At ille dicit eis: Mittite in dexteram nauigij partem rete, & inuenietis. Miſerunt ergo, & iam non valebant illud trahere præ multitudine piſcium. * Dicit ergo diſcipulus ille quem diligebat IESVS, Petro: Dominus eſt. Simon ergo Petrus cum audiſſet quod dominus eſſet, tunica ſuccinxit ſe (erat enim nudus) * & miſit ſe in mare. Alij autem diſcipuli nauigiolo venerunt: non enim longe aberant à terra, ſed circiter cubitis ducentis, trahentes rete piſcium.

* Vt ergo deſcenderunt in terram, viderunt prunas poſitas, & piſcem ſuperpoſitum, & panem. Dicit eis IESVS: Afferte de piſcibus, quos prendidiſtis nunc.

* Aſcendit Simon Petrus, & traxit rete in terram plenum magnis piſcibus centum quinquaginta tribus. Et cum tot eſſent non eſt ſciſſū rete. * Dicit eis Ieſus, venite, prandete. Et nemo
diſcipulorū

diſcipulorum audebat interrogare eum, dicens, Tu quis es? cum ſcirent quod dominus eſſet.

* Venit itaque IESVS, & accepit panem, & dat eis, & piſcem ſimiliter. * Hac iam tertia vice manifeſtatus eſt IESVS diſcipulis ſuis, cum reſurrexiſſet à mortuis. Cum ergo prandiſſent, dicit Simoni Petro IESVS. Simon Ioannis, diligis me plus his? Dicit ei: Etiam domine, tu ſcis quod amem te. Dicit ei: * Paſce agnos meos. Dicit ei rurſus iterum: Simon Ioannis diligis me? Ait illi: Etiam domine, tu ſcis quòd amē te. Dicit ei: Paſce oues meas. Dicit ei tertio: Simon Ioannis amas me? Indoluit Petrus, quod dixiſſet ſibi tertio, amas me? dixitq́ ei: * Domine, tu omnia noſti, tu ſcis quod amem te. Dicit Ieſus. Paſce oues meas. Amen dico tibi, cum eſſes iunior, cingebas te, & ambulabas quò volebas: cum autem ſenueris, extendes manus tuas, & alius te cinget, & ducet quò non vis. Hoc autem dixit, ſignificans qua morte glorificaturus eſſet Deum. Et cum hoc dixiſſet, dicit ei: Sequere me. Conuerſus Petrus, videt illum diſcipulum * quē diligebat IESVS, ſequentem, qui & recubuit in cœna ſuper pectus eius, & dixit: Domine quis eſt ille, qui tradet? Hunc ergo cum vidiſſet Petrus, dicit IESV: Domine hic autem quid? Dicit ei Ieſus: Si eum velim manere donec veniam, quid ad te? Tu me ſequere. Exiit ergo ſermo iſte inter fratres, quod diſcipulus ille non moreretur. Et non dixerat ei Ieſus, non morietur: ſed ſi eum velim manere donec veniam, quid ad te? Hic eſt diſcipulus ille, qui teſtimonium perhibet de his, & ſcripſit hæc. Et ſcimus quod verum eſt teſtimonium eius. Sunt autē & alia multa quæ fecit IESVS, quæ ſi ſcribantur per ſingula, nec ipſe, opinor, mundus caperet eos qui ſcriberentur libros.

diſciples durſt axe hym, what arte þ? For
they knewe þ it was the Lorde. Jeſꝰ then
came & toke bread, & gaue them, & fyſhe
lykewiſe. And this is now þ third tyme þ Ibidem.
Jeſꝰ appered to hys diſciples after þ he Ioan.20.
was ryſē agayne frō death. ¶ Whē they C
had dyned, Jeſus ſayd to Simō Peter:
Simon Joanna, loueſt thou me more thē
theſe? He ſayd vnto hi: yea Lord þ knoweſt
that I loue the. He ſayd vnto hym: fede
my lambes. He ſayd to hym agayn þ ſecōd Io.8.13.14.
tyme: Simō Joanna, loueſt thou me? He
ſayd vnto hym: ye Lord thou knoweſt þ Luce.22.
I loue the. He ſayd vnto hym: fede my
ſhepe. He ſayd vnto him the thirde tyme:
Simō Joāna loueſt thou me? And Peter
ſorowed, becauſe he ſayde to hym þ third
tyme, loueſte thou me, and ſayde vnto Ioan.18.
hym: Lorde, thou knoweſt al thynge,
thou knoweſte that I loue the. Jeſus
ſayde vnto hym: fede my ſhepe.

Verely verely I ſaye vnto the, when
thou waſt yonge, þ gardedſt thy ſelfe, &
walkedſt whyther thou woldeſt, but whē
thou art old, thou ſhalt ſtretche forth thy
handes and another ſhall gyrde the, and
leade þ whyther thou woldeſt not. That
ſpake he, ſygnyfieng by what death D
he ſhulde gloryfy God. And when he had Ioan.12.
ſayd thus, he ſayd to hym: ✝ folowe me.
Peter turned about & ſaw that diſcyple
whō Jeſꝰ loued folowīg which alſo lened
on his breſte at ſupper & ſayd Lord which
is he that ſhall betraye the? When Pe-
ter ſaw him, he ſayd to Jeſꝰ: Lorde what
ſhal he here do? Jeſus ſayd vnto him: yf
I wyll haue him to tary tyl I come, what
is that to the? folow thou me. Thē wente
thys ſayenge abrode amōg the brethrē, þ
that diſciple ſhulde not dye. Yet Jeſus
ſayde not to hym, he ſhall not dye, but yf
I wyll that he tary tyll I come, what is
þ to the? The ſame dyſcyple is he whych
teſtyfyeth of theſe thynges, and wrote
theſe thynges. And we knowe that hys E
teſtymonye is true. ¶ There are alſo
manye other thynges whyche Jeſus dyd,
the whiche yf they ſhulde be wrytten e-
uerye one, I ſuppoſe the worlde could not
contayne the bokes that ſhuld be wrytē.

¶ Here endeth the Goſpell
of Saynct John.

¶ The Actes of the Apoſtles, wrytte by S. Luke the Euangeliſt, which was preſent at the doynges of them.

¶ The fyrſte Chapytre.

¶ After Chryſt was aſcended, the diſciples remayned together.
The fyrſt ſermone of Peter.
The ende of Iudas.
How the lot fell on Matthias.

A

1.Eſd.7.
Mat 5.7.
Rom.2.
Iacobi.1.

IN the former treatyſe, (deare frend Theophilus) I haue written of all that Jeſus beganne to do and teache, vntyl the daye in whych he was takē vp after

Ioan.15.

that he through the holy gooſt had geuē commaundementes vnto the Apoſtles whyche he had choſen, to whome alſo he ſhewed hym ſelfe alyue after hys paſſion

Luc.24.
Ioan.20 21
Mat.28.
Luc.24.
Luc. Ibidē
& 10.14.

by many tokens, apperynge vnto them fourty dayes, and ſpeakyng of ẏ kyngdome of God, and gathered them together and commaunded them: that they ſhulde not departe from Hieruſalē, but to wayte for the promys of the father, whereof ye haue hearde of me.

For John baptyſeth wyth water: but ye ſhalbe baptyſed with the holy gooſt, and that within thys feawe dayes. When they were come together: they aſked of hym ſayinge: Lord wilt þ at this tyme

B

reſtore agayne the kyngdome of Iſrael? And he ſayde vnto them: It is not for you to know the tymes or the ſeaſons whych the father hath put in his owne power, but ye ſhal receyue power of the holy gooſt, whyche ſhall come on you.

Luc.24.
Inf.2.10.
Ioan.16.
Mat.28.
Marc.16.
Luc.24.

And ye ſhal be wytneſſes vnto me i Hieruſalem: and in al Jewry, and in Samary and euen vnto the worldes ende.

And when he had ſpokē theſe thynges, whyll they behelde, he was takē vp, and a cloude receyued hym vp out of theyr ſyght. And whyll they loked ſtedfaſtly vp to heuen as he went, be holde two men ſtode by them in whyte apparell whych alſo ſayde: ye men of Galile, why ſtōde ye gazynge vp into heauen? This ſame Jeſus whych is taken vp from you in heauen, ſhall ſo come, euen as ye haue ſene hym go into heuen. ❧

Then

ACTA APOSTOLORVM.

CAPVT I.

Ad Solymas repedant quum Chriſtus ad aſtra rediuit.
Ac prodotæ ſatagunt ſorte replere locum.

SVperiore quidem volumine diximus Theophile, de omnibus quæ cœpit Ieſus tum facere, tum docere, ad eum vſque diem, quo poſtquam impartitus in hoc ipſum ſpiritum ſanctū, mandata dediſſet, * quos delegerat, apoſtolis, ſurſum aſſumptus eſt: quibus etiā ſeipſum exhibuerat viuentē, poſteaquā ſupplicio fuiſſet affectus: * idq; compluribus argumētis, dū per dies quadraginta cōſpicitur ab illis, ac loquitur eis de regno dei, * & congregās illos in idem loci, præcepit eis ne diſcederēt Hieroſolymis, ſed vt expectarent promiſſum patris, de quo, inquit, audiſtis ex me quoniā Ioānes baptizauit quidem aqua, vos aūt baptizabimini ſpiritu ſancto poſt dies hoſce nō multos. Illi igitur vbi conueniſſent, percontabantur illum, dicentes: Domine, num in tempore hoc reſtituis regnum Iſraeli? Dixit autē ad illos: Non eſt veſtrū noſſe tēpora & articulos temporū, quos pater in ſua ipſius cōſtituit poteſtate: ſed accipietis virtutē, poſteaquā ſpiritus ſanctus aduenerit ſuper vos, * & eritis mihi teſtes, non ſolum Hieroſolymis, verumetiam in vniuerſa Iudæa, Samariáque denique vſque ad extrema terræ. * Atque hæc loquutus, videntibus iiſdē, in altum ſublatus eſt, & nubes ſubduxit illum ab oculis eorū. Cumq; eſſent defixis in cælū oculis, eūte illo, ecce viri duo adſtiterunt illis, amicti veſtibus albis, qui & dixerunt: Viri Galilæi quid ſtatis intuentes in cælum? Hic Ieſus qui aſſumptus eſt à vobis in cælum, ſic veniet quemadmodum vidiſtis eum euntem in cælum.

Tunc reuerſi ſunt hieroſolyma à monte, qui vocatur Oliueti, qui abeſt ab Hieroſolymis iter ſabbati, & cum introiſſent, aſcenderunt in cœnaculum: vbi manſitabant & Petrus & Iacobus, & Ioannes & Andreas, Philippus & Thomas, Bartholomæus & Matthæus, Iacobus Alphæi, & Simon Zelotes, & Iudas Iacobi frater, hi omnes perſeuerabant vnanimiter in deprecatione & obſecratione cum mulieribus, & Maria matre IESV, cumque fratribus illius. Et in diebus his exurgens Petrus in medio diſcipulorum, dixit (erâtque turba nominum ſimul fere centum viginti) Viri fratres, oportuit impleri ſcripturam hanc, quam prædixit ſpiritus ſanctus per os Dauid de Iuda, qui fuit dux his, qui comprehenderunt IESVM: quia cooptatus erat in numerum noſtrum, & ſortitus erat partem miniſterii huius. * Et is quidem parauit agrum ex mercede iniquitatis, ſuſpenſuſq; crepuit medius, & effuſa ſunt omnia viſcera eius. Et innotuit omnibus habitantibus Hieroſolymis.

* Ita vt appellaretur ager ille lingua illis vernacula Aceldama: hoc eſt ager ſanguinis. Scriptũ eſt enĩ in libro Pſalmorũ: * Fiat cõmoratio eius deſerta, & non ſit qui inhabitet in ea. * Et epiſcopatum ei⁹ accipiat alter. Oportet igitur vt ex his viris, qui nobiſcum verſati ſunt toto tempore, quo dominus Ieſus perpetuam vitę conſuetudinẽ egit nobiſcum: exorſus à baptiſmo Ioãnis ad eum vſq; diem, quo recept⁹ eſt à nobis: * vnus quiſpiam conſtituatur, qui ſit vnà nobiſcũ teſtis reſurrectionis eius. * Et ſtatuerunt duos, Ioſeph, qui vocatur Barſabas, qui cognominatus eſt Iuſtus, & Matthiam. Et facta precatione, dixerunt: Tu domine, qui corda noſti omnium, oſtende vtrum elegeris ex his duobus, vt accipiat ſortem miniſterii huius, & apoſtolatus, vnde præuaricatus excidit Iudas, vt abiret in locum ſuum.

* Et dederunt ſortes eorum, & cecidit ſors ſuper Matthiam, & cooptatus eſt ad numerum vndecim apoſtolorum.

Then returned they vnto Hieruſalem frõ mount Olyuete, which is nie to Hieruſalem cõteynyng a ſaboth dayes iorney. And when they were come in, they wente vp into a pler, where abode both Peter, and James, John and Andrew, Philip, & Thomas Bartilmew, and Mathew, James the ſonne of Alpheus, and Symon Zelotes, and Judas James ſonne, Theſe al continued with one accorde in prayer and ſupplicatiõ with the wemẽ & Mary ẏ mother of Jeſu, and wyth his brethrẽ.

Mat. 10. Marc. 13. Luc. 6.

Iud. 3.9.13 Luc. 24.

C

✠ And in thoſe dayes Peter ſtode vp in the myddes of the dyſciples and ſayd (the noumbre of names that were together, were aboute an hondred and twenty.) Ye men & brethren this ſcripture muſt haue nedes ben fulfylled, whyche ẏ holy ghoſt through the mouthe of Dauyd ſpake before of Judas, whiche was gyde to them that toke Jeſus. For he was noumbred with vs and had obtayned felowſhyp in this miniſtraciõ. And the ſame hath now poſſeſſed a plot of groũd with ẏ rewarde of iniquitie, and when he was hãged, braſt a ſondre in the myddes, and al his bowels guſhed oute. And it is knowen vnto all the inhabyters of Jeruſalem, in ſo moche that that felde is called in theyr mother tonge, Acheldama, that is to ſaye, the bloude felde.

Mat. 27.

Ibidem.

It is wrytten in the boke of Pſalmes: His habitacion be voyde, and no man be dwellyng theryn: and his Byſhopryche let another take. Wherfore of theſe men which haue cõpanied with vs, al the time that the Lorde Jeſus went in and out amonge vs, beginninge at the baptyme of John: vnto the ſame daye ẏ he was takẽ vp from vs, muſt one be ordeined to beare witnes with vs of his reſurreccion.

Pſal. 69. Pſal. 109.

D

Luc. 24. Ioan. 4.4.

And they appoynted two, Joſeph called Barſabas (whoſe ſyr name was Juſtus) and Mathyas. And they prayed ſayenge: thou Lorde whyche knoweſt the hartes of all men, ſhewe whether of theſe two thou haſte choſen, that the one maye take the roume of this miniſtratiõ and Apoſtleſhyppe: from whyche Judas by tranſgreſſyon fell that he myghte go to hys owne place. And they gaue forth theyr lottes, and the lot fell on Mathyas, and he was counted with the eleuẽ Apoſtles.

Pſal. 30. 77 Prouer. 16 Ionę 1.

¶The.ii. Chapter.

¶How the diſciples receyued the holy ghooſt.
Howe they ſpake with dyuerſe tonges.
The people wõdered at thẽ, ⁊ thoughte them dronken.
At the preachynge of Peter were conuerted a great multitude.
Howe goodes were comen among the Apoſtles.

A WHen the fyftyth daye was come, thy were all wt one accorde together in one place. And ſodenly there came a ſoũde frõ heauẽ, as it had ben the comyng of a myghty wynde, and it fylled all the houſe where they ſate. And there appered vnto thẽ clouẽ tonges, lyke as they had bene fyre, ⁊ it ſate vpon eache of thẽ. And they were all fylled wt ŷ holy ghoſte, and begã to ſpeake wt other tonges, euen as the ſpyrte gaue thẽ vtteraũce. Infr.4.19. Ioan.7.

B And there were dwellyng at Jeruſalẽ, Jewes deuoute men whyche were of all nacyõs vnder heauẽ. When thys was noyſed about, the multitude came together, and were aſtonyed, becauſe ŷ euery man hearde thẽ ſpeake hys owne toũg. They wõdred all and maruayled ſayinge amõge thẽ ſelues: Beholde, are not all theſe whych ſpeake, of Galile? And howe heare we euery man hys owne tõge, wherin we were borne? Parthiãs, Medes and Elamytes, ⁊ the enhabiters of Meſopotamia, of Jury, ⁊ of Capadocia, of Põthus, ⁊ Aſia, Phrygia, Pãphilia, ⁊ of Egypt ⁊ of ŷ parties of Lybia whiche is beſyde Syrene, ⁊ ſtraũgers of Rome, Jewes ⁊ cõuertes, Grekes ⁊ Arabians: we haue hearde thẽ ſpeake wt oure owne tounges the greate workes of God. Infr.4. ✠ They were all amaſed, and wõdred ſaying one to another: what meaneth thys? Other mocked thẽ ſayinge: they are full of newe wyne.

C ✠ But Peter ſtepped forth wt the eleuẽ, ⁊ lyfte vp hys voyce, ⁊ ſayde vnto them: ye men of Jewrye, ⁊ all ye ŷ inhabite Hieruſalẽ: be thys knowen vnto you, ⁊ wt youre eares heare my wordes. Theſe are not dronkẽ, as ye ſuppoſe: for it is yet but the thyrde houre of the daie. But thys is ŷ whyche was ſpokẽ by the prophete

CAPVT II.

Baptizat ter mille virum, dans verba prophetæ,
Quód ꝓhibiſis in Chriſtum nõ cecidiſſe queat.

ET cum complerentur dies pentecoſtes, erant omnes vnanimiter in eodem loco: & factus eſt repente de cęlo ſonitus, tanquam impetu venientis flatus vehementis, & repleuit totam domum, vbi erant ſedentes. Et viſæ ſunt illis diſſectæ linguæ velut igneæ. Seditq; ſuper ſingulos eorum, * ac repleti ſunt omnes ſpiritu ſancto, cœperuntq; loqui aliis linguis, prout ſpiritus ille dabat eloqui illis. Erant autem Hieroſolymis habitantes Iudæi, viri religioſi ex omni natione eorum, qui ſub cælo ſunt. Is rumor cum increbuiſſet, conuenit multitudo, & cõfuſa eſt, quód audiret vnuſquiſque lingua ſua illos loquentes. Stupebant autem omnes, ac mirabantur dicentes inter ſeſe: Nónne ecce omnes iſti qui loquuntur, Galilæi ſunt? Et quomodo nos audimus eos ſua quiſque lingua in qua nati ſum⁹? Parthi & Medi & Elamitæ, & habitatores Meſopotamiæ, Iudææq; & Cappadociæ, Ponti & Aſiæ, Phrygiæ & Pamphyliæ, & partium Libyæ eius, quæ eſt finitima Cyrenę, & aduenæ Romani, Iudæiq; & proſelyti, Cretes & Arabes, * audiuim⁹ eos loquẽtes noſtris linguis magnifica dei. Stupebant autem omnes, ac mirabantur inter ſe, dicẽtes: Quidnam vult hoc eſſe? Alii autem irridentes, dicebant: Muſto expleti ſunt iſti. Stans autem Petrus cum vndecim, extulit vocẽ ſuam, ac loquutus eſt eis: Viri Iudæi, & qui habitatis Hieroſolymis vniuerſi, hoc vobis notum ſit, & auribus percipite verba mea: Non enim ſicut vos exiſtimatis, hi ebrii ſunt, cũ ſit hora diei tertia. Sed hoc eſt, quod dictum eſt per prophetam

The Actes of the Apoſt. Capit.ii.

prophetã Iohel. * Et erit in nouiſſimis diebus, dicit deus, effundã de ſpiritu meo ſuper omnẽ carnẽ. Et prophetabũt filii veſtri, & filiæ veſtræ: iuuenes veſtri viſiones videbunt, & ſeniores veſtri ſomnia ſomniabũt. Et quidẽ ſuper ſeruos meos, & ſuper ancillas meas in diebus illis effundã de ſpiritu meo, & prophetabũt, * & dabo prodigia in cælo ſuperne, & ſigna in terra inferne, ſanguinem & ignẽ, & vaporẽ fumi. * Sol conuertetur in tenebras, & luna in ſanguinẽ, antequàm veniat dies ille domini magnus atque illuſtris. * Et futurum eſt, vt omnis quicunque inuocauerit nomen domini, ſeruetur. * Viri Iſraelitæ, audite verba hęc: Ieſum Nazaræum virum exhibitum à deo erga vos virtutibus & prodigiis & ſignis, quæ fecit per illum de⁹ in medio veſtri, ſicut & ipſi ſcitis, * hunc definito conſilio & præſcientia Dei traditum, cum accepiſſetis per manus iniquorũ, crucifixum interemiſtis, * quẽ deus ſuſcitauit ſolutis doloribus mortis, quaten⁹ ĩpoſſibile erat teneri illũ ab ea. Dauid enĩ dicit de eo: * Prouidebam dominum corã me ſemper, quoniam à dextris eſt mihi, ne cõmouear. Propter hoc lætatũ eſt cor meum, & exultauit lingua mea, inſuper & caro mea requieſcet in ſpe. Quoniam non derelinques animam meam in inferno, nec ſines vt ſanctus tuus videat corruptionẽ. Notas mihi feciſti vias vitæ, replebis me iucũditate cum facie tua. Viri fratres, quãdoquidẽ licet libere dicere apud vos de Patriarcha Dauid, * quòd & defunctus eſt, ſepultus eſt, & ſepulchrũ eius eſt apud nos vſq; in hodiernũ diẽ. * Propheta igitur cum eſſet, & ſciret quod iureiurando iuraſſet ſibi deus, futurum vt de fructu lumbi ipſius, quantum ad carnẽ, chriſt⁹ exoriretur, ac ſederet ſuper ſedẽ ei⁹, preſcius loquutus eſt de reſurrectione Chriſti, q nõ derelicta ſit in inferno anima eius, neque caro eius viderit corruptionem. Hunc Ieſum ſuſcitauit deus, * cuius omnes nos ſumus teſtes. Dextera igitur exaltatus, & promiſſione ſpiritus ſancti accepta à patre

effudit

prophete Johel: It ſhalbe in the laſt dayes Iohel.2.
ſayeth god: of my ſpryte I wyll powre Eſa.44.
oute vpon all fleſhe. And youre ſonnes
and youre doughters ſhall propheſy, and
your yong men ſhal ſe viſions, & your old
men ſhal dreame dreames. And on my ſeruauntes
and on my hande maydens I wyl
powre out of my ſpréte in thoſe dayes, &
they ſhal propheſy. And I wyl ſhewe wõders Luc.21.
in heauen aboue, and tokens in the
earth beneth, bloud, & fyre, & the vapoure
of ſmoke. The ſunne ſhalbe turned into Iohel.2.3.
darckenes, & the mone into bloud before
ȳ greate & notable daye of ȳ Lord come.
And it ſhalbe, that whoſoeuer ſhal cal on Iohel.2.
the name of the Lorde, ſhalbe ſaued. ⸿ Rom.10.
✠ Ye men of Iſrael heare theſe wordes: Infr.5.
Jeſus of Nazareth, a man approued of D
GOD amõg you with myracles, wõders
and ſignes which God dyd by hym in the
myddes of you, as ye your ſelues know: Mat.27.
him haue ye taken by the handes of vnrighteouſe Marc.15.
perſones after he was delyuered Ioan.21.
by ȳ determinate cõceill and fore Infr.10.
knowledge of God, and haue crucifyed & Roma.6.
ſlaine: whõ god hath rayſed vp & lowſed Pſal.15.
the ſorowes of death, becauſe it was vnpoſſible
that he ſhuld be holden of it. For
Dauid ſpeaketh of hym. A fore hande I
ſaw God alwayes before me: For he is
on my ryghte hande, that I ſhulde not be
moued. Therfore dyd my hart reioyce, &
my tõg was glad. Moreouer alſo my fleſh
ſhall reſte in hope, becauſe thou wylt not
leue my ſoule in hell. neyther wilt ſuffre
thyne holy, to ſe corrupcion. Thou haſte
ſhewed me ȳ wayes of lyfe, & ſhalt make
me full of ioye with thy cõtenaunce. ⸿

Men and brethren, let me frely ſpeake 3.Reg.2.
vnto you of the patriarke Dauid. For he
is both dead & buryed, & his ſepulchre remaineth E
with vs vnto this day. Therfore Pſal.131.
ſeig he was a prophet, & knew that God
had ſworne wyth an othe to him, that ȳ
fruit of hys loynes ſhuld ſyt on his ſeat
(and ȳ Chryſte ſhulde ryſe agayne in the
fleſhe) he ſaw: before: & ſpake of ȳ reſurreccio͂
of Chryſt, that hys ſoule ſhuld not Pſal.15.
be lefte in hell, nether his fleſh ſhuld ſe
corrupcio͂. This Jeſus hath God raiſed
wherof we all are wytneſſes.

Sence now that he by the ryghte hande Supra.1.
of God exalted is, and hath receyued of Infra.5.10
the father the promiſe of the holy ghooſt,

he hath ſhed forth þ which ye nowe ſee & heare. For Dauid is not aſcẽded into heauẽ but he ſayd: The Lord ſaid to my Lorde ſyt on my ryghte hãd vntil I make thy foes thy fote ſtole. So therfore let al þ houſſe of Iſrael know for a ſuerty, þ God hath made the ſame Ieſu whom ye haue crucified, Lord and Chriſte. When they hearde thys, they were pricked in theyr hartes, and ſayde vnto Peter & vnto þ F other apoſtles. Ye men & brethren, what ſhall we do? Peter ſayd vnto thẽ: repent, and be baptyſed euery one of you in the name of Ieſus Chriſt for the remyſſyon of ſinnes, & ye ſhal receyue the gift of the holy gooſt. For þ promiſe was made vnto you and to youre children, & to al þ are a farre, euen as many as þ lord oure God ſhall call. And with manye other wordes bare he witnes and exhorted thẽ ſayinge: Saue your ſelues frõ thys frowarde generacion. Thẽ they þ gladlye receyued his preachinge, were baptyſed: and the ſame daye there were added vnto them aboute thre thouſand ſoules.

Pſal. 109.
Infr. 3.
Mat. 4.
Mar. 1.
Luc. 13.
Apo. 2.
Mar. 16.
Marc. 8.
Luc. 12.
2. Corin. 11

And they continued in the Apoſtles doctrine and felowſhyppe, & in breakyng of breade, and in prayer. And feare came ouer euerye ſoule.

G And manye wonders and ſygnes were ſhewed by the Apoſtles, And all that beleued kepte them ſelues to gether, and had thynges commen, and ſolde theyr poſſeſſyons and goodes, and departed them to all men, as euerye man had nede.

Infr. 4.

And they contynued dayly wyth one accorde in the temple, and brake breade in in euery houſſe, and dyd eate theyr meate together wyth gladnes and ſynglenes of herte praiſynge God, and had fauoure wyth all the people. And the Lord added to the congregacyon dayly ſoche as ſhuld be ſaued.

effudit hoc, quod nunc vos videtis & auditis. Non enim Dauid aſcendit in cælos, ſed dicit ipſe, * Dixit dominus domino meo ſede à dextris mihi, donec ponam inimicos tuos, ſcabellum pedum tuorũ. Certo ſciat ergo tota domus Iſrael, quòd dominum & Chriſtum fecerit deus, hunc Ieſum, * quem vos crucifixiſtis. His autem auditis, compuncti ſunt corde, & dixerunt ad Petrum ac reliquos apoſtolos: Quid faciemus viri fratres? * Petrus ait ad illos: Delictorum pœnitentiam agite, & baptizetur vnuſquiſque veſtrum in nomine Ieſu Chriſti, in remiſſionem peccatorum, & accipietis donũ ſpiritus ſancti. Vobis enim facta eſt repromiſſio, & filiis veſtris, & omnibus qui longe ſunt quoſcunq; aduocauerit dominus deus noſter. Aliiſq; verbis plurimis teſtificatus eſt, & exhortatus eſt eos, dicens: * Seruemini à generatione iſta praua. Qui ergo libenter acceperunt ſermonem eius, baptizati ſunt, & acceſſerunt in die illo animæ circiter ter mille. * Erant autẽ perſeuerantes in doctrina apoſtolorũ, & communicatione, & fractione panis, & precationibus. Obortus eſt autem omni animæ timor, multaque prodigia & ſigna per apoſtolos ædebantur. * Omnes autem qui credebant, erant coniuncti, & habebant omnia communia. Poſſeſſioneſq; & ſubſtãtias vendebant, ac diuidebant illa omnibus, prout cuique opus erat. Et quotidie perdurantes vnanimiter in templo, & frangentes per ſingulas domos panem, inuicem ſumebant cibum, cum exultatione & ſimplicitate cordis laudantes deum, & habentes gratiam apud omnem plebem. Dominus autem addebat, qui ſalui fierent, quotidie congregationi.

¶ The .iii. Chapter.

The halt is cured in the name of Chriſt.
Peter had nether golde nor ſyluer.
The ſermon of Peter.

Peter

CAPVT III.

Conſolidat baſes plantarum in nomine Ieſu,
Qui tulit horrendæ vincla infamata crucis.

Simul

A Simul autem Petrus & Ioannes ascendebant in templũ ad horã precationis nonã. Et quidam vir, qui erat claudus ex vtero matris suæ, baiulabatur: quem ponebant quotidie ad portam templi, quæ dicitur speciosa, vt peteret eleemosynam ab introeuntibus in tẽplum. Is cum vidisset Petrum ac Ioannẽ ingressuros in tẽpliũ rogabat vt eleemosynam acciperet. Defixis autem in eum oculis: Petrus cum Ioanne dixit: Aspice in nos. At ille intendebat in eos sperans se aliquid accepturũ ab eis. Petrus autem dixit: Argentum & aurum non est mihi: quod autem habeo, hoc tibi do. In nomine Iesu Christi Nazareni surge, & ambula. Et apprehensa manu eius dextra, erexit eum. Protinus autem consolidatæ sunt plantæ illius ac tali, & exiliens stetit, & ambulabat, intrauitq́ cum illis in templum, inambulans & saliens ac laudans deum. Et vidit eum totus populus ambulantem ac laudantem deum. Agnoueruntq́ illum, quod ipse esset is, qui ad eleemosynã sederat ad speciosam portam templi. ¶ Et impleti sunt admiratione & stupore sup eo, quod cõtigerat illi. Cũ teneret aũt qui sanat⁹ fuerat claud⁹ Petrũ & Ioãnẽ, cucurrit totus popul⁹ ad eos in porticu, quæ appellat Solomonis, stupefacti. Quo viso: Petr⁹ respõdit ad populũ: Viri Israelitæ, quid miramini sup hoc, aut nos quid intuemini quasi nr̃a virtute aut pietate effecerim⁹ vt hic ambularet? De⁹ Abrahã, & Isaac, & Iacob, deus patrũ nostrorũ glorificauit filiũ suũ Iesum, quẽ vos tradidistis, ac negastis in cõspectu Pilati, cũ ille iudicasset eũ absoluẽdũ. ¶ Vos aũt sanctũ & iustũ negastis: & postulastis vt virũ homicidã donaret vobis, authorẽ vero vitæ interfecistis, quẽ de⁹ suscitauit à mortuis: cuius nos testes sum⁹, & per fiduciã nõis eius hunc quẽ videtis ac nostis, cõsolidauit nomẽ ipsius: & fides quæ ꝑ eũ est, dedit ei integritatẽ istam in cõspectu omniũ vestrũ. ¶ Et nũc fratres scio, quod ꝑ ignorãtiam fecistis, sicut & principes vestri. Deus autem quæ prænunciauerat per os omniũ prophetarum suorum Christũ passurum impleuit

Peter and John went vp together A
into ÿ temple at the nynthe houre
of prayer. And there was a certayne man halt from hys mothers wombe, Infr. 4. d.
whõ they brought & layde at the gate of
the tẽple called beutyful to axe almes of
them that entred into the temple. Whych
same when he sawe Peter & John ÿ they
wolde into the temple, desyred to receyue
an almes. And Peter fastened hys eyes
on hym wyth John & sayde, loke on vs.
And he gaue hede vnto them, trustyng to
receyue some thyng of them. Then sayd
Peter: Syluer and golde haue I none,
suche as I haue geue I the, In the name
of Jesus Christ of Nazareth, ryse vp, &
walke. And he toke hym by ÿ ryght hãde,
& lyfte hym vp. And immediatly his fete
and ancle bones receyued strength. And he Infr. 4. b.
sprange, stode and also walked, & entred
wyth them into the temple, walkyng and
leaping and laudynge God.

And all the people sawe hym walke and
laude God. And they knew hym ÿ it was
he whych sate and begged at the beutiful
gate of the tẽple. And they wondred and
were sore astonyed at that which had
happened vnto hi. And as the halt which
was healed helde Peter and John, all the
people ranne amased vnto them in Sa- Luc. 3.
lomons porche. B

When Peter sawe that, he answered
vnto ÿ people. ✠ Ye men of Israel, why
maruayle ye at thys, or why loke ye so
stedfastly on vs, as though by oure owne
power or holynes, we had made this man
go? The god of Abraham Isaac & Jacob,
the god of our fathers hath glorifyed
his sonne Jesᵘ, whõ ye delyuered & denyed
in the presence of Pilate, when he had
iudged hym to be loused. But ye denyed
the holy & iust, & desyred a mortherer to
be geuen you & kylled the Lorde of lyfe, Mat. 27.
whõ god hath raysed frõ death, of ÿ which Mar. 15.
we are wytnesses. And hys name through
the fayth of hys name hath made thys
mã sound, whõ ye se & knowe. And ÿ fayth
whiche is by hym, hathe geuen to hym
thys health in the presence of you all. C

And now brethrẽ I wote well ÿ through
ignoraunce ye dyd it, as dyd also youre
heddes. But those thynges which god be- Luc. 23.
fore had shewed, by ÿ mouthe of all hys
prophetes, howe ÿ Christe shulde suffer, he

Eccle.17. hath thus wyſe fulfylled. Repent ye
Matth.4. therfore ỷ turne, that youre ſynnes maye
Marc.1. be done awaye. ✝ when the tyme of re-
Ezech.18. freſhyng commeth, whiche we ſhall haue
Luc.13. of the preſence of the Lorde, & when god
Apoc.2. ſhall ſende hī, whych before was preached
vnto you, that is to wyete, Jeſus Chriſt,
whych muſte receyue heauen vntyl ỷ tyme
that al thynges, wyche God hathe ſpokē
by the mouth of all hys holy Prophetes
Infra.7. ſence ỷ worlde begāne, be reſtored agayne.
Deut.18. For Moſes ſayde vnto the fathers, A
Prophete ſhall the Lorde your god rayſe
vp vnto you, euen of your brethen lyke
Deut.18. vnto me, hym ſhall ye heare in all thynges
what ſo euer he ſhall ſaye vnto you. For
the tyme wyll come, that euery ſoule,
whiche ſhal not heare that ſame prophete
ſhalbe deſtroyed from among the people.
Alſo all the Prophetes frō Samuel and
thenceforth, as many as haue ſpoken,
haue in lykewyſe tolde of theſe dayes.

Ye are the chyldren of the prophetes &
of the couenaunt, which god hath made
vnto our fathers, ſayeng to Abraham,
Gen.21.22. Euen in thy ſede ſhal all the kynredes of
the earth be bleſſed. Fyrſte vnto you had
God rayſed vp hys ſonne Jeſus, & hym
he hath ſente to bleſſe you, that euery one
of you ſhulde turne frō youre wickednes.

¶The.iiii. Chapitre.

¶Peter and John was pryſoned.
Peter & John were pryſoned becauſe they cōfeſſed Chriſt to be the onely ſauyoure.
The anſwere of Peter at hys examinacion.
Peter & John were forbydden to preache Chriſt.
The prayer of the Apoſtles.
All thynges were commen.

A AS they ſpake vnto the people: ỷ
Preſtes, & the rular of the temple,
Infra.5. & the Saduces came vpon them,
takyng it greuouſly that they taught the
people, and preached in Jeſus the reſur-
reccion from death. And they layd hādes
on them and put them in holde vntyl the
nexte daye, for it was nowe euen tyde.
Howe be it many of them which hearde
the wordes, beleued, & the nombre of the
men was aboute fyue thouſande.

And it chaunced on the morow that theyr
rulers, and elders, and ſcribes, as An-
nas the chefe Preſte, and Cayphas, and
John,

impleuit ſic. *Pœniteat vos igitur, & conuertimini vt deleantur peccata veſtra, vt cum venerint tēpora refrigerationis à conſpectu domini, & miſerit eum qui ante prædicatus eſt vobis, IESVM CHRISTVM: quem oportet quidem cælum accipere vſque in tempora reſtitutionis omniū, quæ loquutus eſt deus per os omnium ſanctorum ſuorum à ſeculo prophetarum. Moſes quidem ad patres dixit. *Prophetam ſuſcitabit vobis dominus deus veſter de fratribus veſtris, mei ſimilem. Audietis eū iuxta omnia quæcunque loquutus fuerit vobis.

*Futurum eſt autem, vt omnis anima quæ non audierit prophetam illum, exterminetur è populo. Quin & omnes prophetæ à Samuele, ac deinceps quotquot loquuti ſunt, etiam annunciauerunt dies iſtos. Vos eſtis filij prophetarum ac teſtamenti, quod teſtatus eſt deus erga patres noſtros dicens ad Abraham.

*Et in ſemine tuo benedictionem conſequentur omnes familiæ terræ. Vobis primum deus, cum ſuſcitaſſet filium ſuum Ieſum, miſit eum benedicentem vobis: ita vt vnuſquiſque veſtrum conuerteret ſe ab iniquitatibus ſuis.

CAPVT. IIII.

Diſcipuloſq; rogant quæ ſit tam rara poteſtas.
Atq; inhibent domini verba ſacrata loqui.

L Oquentibus autem illis ad populū, ſuperuenerūt illis ſacerdotes, ac magiſtratus templi, & Sadducæi, moleſte ferent, q̄ docerēt populū, & annunciarent in nōie Ieſu reſurrectionē ex mortuis: & iniecerūt eis manꝰ, poſueruntque eos in cuſtodiā in poſterū diē: nam erat iam veſpera. Multi vero eorū qui audierāt ſermonē, crediderūt: & factꝰ eſt numerꝰ virorū circiter quinq; milia. Factū eſt autē poſtero die, vt cōgregarentur principes eorū, & ſeniores & ſcribæ Hieroſolymis, & Annas princeps ſacerdotū, & Caiphas, &

Ioannes, & Alexander, & quotquot erant de genere pontificio. Et cum ſtatuiſſent eos in medio, interrogabant: Qua virtute, aut quo nomine feciſtis hoc vos? Tunc Petrus repletus ſpiritu ſancto, dixit ad eos: Principes populi & ſeniores Iſrael, ſi nos hodie examinamur de eo, quod bene fecerimus homini infirmo, qua ratione iſte ſalus factus ſit: notum ſit omnibus vobis, & toti plebi Iſrael, quod per nomen Ieſu Chriſti Nazareni, quē vos crucifixiſtis, quem deus ſuſcitauit à mortuis, per hūc iſte adſtat coram vobis ſanus. Hic eſt lapis ille, qui reiectus eſt à vobis ædificantib⁹, qui factus eſt caput anguli: nec eſt in alio quoquam ſalus.

* Nec enim aliud nomen eſt ſub cælo datum inter homines, in quo oporteat nos ſaluos fieri. Videntes autem Petri in dicēdo libertatem ac Ioannis, cōpertoque quòd homines eſſent illiterati & idiotæ, admirabantur, & agnoſcebāt eos, quod cum Ieſu fuiſſent: hominem autem videntes ſtantem cum eis, qui ſanatus fuerat, nihil poterant contradicere. * Iuſſis autem illis è concilio ſecedere, conferebāt inter ſeſe dicentes. Quid faciemus hominibus iſtis? * Nam conſpicuū ſignū æditum eſſe per eos, omnib⁹ habitantibus Hieroſolymis manifeſtum eſt, nec poſſumus inficiaſi. Sed ne amplius diuulgetur in populum, minaciter interminemur eis, ne poſthac loquantur in nomine hoc ulli hominum. Et accerſitis illis, præceperunt, ne omnino loquerentur, neque docerent in nomine Ieſu.

* At Petrus & Ioannes reſpondētes, dixerunt ad eos: An iuſtum ſit in conſpectu Dei vos potius audire ꝗ deum, iudicate. Non enim poſſumus, quæ vidimus & audiuimus, non loqui. At illi additis minis, dimiſerūt eos, nihil inuenientes qua ratione punirent eos, propter populū quia oēs glorificabant deū ſuper eo quod acciderat. * Annorū enim erat āplius quadraginta homo in quo æditū fuerat ſignū iſtud ſanationis. Dimiſſi aūt venerūt ad ſuos, & annūciauerūt quæcūq; ſibi principes ſacerdotū & ſeniores dixerāt.

Iohn, & Alexander, and as many as were of the kynred of the hye preſtes gathered together at Ieruſalē, & ſet the other before them & axed, by what power or in what name haue ye done thys thyng?

B

✠ Then peter full of the holy gooſt ſayd vnto them: ye rulers of the people, and elders of Iſrael, yf we thys daye are examined of the good dede done to the ſicke man by what meanes he is made whole,

Supra.3.

be it knowē vnto you all, & to the people of Iſrael, that in the name of Ieſ⁹ Chriſt of Nazareth, whom ye crucifyed, & whō God rayſed agayne frō death, euē by hym doth thys man ſtande here preſent before you whole. This is the ſtone caſte a ſyde of you buylders which is ſet in the chefe place of the corner. Nether is ther ſaluacion in any other. Nor yet alſo is there any other name geuē to men wher in we muſt be ſaued.

Mat.21.
Marc.12.
Luc.10.
1.Pet.2.
Philip.2.
Heb.2.
1.Cor.1.
C

✠ When they ſawe the boldnes of Peter & Iohn, & vnderſtode that they were vnlerned men & laye people, they maruayled & they knew thē that they were wyth Ieſu: & beholdyng alſo ẏ man whych was healed ſtandynge wyth thē, they coulde not ſaye agaynſt it. But they commaunded them to go a ſyde out of the counſel, & counceled amonge them ſelues ſayinge, what ſhall we do to theſe men?

Infra.5.

For a manifeſt ſigne is done by thē & is openly knowen to all thē that dwel in Ieruſalem, & we cā not denye it. But that it be noyſed no further amonge the people, let vs threaten and charge them that they ſpeake hence forthe to no man in thys name. And they called them and commaunded thē that in no wyſe they ſhulde ſpeake or teache in the name of Ieſu. But Peter & Iohn anſwered vnto thē and ſayd, whether it be ryght in the ſyght of God to obeye you more thē God iudge ye. For we cannot but ſpeake that which we haue ſene and hearde.

Ibidem.
Infra.5.

So threatened they them and let them go, and found nothyng howe to punyſhe thē, becauſe of the people. For all men lauded God for the myracle which was done. For the man was aboue fourty yeare olde, on whom thys myracle of healynge was ſhewed.

Supra.3.
D

Aſſone as they were let go, they came to theyr felowes: & ſhewed all that the hye Preſtes and elders had ſayde to them.

And when they hearde that, they lyfte vp theyr voyces to God wyth one accorde, Judith.9. Iona.1. and ſayde: Lorde, thou arte God whyche haſt made heauen and erth, the ſea and al that in them is, whyche by the mouth of thy ſeruaũt Dauid haſt ſaid, Pſal.2. why dyd the Heathen rage, and the people immagen vayne thynges. The kynges of he erth ſtode vp and the rulars came to gether agaynſt the Lord and againſt his Chriſt.
E For of a trueth, agaynſt thy holy child Jeſus whom thou haſt anoynted, Luc.23. bothe Herode and alſo Poncyus Pilate, wyth the gẽtyls & ye people of Iſraell gathered thẽ ſelues together, Gene.3. for to do whatſoeuer thy handes and thy counſell determyned Marc.16. before to be done.

And now Lord, behold their threatenynges & graunte vnto thy ſeruauntes with al confydence to ſpeake thy worde. So ye thou ſtretche forth thyne hande, ye healinge and ſygnes and wonders be done by the name of thy holy chyld Jeſus. And aſſone as they had prayed, the place moued Hiere.32. wheare they were aſſembled together 1.Pet.3. and they were al fylled wt the holy gooſt, F & they ſpake the worde of God boldely. ✠ And the multitude of thẽ that beleued, were of one harte, and of one ſoule. Alſo none of them ſayde, ye any of the thynges which he poſſeſſed, was his owne, but had all thynges cõmen. And wt greate power gaue ye Apoſtles wytnes of the reſurrecciõ of ye Lord Jeſu. Supr.2. And great grace was wyth thẽ al. Nether was there any amõg them that lacked. For as many as were poſſeſſers of landes or houſes, ſolde thẽ & brought the pryce of ye thynges ye were Deut.15. ſold, & layed it downe at ye Apoſtles fete. Thob.1. And diſtribucion was made vnto euery Supra.1. man, accordyng as he had nede. ✠

And Joſes which was alſo called of ye Apoſtles, Barnabas (yt is to ſaye, ye ſonne of cõſolaciõ) beyng a Leuite, & of ye countre of Cypers had lãde, & ſolde it, & layde the pryce downe at the Apoſtles fete.

¶ The.v. Chaptere.

¶ Ananias and Saphyra hys wyfe was ſlayne.
What myracles God dyd by ye Apoſtles.
How the Apoſtles were pryſoned & delyuered agayne by the aungel of God.
God is rather to be obeyed then men.
The counſell of Gamaliel.

A certayn

Qui cum audiſſent, vnanimiter attollebant vocem ad deum, dixeruntq;. ◆ Domine, tu es deus, qui feciſti cœlum ac terram, mare, & omnia quæ in eis ſunt, qui per os Dauid pueri tui dixiſti. ◆ Quare fremuerunt gentes, & populi meditati ſunt inania? Aſtiterunt reges terræ, & principes conuenerunt in vnum aduerſus dominum, & aduerſus Chriſtum eius. Conuenerunt enim vere aduerſus ſanctum filium tuum Ieſum, quem vnxeras. ◆ Herodes ſimul & Pontius Pilatus cum gentibus & populis Iſrael, ad faciendum quæcunq; manus tua, & conſilium tuũ prius decreuerat vt fierent. Et nunc domine aſpice in minas eorum: & da ſeruis tuis, ◆ vt cum omni fiducia loquantur ſermonem tuum, manum tuam porrigendo, in hoc, vt ſanatio & ſigna & prodigia edantur per nomen ſanctum filij tui Ieſu. Et cum oraſſent illi, motus eſt locus in quo erant congregati: & repleti ſunt omnes ſpiritu ſancto, & loquebantur ſermonem dei cum fiducia. ◆ Multitudinis autem credentium erat cor vnum, & anima vna: nec quiſquam aliquid eorum quæ poſſidebat, ſuũ eſſe dicebat: ſed erant illis omnia communia. Et virtute magna reddebant apoſtoli teſtimonium reſurrectionis domini Ieſu, & gratia magna erat ſuper omnes illos. ◆ Neq; enim quiſquam egẽs erat inter illos. Quotquot enim poſſeſſores agrorum, aut ædium erant, vendentes afferebant pretia eorũ quæ vendita fuerant, & ponebant ad pedes apoſtolorum.
◆ Diſtribuebatur autem ſingulis prout cuiq; opus erat. ◆ Ioſes vero qui cognominat⁹ eſt Barnabas ab apoſtolis: quod eſt filius conſolationis, Leuites, Cyprius genere, cum haberet agrum, vendidit eum, & attulit pretium, & poſuit ad pedes apoſtolorum.

CAPVT. V.

A pretio fraudant, concluſi carcere gaudent
Diſcipuli ob dominum flagra tuliſſe ſuum.

Vir autem quidam nomine Ananias cũ Saphira vxore ſua vendiderat poſſeſſionem, & ſepoſuerat de precio conſcia etiam vxore ſua, & allatam partem aliquam ad pedes apoſtolorum poſuit. Dixit autem Petrus, Anania, cur impleuit ſatanas cor tuum, vt mentireris ſpiritui ſancto & fraudares de precio agri? Nõne prorſus tibi manebat, & venundatus in tua erat poteſtate? Quare poſuiſti in corde tuo rem iſtam? Non es mentitus hominibus, ſed deo. Audiens autem Ananias hæc verba, collapſus expirauit. Et ortus eſt timor magnus ſuper omnes qui audierunt hæc. Surgentes autem iuuenes amouerũt eum, & elatum ſepelierunt. Interceſſit autem ferme horarum trium interuallum, vxor quoq; ipſius neſciẽs quod factum fuerat, introiuit. Reſpondit autem ei Petrus: Dic mihi, num tanti agrum vendidiſtis? At illa dixit: Etiam, tanti. Petrus autem ait ad eam: Cur conſpiraſtis inter vos, vt tentaretis ſpiritum domini? Ecce pedes eorum, qui ſepelierunt virum tuum, ad oſtium adſunt, & efferent te. Confeſtim autem concidit ad pedes eius, & expirauit. Ingreſſi autem iuuenes, repererunt illam mortuam, & extulerunt ac ſepelierũt iuxta virum ſuum. Et ortus eſt timor magnus ſuper vniuerſam cõgregationem, & ſuper omnes qui audiebant hæc.

a Per manus autem apoſtolorum edebantur ſigna ac prodigia multa in populo.

b Et erant vnanimiter omnes in porticu Solomonis. Cæterorum autem nemo audebat ſe coniungere illis, ſed magnificabat eos populus. Magis autem accreſcebat credentium domino multitudo virorum ſimul ac mulierum, c ita vt in plateas exportarent infirmos, & ponerent in lectulis ac grabbatis, vt venientis Petri vel vmbra obumbraret aliquem illorum. Cõueniebat autem & multitudo vicinarum ciuitatum Hieroſolymam, afferens ægros ac vexatos à ſpiritibus immundis, qui ſanabantur omnes. d Exurgens autem princeps ſacerdotum, & oẽs

qui

A

Certayne man named Ananias wt Saphira hys wyfe ſolde a poſſeſſion, & kepte awaye parte of ye pryce (hys wyfe alſo beyng of counſell) and brought a certayne parte, & layde it downe at the Apoſtles fete. Then ſayd Peter: Ananias, howe is it that Sathan hath fylled thyne hart, that thou ſhuldeſt lye vnto ye holy gooſt, & kepe awaye parte of the pryce of the lyuelod? Perteyned it not vnto ye onely, & after it was ſolde was not ye pryce in thyne awne power? Howe is it that thou haſt conceyued this thynge in thyne harte? Thou haſt not lyed vnto me, but vnto God. Whẽ Ananias hearde theſe wordes, he fell downe & gaue vp ye gooſt. And greate feare came on all thẽ yt theſe thynges hearde. And the yonge men roſe vp, & put hym aparte, & caryed hym out, & buryed hym. And it fortuned as it were aboute ye ſpace of thre houres after, that hys wyfe came in ignoraunt of that whiche was done. And Peter ſayde vnto her: Tel me, gaue ye ye lande for ſo moche? And ſhe ſayd: ye, for ſo moch. Thẽ Peter ſayde vnto her, why haue ye agreed together, to tempte the ſpyrite of the Lorde? Beholde the fete of them which haue buryed thy huſbande, are at the dore, & ſhall carye the out. Thẽ ſhe fell downe ſtraighte way at hys fete and yelded vp the ghoſte. And the yonge men came in, and founde her dead: & caryed her out and buryed her by her huſbande. And greate feare came on all the congregacion, and on as many as hearde it.

B

By the handes of the Apoſtles were many ſygnes & wonders ſhewed among the people. And they were all together wt one accorde in Salomõs porche. And of other durſt no man ioyne hym ſelfe to them, neuertheleſſe ye people magnifyed them. The noumbre of thẽ yt beleued in ye Lorde both of mẽ & wemẽ, grewe more & more, in ſo moche yt they brought ye ſyke into the ſtreetes, & layde thẽ on beddes and palettes, that at the leſt waye ye ſhadowe of Peter (whẽ he came by) myght ſhadowe ſome of them. There came alſo a multitude out of the cities rounde aboute, vnto Jeruſalem, bryngynge ſicke folkes, & them which were vexed wyth vncleane ſpirites. And they were healed euery one.

C

Marc. 16.
Supra. 4.
Ibidem. 4.

Mat. 4 & 14

Supra. 4.

Then the chefe Prieſte roſe vp, & al they

that

D that were wyth hym, which is the ſecte
of the Saduces, & were full of indignacion,
and layde handes on the Apoſtles, &
Infra.13. put thē in the cōmen preſon. But þ angel
of the Lord by nyght opened the preſon
dores, & brought thē forth & ſayde, go
ſteppe forthe, & ſpeake in the tēple to the
people al the wordes of this lyfe. When
they hearde that they entred into the tēple
erly in the mornyng and taught.

The chefe Preſt came & they that were
wyth hym, & called a coūſel together, &
all þ elders of the chyldrē of Iſrael, and
ſent to þ preſon to fetch thē. When the miniſters
came & founde thē not in the preſon,
they returned & tolde ſaying, the preſon
Infra.12. found we ſhut as ſure as was poſſible, &
& .16. the kepers ſtandyng w out before the dores.
But whē we had opened we founde
no mā wyth in. Whē the chefe Preſt of
al & the ruler of the tēple & the hye preſtes
heard theſe thinges, they douted of
them, wher vnto thys wolde growe.

E Then came one and ſhewed thē, beholde
the men that ye put in preſon, ſtāde in the
temple, & teache the people. Then went
þ ruler of þ tēple w miniſtres, & brought
them wythout violence. For they feared
Math.21. the people, leaſt they ſhulde haue bene
Marc.12. ſtoned. And when they had brought them
Luc.20.22 they ſet thē before the coūſel. And þ chefe,
Preſte axed them ſayenge, dyd not we
ſtraytely commaunde you that ye ſhulde
Matt.27. not teache in this name? And beholde ye
haue fylled Hieruſalem wyth youre doctryne,
& ye intēde to bryng thys mannes
bloude vpon vs. Peter and the other
Gene.26. Apoſtles anſwered and ſayd. We ought
Exod.15. more to obey God, then men. The God
Deut.11. of oure fathers rayſed vp Jeſus, whom
& 30. ye ſlewe and hanged on tree. Hym hath
Supra.4. God lyfte vp wyth hys ryght hande to
be a ruler and a ſauyoure, for to geue repentaunce
to Iſrael & forgeuenes of ſynnes.
And we are hys wytneſſes cōcernyng
theſe thynges, & alſo þ holy ghoſt whome
God hath geuē to them that obey hym.
Whē they hearde þ, they claue a ſunder, &
ſoughte meanes to ſlee thē. Then ſtode
there vp one in the coūſel, a phariſey named
Gamaliel, a doctoure of law, had in
auctoritie amonge all the people, and cōmaunded
to put the Apoſtles a ſyde a
Supra.24. lytel ſpace, and ſayde vnto thē: Men of
Iſraell

qui cum illo erant, quæ eſt factio
Sadducæorum, repleti ſunt æmulatione,
& iniecerūt manus in apoſtolos,
& poſuerūt eos in cuſtodia
publica. • Sed angel⁹ dñi per noctem
aperuit ianuas carceris educenſq;
illos, dixit: Ite, & ſtātes loquimini
in tēplo populo omnia verba
vitæ huius. Illi vero cum hæc audiſſent,
intrauerunt diluculo in tēplum
ac docebāt. Adueniens aūt
princeps ſacerdotū, & qui cum eo
erant, conuocauerunt cōcilium &
vniuerſum ſeniorum ordinē filiorū
Iſrael, miſeruntq; ad carcerē qui
adducerentur eos. Cum aūt veniſſēt
miniſtri, nec reperiſſent illos in
carcere, reuerſi nunciauerunt, dicentes:
• Carcerē quidē inuenimus
clauſum cū omni diligentia, & cuſtodes
foris ſtātes ante ianuas: cū
aperuiſſemus aūt, neminē intus reperim⁹.
Vt aūt audierunt hos ſermones,
& ſacerdos, & magiſtrat⁹
tēpli, principeſq; ſacerdotū, ambigebāt
de illis, quidnā hoc futurū
eſſet. Adueniēs aūt quidam, nūtiauit
eis. Ecce, viri quos poſueratis in
carcere, ſunt in tēplo ſtantes, ac docentes
populū. Tūc abiit magiſtratus
cū miniſtris, & adduxit illos
ſine vi. • Timebant enim populū,
ne lapidarentur. Et cū adduxiſſent
illos, ſtatuerunt in concilio. Et interrogauit
eos princeps ſacerdotū,
dicēs: Nonne etiā atq; etiā præcepim⁹
vobis, ne doceretis in noīe
iſto? Et ecce repleſtis Hieroſolimā
doctrina veſtra, • & vultis inducere
ſuper nos ſanguinem hominis
iſtius. Reſpondens autem Petr⁹ &
apoſtoli dixerunt.

• Obedire oportet deo magis quā
hominib⁹. Deus patrū noſtrorū ſuſcitauit
Ieſum, quem vos interemiſtis,
ſuſpēdentes in ligno. Hunc
principē & ſeruatorē De⁹ exaltauit
dextera ſua, ad dandā pœnitētiā
Iſraeli, remiſſionemq; peccatorum,
ac nos ſum⁹ ei teſtes horum
quæ dicim⁹: inſuper aūt & ſpirit⁹
ſanctus, quē dedit deus obediētibus
ipſi. Hæc aūt cū audiſſent, diſſecabant,
& cōſultabāt vt interficerēt
illos. Surgēs aūt quidā in cōcilio
phariſæus, noīe Gamaliel, legis doctor
i precio habit⁹ apud totū populū,
iuſſit vt paulliſp; ſecederēt foras
apoſtoli. Dixitq; ad illos. • Viri
Iſraelitæ,

Iſraelitæ, attendite vobis ſuper hominibus iſtis, quid acturi ſitis. Ante hos enim dies extitit Theodas, dicens ſe eſſe aliquem, cui adhæſit numerus virorũ circiter quadringentorũ, qui occiſus eſt: & omnes qui credebant ei diſsipati ſunt, & redacti ad nihilum. Poſt hunc extitit Iudas Galilæus in diebus profeſsionis, & auertit populum multum poſt ſe, & ipſe periit, & omnes quotquot paruerant ei diſperſi ſunt. Et nunc dico vobis, abſtinete ab hominib⁹ iſtis, & ſinite illos. Quoniam ſi ex hominibus conſilium aut opus hoc, diſſoluetur. Sin ex deo eſt, non poteſtis diſſoluere: ne quando & deo repugnare reperiamini. In huius autem ſententiam pedibus itum eſt à cæteris: & cum aduocaſſent apoſtolos, cæſis præceperunt ne loquerentur in nomine Ieſu, & dimiſerunt eos. Et illi quidẽ ibant gaudentes à conſpectu conſilii, quod digni habiti eſſent, vt pro nomine eius contumelia afficerentur. Et quotidie in templo & in ſingulis domibus non ceſſabant docere & annunciare IESVM Chriſtum.

CAPVT VI.

Fit maior numerus: Stephanum damnat Synagoge.
Peccaſſe in dominumq́ʒ, in domiſtique locum.

IN diebus autẽ illis creſcẽte numero diſcipulorum, ortum eſt murmur Græcorũ aduerſus Hebræos, eo quod deſpicerentur in miniſterio quotidiano viduæ ipſorum. Cæterum duodecim illi, cum iuſsiſſent adeſſe multitudinem diſcipulorum, dixerunt: Non eſt placitum, vt nos derelicto ſermone dei, miniſtremus menſis. Circumſpicite ergo fratres, viros ex vobis ſpectatæ probitatis ſeptem, plenos ſpiritu ſancto & ſapientia, quibus delegabimus hoc negotiũ. Nos vero deprecationi & adminiſtrando ſermoni incumbemus. Et placuit hic ſermo coram tota multitudine. Et elegerũt Stephanum virum plenum fide ac ſpiritu ſancto, & Philippum, & Prochorum, & Nicanorẽ, & Timonẽ, & Parmenã, & Nicolaum

Iſrael take hede to youre ſelues what ye entende to do as touchyng theſe men. Before theſe dayes, roſe vp one Theudas boſtyng hym ſelfe, to whome reſorted a nombre of men, about a foure hundred whiche was ſlayne, and they all which beleued hym, were ſcatered abroade, and brought to naught. After thys ther aroſe there vp one Iudas of Galile, in the tyme when tribute began, and drewe awaye moche people after hym. He alſo peryſhed, & al euen as many as hearkened to hym, are ſcattered abroade.

And now I ſay vnto you, refrayne your ſelues from theſe men, let them alone. For yf the counſell of this worke be of men, it wyll come to naught. But and yf it be of god ye can not deſtroye it, leaſte haply ye be founde to ſtryue agaynſt god. And to hym they agreed, and called the Apoſtles, and bet them, & commaunded that they ſhulde not ſpeake in the name of Ieſu and let them go. Infra.8. Supra.4. Mat.5.

And they departed from the counſell, reioyſyng that they were counted worthy to ſuffre rebuke for hys name. And dayly in the temple & in euery houſe they ceaſed not teachyng and preachyng Ieſ⁹ Chriſt. Eſa.66.

The .vi. Chapter.

How .vii. deacones were choſen to miniſter to the poore.
The accuſation of Stephen.

IN thoſe dayes as the noumbre of the diſciples grewe, there aroſe a grudge amõg the Grekes againſte the Hebrues, becauſe theyr wydowes were deſpiſed in the dayly miniſtrynge. Then the twelue called the multitude of the diſciples together, and ſayde: it is not mete that we ſhould leaue the worde of God, and ſerue at the tables. Wherfore brethren loke ye oute amonge you ſeuen men of honeſte reporte, and full of the holy ghoſte and wyſdome, whiche we maye appoynte to this nedeful buſines. But we wyl gyue our ſelues continually to prayer and to the miniſtracion of ẏ worde. And the ſaying pleaſed the whole multitude. And they choſe Steuen a man ful of fayth and of the holy ghoſt, & Philip, & Prochorus, & Nicanor, and Tymon, and Parmenas, and Nycholas A 1. Timo.4. 1. Timo.3. Tit.1. Infra.7.

Act.1. Nicholas a conuert of Antioche. Which they ſet before þ Apoſtles, & they prayed and layde theyr handes on them. And the worde of God encreaſed, and the noumbre of þ diſciples multiplied in Jeruſalem greatly, and a great company of the Prieſtes were obedient to the fayth. ✠

Infra.19. B And Steuen ful of fayth and power, did great wonders & miracles amōg þ people. Then there aroſe certayne of þ ſynagoge, whiche are called Lybertynes & Syrenyes, & of Alexandria, & of Cilicia, & Aſia, & diſputed with Steuen. And they coulde not reſyſte the wyſdome, and the ſpryte,

Luc.21. Mat.26. wyth which he ſpake. Then ſent they in men whyche ſayde: we haue hearde hym ſpeake blaſphemous wordes agaynſte Moſes, and agaynſt God. And they moued the people and the elders and the Scrybes: and came vpon hym and caught him and broughte hym to the counſell, and brought forth falſe witneſſes which ſaw: This mā ceaſeth not to ſpeake blaſphemous wordes agaynſt this holy place &

Luc.23.] þ law: for we heard hym ſaye this Jeſus of Nazareth ſhal deſtroye this place, & ſhall chaunge the ordinaunces whych Moſes

Iudic.13. gaue vs. And all that ſate in the cōſell, loked ſtedfaſtly on him, and ſawe his face as it had bene the face of an angell.

¶ The. vii. Chapter.

¶ The Sermon of Steuen.
Steuyn is ſtoned to death and prayeth for his enemyes.
Saul conſented to his death.

A Then ſayd the chefe Prieſte, is it euen ſo? And he ſayd: ye men, brethren and fathers, harken to. The God of glory appered vnto oure father Abraham whil he was yet in Meſopotamia,

Gene.12. before he dwelt in Charran and ſaid vnto him, come out of thy coūtre & from thy kynred, & come into the lāde which I ſhal ſhewe the. Thē came he out of the lande of Chaldey, & dwelt in Charrā. And after that anone as his father was deade, he brought him into this lande, in which ye now dwell, & he gaue him none inherytaunce i it, no not the bredeth of a fote, but

Gene.13. promyſed that he wold geue it to hym to poſſeſſe & to hys ſeed after hym, when as yet he had no chylde.

God

Nicolaum proſelytum Antiochenū. ¶ Hos ſtatuerunt in conſpectu apoſtolorum, & cum oraſſent, impoſuerunt eis manus. Et ſermo Dei creſcebat, ac multiplicabatur numerus diſcipulorum Hieroſolymis valde, multaque turba ſacerdotum obediebat fidei.

¶ Porro Stephanus plenus gratia ac fortitudine edebat prodigia & ſigna magna in populo. Exorti ſunt autem quidam é ſynagoga, quæ appellatur Libertinorum, & Cyrenenſium, & Alexandrinorum, & Cilicum, & Aſianorum, diſputantes cum Stephano: ¶ nec poterant reſiſtere ſapientiæ, & ſpiritui qui loquebatur. ¶ Tunc ſubornarunt viros, qui dicerent, Audiuimus eum dicentem verba cōtumelioſa in Moſen ac deum. cōmoueruntque plebem & ſeniores, & ſcribas, atque inuadentes corripuerunt eum, & adduxerunt in concilium: ſtatueruntque falſos teſtes, qui dicerent: ¶ Homo iſte nō ceſſat loqui verba contumelioſa aduerſus locum ſanctum hunc & legem. Audiuimus enim eum dicentem, Ieſus Nazarenus iſte demolietur locum hunc, & mutabit inſtituta quæ tradidit nobis Moſes. ¶ Et intuentes eum omnes qui ſedebant in concilio, viderunt faciē eius tanquam faciem angeli.

CAPVT. VII.

Gliſcente inuidia ſcribarum hic
ſidera ſpectans.
Chriſtum, ait, á dextris cerno manere patris.

DIxit autem princeps ſacerdotū. Num hæc ita ſe habent? At ille ait: Viri fratres & patres, audite: deus gloriæ apparuit patri noſtro Abrahæ, cum eſſet in Meſopotamia, prius quā moraretur in Charrā, & dixit ad illū: Exi de terra tua & de cognatione tua, & veni in terrā quamcunque monſtrauero tibi. Tunc exiit é terra Chaldeorū & habitauit in Charran. Et inde poſtquā mortuus eſt pater eius, tranſtulit illum in terram hanc, in qua nūc vos habitatis. Et non dedit illi hæreditatē in ea, ne veſtigiū quidē pedis, ¶ & repromiſit illi eā ſe daturum poſſidendam, & ſemini eius poſt ipſum, cum non haberet filiū.

¶ Loquutus

Locutus eſt autem deus ſic, quod futurum eſſet ſemen eius inquilinum in terra aliena, quodque ſeruituti illud ſubiecturi eſſent, & male tractaturi annis quadringentis. Et gentem cuicunque ſeruierint, iudicabo ego, dixit Deus. Et poſt hæc exibunt, & ſeruient mihi in loco hoc. Et dedit illi teſtamentum circumciſionis, atque hic genuit Iſaac, & circumcidit eum in die octauo, & Iſaac genuit Iacob, & Iacob genuit duodecim patriarchas. Et patriarchæ inuidia moti, Ioſeph vendiderunt in Aegiptum. Et erat deus cū eo, & eripuit eum ex omnibus afflictionibus eius, & dedit ei gratiam & ſapientiā coram Pharaone rege Aegyptiorū. Et cōſtituit eū præfectum ſuper Aegyptū, & ſuper totam domū ſuā. Venit aūt fames in vniuerſam terram Aegypti & Chanaā, & afflictio magna, nec inueniebāt cibos patres noſtri. Cū audiſſet aūt Iacob eſſe frumēta in Aegypto, miſit patres noſtros primū. Et cū iterū miſiſſet eos agnitus eſt Ioſeph à fratribus ſuis, & innotuit Pharaoni genus Ioſeph. Miſſo autē nuntio, Ioſeph acceſſiuit Iacob patrem ſuum, omnēq; cognationē ſuā i animab⁹ ſeptuagintaquinq;. Et deſcendit Iacob in Aegyptū: defunctuſq; eſt ipſe & patres noſtri, & trāſlati ſunt in Sychem, & poſiti ſunt in ſepulchro, quod emit Abrahā pretio argenti à filiis Emor filij Sychem. Cū autē appropinquaret tēpus promiſſionis, de qua iurauerat Deus Abrahæ creuit populus, & multiplicatus eſt in Aegypto, donec exortus eſt alius rex, qui non nouerat Ioſeph. Hic circumueniens genus noſtrū, afflixit patres noſtros, vt exponerēt infantes ſuos, ne foetus eſſent vitales. Eodem tēpore natus eſt Moſes, & fuit gratus deo, q nutritus eſt tribus menſibus in domo patris. Expoſitum autem illū ſuſtulit filia Pharaonis, & nutriuit eū ſibi vice filij. Et eruditus eſt Moſes omni ſapientia Aegyptiorū, & erat potens in factis & in dictis. Vt vero expletū eſt ei quadragita annorū tēpus ſubiit in cor eius, vt inuiſeret fratres ſuos filios Iſrael. Et cū vidiſſet quēdam iniuria affici, defendit

God verely ſpake on thys wyſe: that his ſeed ſhulde be a ſtraunger in a ſtraunge londe, & that they ſhulde kepe thē in bondage & entreate thē euil .iiii. C. yeares. But the nacion to whō they ſhalbe in bondage wyl I iudge: ſayd god. And after that ſhal they come forth & ſerue me in this place. And he gaue him the couenaūte of circumciſiō. And begat Iſaac, and circumcyſed him ŷ viii. daye, & Iſaac begat Iacob, and Iacob the twelue Patriarkes.

Gene.15.

Gene.17.

And the patriarkes hauyng indignacion ſolde Ioſeph into Egypt. And God was with him and delyuered him out of al his aduerſities, and gaue hym fauoure and wyſdom in the ſyght of Pharao kyng of Egypt which made him gouernoure ouer Egypte, and ouer al his houſhold.

Gene.37.

B

Sapien.10.

Then came there a derth ouer al the land of Egypte and Canaan, & great afflicciō, that our fathers foūd no ſuſtenaūce. But when Iacob heard that there was corne in Egypte: he ſent our fathers firſt. And the ſeconde tyme, Ioſeph was knowen of his brethrē, & Ioſephs kinred was made knowen vnto Pharao. Then ſent Ioſeph and cauſed his father to be brought & all hys kynne, thre ſcore and .xv. ſoules. And Iacob deſcended into Egipte, & died both he & oure fathers, & were tranſlated into Sichem, and were put in the ſepulchre ŷ Abraham bought for moneye of the ſonnes of Emor, at Sichem.

Gene.41.

Gene.42.

Gene.45.

Gene.49.

When the tyme of ŷ promys drue nere (whych god had ſworne to Abraham) the people grew and multiplied in Egypt, til another kynge aroſe whych knew not of Ioſeph. The ſame dealte ſutelly wͭ oure kynred, and euyll intreated our fathers, and made them to caſt oute theyr yonge childrē, that they ſhuld not remaine aliue. The ſame tyme was Moyſes borne, and was a proper chylde in ŷ ſyghte of god, whych was nouryſhed vp in his fathers houſe thre monethes. When he was caſt out Pharaos daughter toke hym vp, and nouriſhed hym vp for her awne ſōne. And Moyſes was lerned in all maner wiſdome of the Egypcyans and was myghtye in dedes and in wordes.

Exod.1.

Exod.2.

C

And when he was full fortye yeare olde, it came into his harte to vyſit his brethren, the chyldren of Iſrael. And whē he ſaw one of them ſuffre wrong, he defended him, & auenged his quarell that had the harme done to him and ſmote þ Egipcian. For he ſuppoſed, his brethren wolde haue vnderſtonde, howe that God by his handes wold ſaue them. But they vnderſtode not.

And the next day he ſhewed him ſelf vn- Ro.12. 1.Pet.2. to them as they ſtroue, and wold haue ſet them at one agayne ſayeng: Syrs ye are brethren, why hurte ye one another? But he that dyd hys neyghboure wrong, thruſt Exod.2. him awaye ſayenge: who made the a ruler and a iudge among vs? What, wylt thou kyll me, as thou kylledſte the Egypcyā yeſter daye? Then fled Moſes at þ ſayīg, and was a ſtraūger in the land of Madiā where he begat two ſonnes.

D And when .xl. yeares were expyred, there Exod.3. appered to him in þ wyldernes of moūte Syna an angell of the Lorde in a flāme of fyre in a buſhe. When Moſes ſawe it, he wondred at the ſyght. And as he drue neare to beholde, the voyce of the Lorde came vnto hym: I am the God of thy fathers, þ God of Abrahā, þ God of Iſaac and the God of Iacob. Moſes trembled & durſt not behold. Then ſayde the Lord to Exod.3. Ioſue.5. him: Put of thy ſhewes from thy fete, for the place where thou ſtandeſt, is holye ground. I haue perfectly ſene the afflyction of my people whyche is in Egypt, and I haue hearde theyr gronynge, and am come downe to delyuer them. And nowe come, and I wyll ſende the into Exod.2. Egypte. Thys Moſes whome they forſoke, ſayenge: who made the a ruler and a iudge, the ſame God ſente bothe a ruler and a delyuerer, by the handes of the angel, whych appered to him in the buſhe. And the ſame broughte them Exod. 4.7. 8.9.10.11. & 14 oute, ſhewynge wonders and ſygnes in Egypte, and in the reed ſee and in the wyldernes .xl. yeares. Thys is þ Moſes Deut.18. which ſayde vnto the chyldren of Iſrael: A Prophet ſhall the Lord your God raiſe vp vnto you of youre brethren, lyke vnto me, hym ſhall ye heare. Thys is he Exod.19. that was in the congregacyon, in the wilderneſ wyth the angell, whych ſpake to hym in the mount Sina, and with our fathers. This man receyued the worde of lyfe to geue vnto vs, to whō our fathers would not obeye, but caſt it frō them, & in theyr hertes turned backe agayne into Egipte

deſendit eum, & vltus eſt iniuriam eius, qui affligebatur, percuſſo Aegyptio. Exiſtimabat autem intelligere fratres ſuos, quod deus per manum ipſius daret ſalutem illis. At illi non intellexerunt. Et ſequenti die conſpectus eſt illis litigantibus, & redegit eos in concordiam, dicens: *Viri, fratres eſtis, cur vos inuicem lęditis? Caeterum is qui iniuriam faciebat proximo, repulit eum dicens: *Quis te conſtituit principem ac iudicē ſuper nos? Nunquid interficere me tu vis, quemadmodum interfeciſti heri Aegyptium? Fugit autem Moſes ad dictum hoc, & factus eſt aduena in terra Madian, vbi generauit filios duos. *Et expletis annis quadraginta, apparuit illi in deſerto montis Sina angelus domini in flāmeo incēdio rubi. Moſes autē vt conſpexit, admiratus eſt viſum. Porro cū accederet vt attēderet, facta eſt ad eum vox domini, Ego ſum deus patrum tuorum, deus Abraham, deus Iſaac, & deus Iacob. Tremefactus autem Moſes, non audebat attendere. Dixit autem illi dominus: *Solue calciamētum pedum tuorum. Locus enim in quo ſtas, terra ſancta eſt. Vidi, vidi inquam, afflictionem populi mei qui eſt in Aegypto: & gemitum eorum audiui, & deſcendi vt eruam eos. Nunc venito, & mittam te in Aegiptum.

*Hunc Moſen quem negauerunt dicentes: Quis te conſtituit principem & iudicem? hunc, inquam, deus principem & redemptorem miſerat per manum angeli, qui apparuerat illi in rubo. Hic eduxit illos: *edens prodigia & ſigna in Aegipto, & in rubro mari, & in deſerto annis quadraginta. Hic eſt Moſes, qui dixit filiis Iſrael: *Prophetam ſuſcitabit vobis deus veſter è fratribus veſtris, ſimilem mei, illum audietis.

*Hic eſt qui fuit in cōgregatione in ſolitudine cum angelo, qui loquebatur ei in monte Sina, & cum patribus noſtris, qui accepit ſermonem viuum vt daret nobis: cui noluerunt obedire patres noſtri, ſed repulerunt, & auerſi ſunt corde ſuo in Aegyptū,

Aegyptũ, dicentes ad Aaronem: Fac nobis deos qui præcedant nos. Moſes enim hic qui eduxit nos de terra Aegypti, neſcimus quid acciderit ei. Et vitulum fecerũt in diebus illis, & obtulerunt hoſtiam ſimulacro, & lætabantur ſuper operibus manuum ſuarum. Conuertit ſe autem deus, & tradidit eos ut colerent militiam cæli, ſicut ſcriptum eſt in libro prophetarum: Nũ victimas & hoſtias obtuliſtis mihi annis quadraginta in deſerto, domus Iſrael? Et ſuſcepiſtis tabernaculũ Moloch, & ſidus Dei veſtri Rempham, figuras quas feciſtis ad adorandum eas. Et transferam vos vltra Babylonem.

Tabernaculum teſtimonii fuit patribus noſtris in deſerto, ſicut ordinauerat illis, loquens ad Moſen, ut faceret illud ſecũdum formam, quam viderat. Quod & induxerunt, qui ſucceſſerunt patres noſtri, cum Ioſua in poſſeſſionem gentium: quas expulit deus a facie patrum noſtrorum, vſque ad dies Dauid, qui inuenit gratiã corã deo, & petiit vt inueniret tabernaculum Deo Iacob.

Salomon autem ædificauit illi domum: ſed excelſiſſimus ille, non in manufactis templis habitat, ſicut propheta dicit: Cælum mihi ſedes eſt, terra autem ſcabellum pedum meorum. Quam domum ædificabitis mihi, dicit dominus, aut quis locus requietionis meæ eſt? Nonne manus mea fecit hæc omnia?

Duri ceruice, & incircũciſi corde & auribus, vos ſemper ſpiritui ſancto reſiſtitis: ſicut patres veſtri, ita & vos.

Quem prophetarum non ſunt perſequuti patres veſtri? Et occiderunt eos, qui prænunciabant de aduentu iuſti illius, cuius vos nunc proditores & occiſores fuiſtis: qui accepiſtis legem per diſpoſitiones angelorum, nec ſeruaſtis. Audientes autem hæc, diſſecabantur cordibus ſuis, & ſtridebant dentibus ſuis in eum.

Cum autem eſſet plenus ſpiritu ſancto, intentis in cælum oculis, vidit gloriã Dei, & Ieſum ſtantem a dextris Dei. Et ait: Ecce video cælos

Egypte, ſayinge vnto Aaron: Make vs goddes to go before vs. For this Moſes y brought vs out of y lande of Egypt, we wote not what is become of him. And they made a calfe in thoſe dayes, & offered ſacrifice vnto the ymage, & reioyſed in y workes of their owne handes.

Exod 32.

Then God turned him ſelf, & gaue them vp y they ſhulde worſhyp the ſterres of the ſkye, as it is wrytten in the boke of the Prophetes. O ye of the houſe of Iſrael, gaue ye to me ſacryfices and meate offrynges by the ſpace of .xl. yeare in y wyldernes? And ye toke vnto you y tabernacle of Moloch, & y ſtarre of youre God Rempham, figures which ye made to worſhyppe them. And I wyll tranſlate you beyonde Babylon.

Amos. 5.

F

Oure fathers had the tabernacle of wytnes in y wyldernes, as he had appoynted the ſpeakynge vnto Moſes, that he ſhulde make it accordyng to the faſſion y he had ſene. Which tabernacle oure fathers receyued, and brought it in with Ioſue into the poſſeſſion of the Gentyls which God draue out before y face of oure fathers vnto the tyme of Dauid. Which founde fauour before God, and wold fayne haue made a tabernacle for y God of Iacob. But Salomon bylte him an houſe. Howbe it he y is hyeſt of all, dwelleth not in temples made w handes, as ſayeth the prophete: Heauen is my ſeate, and earthe is my fote ſtole, what houſe wyl ye buylde for me ſayeth the Lorde? or what place is it that I ſhulde reſte in? hath not my hand made al theſe thynges?

Exod. 25.
Hebr. 8.
Pſal 88.
3. Reg. 6.
Eſa. 66.

Ye ſtyffe necked, & of vncircumciſed hertes and eares, ye haue all wayes reſiſted the holy ghoſt, as youre fathers dyd, ſo do ye. Which of the prophetes haue not youre fathers perſecuted? And they haue ſlayne them, which ſhewed before of the commyng of that iuſte, whome ye haue nowe betrayed and murdred. And ye alſo haue receyued a lawe by the ordynaunce of angels, and haue not kepte it.

Mar. 3.
Ioan. 8.
Deut. 9.
Neemiæ. 9

G

When they hearde theſe thynges, their hartes claue a ſunder, & they gnaſhed on him, with their tethe. But he beynge full of the holy ghoſt: loked vp ſtedfaſtly w his eyes in to heauen, & ſawe the glorye of god and Ieſus ſtandynge on the right hand of god, and ſayde: beholde, I ſe the heauens

Mat.16. heauen open, and the ſonne of man ſtandyng on the ryght hande of God. Then they gaue a ſhute with a lowde voyce, & ſtopped theyr eares, and ranne vpō hym 3.Reg 21. al attonce, & caſt hym out of the cytie, & ſtoned hym. And the wytneſſes layde downe theyr clothes at a yōg mānes fete named Saul. And they ſtoned Steuen Phil.3 callyng on & ſaying: Lorde Jeſu receyue my ſpyrete. And he kneled downe & cryed with a lowde voyce. Lord laye not this Luc.23. ſynne to theyr charge. And when he had thus ſpoken, he fell a ſlepe.

¶ The.viii. Chapytre,

¶ How the congregaciō was perſecuted.
The buryeng of Steuen.
Saul made hauocke of the congregacion.
Philip preached in a cytye of Samarya.
Of Symon Magus.
Mony obtayneth not the gyft of God.
Philip conuerted the Eunuche.

A Saul had pleaſure in his deathe. And at ŷ tyme there was a greate perſecucion agaynſt the congregacion which was at Hieruſalem, & they were all ſcattered abroade thorow oute the regyons of Jury & Samarya, except the Apoſtles. Then deuoute men dreſſed Gene.23. Steuen, and made great lamentaciō ouer hym. But Saul made hauocke of the congregaciō, and entred into euerye houſe & drew out both man and womā & thruſt them into preſon. Howbeit they ŷ were ſcattered abroade, wente euerye where preachynge the worde. Thē came Philyp into a cytye of Samarya, and preached Chryſte vnto them. And the people gaue hede vnto thoſe thinges which Philippe ſpake, with one accorde, in that they heard and ſawe the myracles whyche he dyd. B Marc.16. Supra 5. For vncleane ſpyrytes cryenge with lowde voyce, came oute of manye that were poſſeſſed of them. And many taken wyth palſyes, and many ŷ halted, were healed. And there was great ioye in that cytye. And there was a certayne man called Symon, whych before tyme in the ſame citie vſed witchecrafte and bewitched ŷ people of Samarye, ſayeng: that he was a man that could do greate thynges. Whō they regarded, from the leaſt to the greateſt, ſayeng: this felowe is ŷ greate power of God

cœlos apertos, & filium hominis ſtantem a dextris Dei. Exclamantes autem voce magna, continuerunt aures ſuas, & impetum fecerunt vnanimiter in eum. Et eiectum eum e ciuitate lapidabant: & teſtes depoſuerunt veſtimenta ad pedes adoleſcentis, qui vocabatur Saulus. Et lapidabant Stephanum inuocantem ac dicentem: Domine Ieſu, ſuſcipe ſpiritum meum. Poſitis autem genibus, clamauit voce magna: Domine, ne ſtatuas illis peccatum hoc. Et cum hoc dixiſſet, obdormiuit.

CAPVT VIII.

Intrans Samariam vertit Simona
Philippus,
Eunuchus fluida purificatur aqua.

Saulus autē conſenſerat in necē eius. Facta eſt autē in illo die perſequutio magna aduerſus eccleſiam, quæ erat Hieroſolymis, & omnes diſperſi ſunt per regiones Iudææ & Samariæ, præter apoſtolos. Curauerūt autem vna Stephanum viri religioſi, feceruntque planctum magnū ſuper eum. Saulus vero deuaſtabat eccleſiam, per ſingulas domos intrans, trahenſque viros ac mulieres, tradebat in cuſtodiam. Illi igitur diſperſi peragrabant, annunciantes ſermonem Dei. Philippus autem peruenit in ciuitatem Samariæ, ac prædicabat illis Chriſtum. Intendebant autem turbæ his, quæ à Philippo dicebantur, vnanimiter audientes & videntes ſigna quæ edebat. Spiritus enim immundi è multis qui ab illis tenebantur, exibant, clamantes voce magna. Multi autem paralytici, & claudi ſanati ſunt. Et factum eſt gaudium magnū in illa ciuitate. Vir autem quidam nomine Simon, qui ante in ea ciuitate artem exercuerat magicam, ac gentem dementauerat Samariæ, dicens ſe eſſe quempiam magnum cui auſcultabant illi à minimo vſque ad maximum, dicentes: Hic eſt virtus

Dei quæ vocatur magna. Auscultabant autem ei, propterea quod multo tempore magicis artibus dementasset eos. Cum vero credidissent Philippo euangelizanti de regno Dei, deque nomine Iesu Christi, baptizabantur viri simul ac mulieres. Tunc Simon & ipse credidit, & cum baptizatus esset, adhærebat Philippo. Videnſque ſigna & virtutes fieri, ſtupens admirabatur. Cum autem audiſſent apoſtoli qui erant Hieroſolymis, quod accepiſſet Samaria ſermonē Dei, miſerunt ad eos Petrum ac Ioannem: qui cum deſcendiſſent, orauerunt pro ipſis vt acciperent ſpiritum ſanctum. Nondum enim in quenquam illorum illapſus fuerat, ſed baptizati tantum erant in nomine Chriſti Ieſu. Tunc imponebant manus ſuper illos, accipiebantque ſpiritum ſanctū. Cū vidiſſet autem Simon, quod per impoſitionē manuum apoſtolorum daretur ſpiritus ſanctus, obtulit eis pecunias, dicens: Date & mihi poteſtatem iſtā, vt cuicunque impoſuero manus, accipiat ſpiritū ſanctū. Petrus autē dixit ad eū: Pecunia tua tecū ſit in perditionē, quoniā donum Dei exiſtimaſti pecuniis parari. Nō eſt tibi pars neque ſors in ratione hac: Cor enim tuū nō eſt rectum corā Deo. Reſipiſce igitur ab iſta malitia tua, & roga Deū ſi forte remittatur tibi cogitatio cordis tui. In felle enim amaritudinis, & colligatiōe iniquitatis video te eſſe. Reſpondēs autē Simon, dixit: Precamini vos pro me apud Dn̄m, ne quid eueniat in me horū quæ dixiſtis. Et illi quidē teſtificati & loquuti ſermonē Dei, reuerſi ſunt Hieroſolymā, & multis oppidulis Samaritanorū euāgelizabāt. Angelꝰ autē Dn̄i loquutꝰ eſt ad Philippum, dicens: Surge, & vade meridiem verſus, ad viā quæ deſcendit ab vrbe Hieroſolymorum ad ciuitatem Gazam, hæc eſt deſerta. Et ſurgens abiit, & ecce vir Aethiops, eunuchus, præfectus Candaces reginæ Aethiopum, quem præfecerat vniuerſæ gazæ ſuæ, venerat adoraturus Hieroſolymam, & reuertebatur ſedēs ſuper currum ſuum, & legebāt Eſaiam prophetam.

Dixit

God. And they ſett moche by him, because that of long tyme he had mocked them with ſorcery. But aſſone as they beleued Philippes preachynge of the kyngdome of God and of the name of Jeſu Chriſt, Mar. 16. they were baptyſed bothe men & wemen. Then Simon him ſelf beleued alſo, & was baptiſed, and continued with Philip, and wondred beholdyng the miracles & ſignes which were ſhewed.

✠ Whē the Apoſtles which were at C Jeruſalē herd ſay that Samaria had receyued ẏ worde of God, they ſent vnto them Peter and John. Which whē they were come prayed for thē ẏ they myght receyue ẏ holy gooſt. For as yet he was come on none of thē: but they were baptyſed only in the name of Chriſt Jeſu. Then layde they theyr handes on them, and they receyued the holy gooſt. ✠

When Simō ſawe that thorow laying on of ẏ Apoſtles hādes on thē, the holye gooſte was geuen, he offered them money ſayenge: Geue me alſo thys power, that on whomſoeuer I put the handes, he may receyue the holy gooſt. Thē ſayd Mat. 16. Peter vnto hym: thy money peryſh w ẏ, becauſe thou weneſt ẏ the gyfte of God maye be obteyned w money. Thou haſt nether parte nor felowſhyppe in thys buſynes. Mat. 5. 6. For thy harte is not ryghte in D the ſyght of god. Repente therfore of thys thy wyckednes, & praye God ẏ the thoughte of thyne hart maye be forgeuē the. For I perceyue that thou arte full of bytter gall & wrapped in iniquite.

Then anſwered Simon, & ſayd: praye ye to the Lord for me, Numer. 21. that none of thoſe thynges whych ye haue ſpokē fall on me. And they whē they had teſtified & preached the word of ẏ Lorde returned toward Jeruſalē, & preached the goſpell in many cytyes of the Samaritans. B

✠ Then ẏ angell of ẏ Lord ſpake vnto Philip, ſayīg: aryſe & go toward mydde daye vnto ẏ waye ẏ goeth downe from Jeruſalē vnto Gaza which is i ẏ deſerte. And he aroſe & went on. And beholde a mā of Ethiopia which was a chamberlayne, and of great auctorite w Candace quene of ẏ Ethiopiās, & had ẏ rule of al her treaſure, cāe to Jeruſalē for to praye. And as he returned home agayne ſyttynge Ioan. 5. in hys charet, he read Eſaye the prophete.

Then the ſpyrite ſayde vnto Philip, go nere and ioyne thy ſelfe to yonder charet. And Philip ranne to hym, and hearde hym read the prophete Eſayas, & ſayd: Vnderſtandeſt thou what thou redeſt? And he ſayd: how can I, excepte I had a gyde? And he deſyred Philip that he wolde come vp & ſit wyth hym. The tenoure of the ſcripture whyche he redde was thys. He was ledde as a ſhepe to be ſlayne, and lyke a lābe domme before hys ſherer, ſo opened he not hys mouth. Becauſe of hys humbleneſſe, he was not eſtemed: who ſhal declare hys generaciō? for hys lyfe is taken from the earth. The chamberlayne anſwered Philip & ſayd, I praye the, of whome ſpeaketh the F Prophete thys? of hym ſelfe, or of ſome other man? And Philip opened hys mouth, & began at the ſame ſcripture, and preached vnto hym Jeſus. And as they went on theyr waye, they came vnto a certayn water: and the chamberlayne ſayd: Se here is water, what ſhal let me to be baptiſed? Phylip ſayd vnto him: yf thou beleue wyth all thyne hart: þ mayeſt. He anſwered & ſayd: I beleue that Jeſu Chryſt is the ſonne of god. And he commaunded the charet to ſtande ſtyll. And they wente downe bothe into the water, bothe Phylip and alſo þ chāberlayne, & he baptyſed hym. And aſſone as they were come out of the water, the ſpyrite of the Lord caught away Philip þ þ chamberlayne ſawe hym no more. And he wēt on hys waye reioyſing but Phylip was ſound at Azotus. And he walked through out the countre preachynge in theyr cyties, tyll he came to Ceſarea.

Rom. 10.
1.Cor. 12.
14.
Eſa 53.
Deut.23.
Mar.5.
Luc.24.
Iufra.10.

Dixit autem ſpiritus Philippo: Accede, & adiunge te ad currum iſtum. Accurrens autem Philippus, audiuit eum legentem Eſaiam prophetam, & dixit: Intelligiſne quæ legis? At ille ait: Quonam enim poſſim, niſi aliquis dux viæ mihi fuerit? Rogauitque Philippum, vt aſcenderet, ſederetque ſecum. Argumentum autem ſcripturæ quam legebat, erat hoc: Tanquam ouis ad occiſionem ductus eſt, & ſicut agnus coram tondente ſe mutus, ſic non aperuit os ſuum. In humilitate ipſius, iudicium eius ſublatum eſt. Generationem autem eius quis enarrabit? Quoniam tollitur de terra vita eius. Reſpondens autem eunuchus Philippo, dixit: Obſecro te, de quo propheta dicit hoc, de ſe, an de alio quopiam? Aperiens autem Philippus os ſuum, & incipiens a ſcriptura iſta, prædicauit illi IESVM.

Et dum irent per viam, venerunt ad quandam aquam.

Et ait eunuchus: Ecce aqua, quid vetat quo minus baptizer? Dixit autem Philippus: Si credis ex toto corde, licet. Et reſpondens ait: Credo filium Dei eſſe IESVM CHRISTVM. Et iuſſit ſiſti currum, ac deſcenderunt ambo in aquam, Philippus ſimul & eunuchus: & baptizauit eum. Cum autem aſcendiſſent ex aqua, ſpiritus domini rapuit Philippum, nec amplius vidit eum eunuchus. Ibat enim per viam ſuam gaudens.

Philippus autē repertus eſt Azoti, & pertranſiens, euangelizabat ciuitatibus cunctis, donec veniret Cæſaream.

¶The.ix.chaptre.

¶Saul had a commiſſion to perſecute the congregacion.
How Paul was cōuerted and baptiſed by Ananias, and preached at Damaſco.
How he ſcaped frō Damaſco, & came to Jeruſalem to the Apoſtles.
Eneas was healed by Peter.
Tabitha was raysed from death by Peter.

And

CAPVT IX.

Lumen adeſt ſubitum Paulo accedente Damaſcum.
In Ioppe cum Dorcadi Petrus eſt.

Saulus

A SAulus autem adhuc ſpirans minas ac cædem aduerſus diſcipulos Domini, acceſſit ad principem ſacerdotũ, & petiit ab eo epiſtolas, quas perferret Damaſcum ad ſynagogas, & vt ſi quos inueniſſet eius viæ ſiue viros ſeu mulieres, vinctos duceret Hieroſolymam. Et cum iter faceret, contigit vt appropinquaret Damaſco. Et ſubito circumfulgurauit eum lux de cælo, collapſusq; in terram, audiuit vocẽ dicentem ſibi: * Saul Saul, quid me perſequeris? Dixit autem: Quis es Domine? Dominus autem dixit: Ego ſum IESVS, quẽ tu perſequeris: a Durum eſt tibi contra ſtimulos calcitrare. Et tremens ac ſtupens dixit: a Domine, quid me vis facere? Et Dominus ad eum. Surge & ingredere ciuitatẽ, & dicetur tibi, quid te oporteat facere. Viri autem illi qui erant ei comites itineris ſtabant attoniti, audientes quidẽ vocem, neminem tamen videntes. Surrexit autem Saulus è terra, apertisq; oculis, neminem videbat. Ad manu ducentes illum, introduxerũt Damaſcum. Et erat tribus diebus non videns, ac non comedit, neque bibit. Erat autem quidam diſcipulus Damaſci, nomine Ananias, & dixit ad illũ per viſum Dominus: Anania. Et ille ait: Ecce ego Domine. Et Domin⁹ ad eum: Surge, & vade in vicũ qui vocatur rectus, & quære in domo Iudæ Saulum nomine Tarſenſem: Ecce enim orat. Et vidit per viſum virum Ananiam nomine introeuntem, & imponentem ſibi manum vt viſum recipiat. Reſpondit autem Ananias: Domine audiui ex multis de viro hoc quanta mala fecerit ſanctis tuis Hieroſolymæ. Et hic loco habet poteſtatem à principibus ſacerdotum, vinciendi omnes qui inuocãt nomen tuum. Dixit autem ad eum Dominus: Vade, quoniam organum electum eſt mihi iſte, vt portet nomen meum coram gentibus, & regibus ac filiis Iſrael. Ego enim oſtendam illi quanta oporteat eum pro nomine meo pati. Et abiit Ananias, & introiuit in domum, & imponens ei manus, dixit: Saul frater, Dominus miſit

AND Saul yet breathinge out threatenynges & ſlaughter againſt the diſciples of the Lord, went vnto the hye preſte, and deſyred of hym letters to Damaſco, to the ſynagoges, that if he founde any of this way, whether they were men or wemen, he might bringe them bounde vnto Ieruſalem. But as he iorneyed and was come nye to Damaſco, ſodenly there ſhyned round about him a lyght frõ heauẽ and he fel to the earth, and hearde a voyce ſayenge to hym: Saul, Saul, why perſecuteſt thou me? And he ſayde. What art thou Lorde? And the Lord ſayd, I am Ieſus whome thou perſecuteſt, it ſhalbe hard for the to kycke againſt the pricke. And he bothe tremblynge and aſtonyed ſayde: Lorde what wylt þ haue me to do? And the Lord ſayde vnto hym, aryſe, and go into the cytye, and it ſhalbe tolde the what thou ſhalt do.

A
Gala. 1.
1.Corin.15
Supra.8.
Infra.22.
Sup.22
1.Corin.15

The men which iorneyed with him, ſtode amaſed, for they hearde a voyce, but ſaw no man. And Saul aroſe from the earth & opened his eyes, but ſaw no man. Then ledde they hym by the hande, and brought hym into Damaſco. And he was thre dayes without ſyght and nether ate nor dranck. And there was a certayne diſcyple at Damaſco, named Ananyas, and to him ſayd the Lord in a viſion, Ananyas? And he ſayde, beholde I am here Lorde. And the Lorde ſayde vnto hym, aryſe: and go into the ſtreate, which is called ſtraught, and ſeke in the houſe of Iudas, after one called Saul of Tharſus. For beholde he prayeth, and hath ſene in a viſion a man named Ananyas commynge vnto him, and puttynge hys handes on hym that he might receyue hys ſyghte.

B

Then Ananias anſwered: Lorde, I haue hearde by many of this man, how moche euill he hath done to thy ſayntes at Ieruſalem and here he hath auctoritie of the hye Preſtes, to bynde all that call on thy name. The Lorde ſayde vnto hym, go thy wayes, for he is a choſen veſſel vnto me, to beare my name before the gentyls and kynges, and the chyldren of Iſrael. For I wyll ſhewe hym how great thinges he muſt ſuffre for my names ſake.

Supra.9.
Gala.1.
4 Gen.12.

Ananyas wente hys waye and entred into the houſe, and put hys handes on hym and ſayde: brother Saul, the lorde that

C

A that appered vnto the in the waye as þ camſt, hath ſent me, that thou myghteſt receyue thy ſyght and be fylled with the holy gooſt. And immediatly ther fell frō his eyes as it had bene ſcales, and he receyued ſyght, & aroſe and was baptiſed, & receyued meate and was comforted.

Supra.2.a. Then was Saul a certayne dayes with þ diſciples whiche were at Damaſco. And ſtreyghte waye he preached Chriſt in the Synagoges, how that he was the ſonne of God. All that hearde him, were amaſed & ſayde: is not this he that ſpoyled them whych called on thys name in Jeruſalē, & came hyther for the entent þ he ſhulde brynge them bounde vnto the hye preſtes? But Saul encreaſed in ſtrēgth, and confounded þ Jewes which dwelt at Damaſcō D affyrmyng that this was very Chriſt.

And after a good whyle, the Jewes toke coūſell together, to kyll him. But theyr layinge awayte was knowē of Saul. And they watched at the gates day and nyght to kyll hym. Then the diſciples toke him 2. Cor.xi. by night and put hym thorow the wal, and let him downe in a baſket.

And when Saul was come to Jeruſalē, he aſſayde to couple him ſelfe with the dyſcyples and they were all afrayd of hym: and beleued not that he was a dyſcyple. But Barnabas toke him and brought hī to the Apoſtles, & declared to thē how he had ſene þ Lorde in the way, & had ſpokē E with him, & howe he had done boldely at Damaſco in the name of Jeſu. And he had hys conuerſacion with them at Jeruſalē, and quyte him ſelf boldly in the name 2.Cor.4. of the Lord Jeſu. And he ſpake and diſputed with the Grekes, and they wente aboute to ſle him. But when the brethren knew of þ, they brought hī to Ceſarea, & ſent him forth to Tharſus. Thē had þ Gal.1. congregaciōs reſte thorow out all Jewry & Galyle, and Samarye, and were edyfyed, and walked in the feare of the Lord and multeplyed by the comforte of the holy gooſt.

And it chaunced as Peter walked throughout al quarters he came to þ ſayntes whiche dwelte at Lydda. And there he founde a certayne mā named Eneas, whiche had kepte hys bed viij. yeares ſicke of the palſye. Then ſayd Peter vnto him: Eneas Jeſu Chriſt make þ whole ariſe

miſit me, qui apparuit tibi in via qua veniebas, vt viſum recipias, & implearis ſpiritu ſancto. Et confeſtim deciderunt ab oculis eius tanquam ſquamę, & viſum recepit, & ſurgens baptizatus eſt. Cūq; cepiſſet cibū, corroboratus eſt. Fuit autem Saulus cū diſcipulis, qui erāt Damaſci, per dies aliquot. Et continuo in ſynagogis prædicabat Chriſtum, quod is eſſet filius Dei. Stupebant autē omnes qui eum audiebant, ac dicebāt: Nonne hic eſt qui expugnabat Hieroſolymis eos, qui inuocabāt nomē iſtud? Et huc ad hoc venit vt vinctos illos duceret ad principes ſacerdotū? Saulus autem multo magis cōualeſcebat & cōfundebat Iudęos, qui habitabant Damaſci, affirmās quod is eſſet Chriſtus. Expletis autē diebus compluribus, inierūt inter ſe Iudæi conſiliū, vt illū occiderent. Sed intellectæ ſunt Saulo inſidię eorū. Aſſeruabāt q; portas die ac nocte, vt eū interficerēt. Accipientes autē eum diſcipuli nocte, per murū demiſerūt, ſubmittētes in ſporta. Cū autē Saulus veniſſet Hieroſolymam, tentabat ſe iungere diſcipulis, & omnes timebant eum, nō credentes, quod eſſet diſcipulus.

Barnabas autē apprehenſum illū, duxit ad apoſtolos, ac narrauit illis, quomodo in via vidiſſet dñm, & quod loquutus eſſet ei, & quomodo in Damaſco fortiter egiſſet in nomine Ieſu. Et erat cū illis verſans Hieroſolymis, cum fiducia loquēs in nomine dñi Ieſu. Loquebaturq; & diſputabat aduerſus Græcos: Illi vero quærebant occidere eum. Quod cum cognouiſſent fratres, deduxerunt eū Cæſaream, & emiſerunt Tarſum. Igitur eccleſiæ quidē per totā Iudæam & Galilæā & Samariam habebant pacē, & ædificabantur verſantes in timore domini, & conſolatione ſancti ſpiritus multiplicabantur.

Factum eſt autem vt Petrus, dum peragraret per omnes deueniret etiam ad ſanctos, qui habitabant Lyddæ. Reperit autē ibi hominem quendam, nomine Aeneam, annis iam octo decumbentem in grabato, qui erat paralyticus. Et ait illi Petrus: Aenea, ſanet te Dominus IESVS CHRISTVS, exurge,

ſurge, & ſterne tibiipſi. Et continuo ſurrexit. & viderunt eum omnes qui habitant Lyddæ, & Aſſaronæ, qui conuerſi ſunt ad Dominũ. Ioppæ autem fuit quædam diſcipula nomine Tabitha, quæ interpretata dicitur Dorcas. Hæc erat plena operibus bonis, & eleemoſynis quas præſtabat. Factũ eſt autem in diebus illis, vt infirmata moreretur. Quam cũ lauiſſent, poſuerunt in cœnaculo. Cum autem vicina eſſet Lydda Ioppæ, ac diſcipuli audiſſent ꝙ Petrus eſſet in ea, miſerunt ad eum, rogantes, ne grauaretur venire vſque ad ſe. Exurgẽs autẽ Petrus, venit cum illis. Et cũ adueniſſet, duxerunt illum in cœnaculum, & circumſteterunt illum omnes viduæ flentes, & oſtendentes tunicas veſteſque quas faciebat, cum eſſet cum ipſis Dorcas. Eiectis autem omnibus foras, Petrus poſitis genibus orauit: & conuerſus ad corpus dixit: Tabitha, ſurge. At illa aperuit oculos ſuos, viſoque Petro, reſedit. Dans autẽ illi manũ, erexit eam: & cum vocaſſet ſanctos ac viduas, exhibuit eam viuam. Id autem innotuit per totam Ioppen, & crediderũt multi in dominum. Factum eſt autem vt, dies multos maneret Ioppæ apud Simonem quendã coriariũ.

CAPVT. X.

Mox tibi Corneli ab Ioppæ Simona vocanti.

Pandũ docuit viſio ſancta Petrũ.

VIr autem quidam erat Cæſareæ, nomine Cornelius, centurio ex cohorte quæ dicitur Italica, religioſus ac timens Deum cum tota domo ſua, præſtans eleemoſynas multas plebi, adpræcanſque Deum ſemper. Is vidit per viſum manifeſte ſermo hora diei nona angelũ dei introeũtem ad ſe, dicentemque ſibi Corneli. At ille intuens eum, ac timore correptus, dixit: Quid eſt domine? Dixit autẽ illi: Orationes tuæ & eleemoſynæ tuæ aſcenderunt in memoriã coram Deo. Et nunc mitte viros Ioppen, & accerſe Simonem qui cognominat Petrꝰ. Hic diuerſatur apud Simonẽ quendam coriarium cui eſt domꝰ iuxta mare: hic dicet tibi quid te oporteat facere. Et cum diſceſſiſſet angelus qui

aryſe & make thy bed. And he aroſe immediatly. And all that dwelt at Lydda & Aſſaron, ſawe hym, & turned to ÿ Lorde.

Math. 9. Marc. 2. Luc. 5. Iohan. 5.

Ther was at Ioppa a certayne woman (which was a diſciple named Tabitha, which by interpretacion is called Dorcas) the ſame was full of good workes & almes dedes, which ſhe dyd. And it chaunced in thoſe dayes, that ſhe was ſycke and dyed. When they had waſhed her & layed her in a chamber: Becauſe Lydda was nye to Ioppa, & the diſciples had hearde that Peter was there, they ſent vnto hĩ, deſyring hym that he wolde not be greued to come vnto them.

Peter aroſe and came wyth them. And when he was come, they broughte hym into the chamber. And all the wydowes ſtode rounde about hym weping & ſhewyng the cotes and garmentes which Dorcas made, whyll ſhe was wyth thẽ. And Peter put them all forth, & kneled downe and prayde, & turned hym to the body, & ſayd Tabitha, aryſe. And ſhe opened her eyes & whẽ ſhe ſaw Peter, ſat vp. And he gaue her the hande and lyfte her vp, & called the ſainctes and wydowes & ſhewed her alyue. And it was knowen thorowe out all Ioppa, & manye beleued on ÿ Lorde. And it fortuned ÿ he taryed many dayes in Ioppa wyth one Symon a tanner.

Mat. 9. Marc. 5. Luc. 7. Iohn. 11.

¶The.x.Chapter.

¶Of Cornelius the Captayne
The viſion of Peter.
Peter wolde not be worſhypped.

A

There was a certayne man in Ceſarea called Cornelius, a captayn of ÿ ſouldiers of Italy a deuoute man, & one that feared god wyth all hys houſhold which gaue moche almes to ÿ people, and prayde god alwaye. The ſame ſawe in a viſiõ euidẽtly aboute the nynth houre of the daye an angell of god commyng into hym, & ſaying vnto hym: Cornelius. When he loked on hym he was afrayde, & ſayd: what is it Lorde? he ſayd vnto hym. Thy prayers & al thy almoſes are come vp into remembraunce before god.

Eccl. 3. 7. 29. Danie. 4. Psal. 141.

Tob. 12. Psa. 51. Luc. 11. 12.

And now ſende men to Ioppa & call for one Symõ named alſo Peter. He lodgeth wyth one Symon a tanner, whoſe houſe is by the ſea ſyde. He ſhall tell the, what thou oughteſt to do. When the aungell

which

whyche ſpake vnto Cornelius, was departed, he called two of his houſhold ſeruauntes, and a deuoute ſouldier of them that wayted on hym, & tolde al the matter and ſent them to Joppa.

B [illegible] On the morowe as they went on theyr iorney & drewe nye vnto the cytie, Peter went vp vpõ ye toppe of ye houſe to praye aboute the .vi. houre. Then wexed he an hongred, & wolde haue eate. But whyl they made ready: he fell into a traūce, & ſawe heauē opened, & a certayne veſſell came downe vnto hym, as it had bene a greate ſhete, knyt at the .iiii. corners, and was let downe to ye earthe, where in were all maner of .iiii. foted beaſtes of ye earth, & vermen & wormes & foules of ye ayer. And there came a voyce to hym, ryſe Peter, kyl and eate. But Peter ſayde: God forbyd Lorde, for I haue neuer eate anye thynge that is comen or vnclene. And the voyce ſpake vnto hym agayne the ſecõde tyme: what God hath clenſed, that make ye not comē. This was done thryſe, and the veſſel was receyued vp agayne into heauen.

Leui.5.11.
Deut.14.
Iudic.13.
Math.15.
Rom.14.
Tit.1.

C Whyle Peter muſed in hym ſelfe: what this viſiõ, whych he had ſene meāt, beholde, the men whyche were ſent from Cornelius, had made inquyraūce for Simons houſe, & ſtode before the dore: And called out one and axed whether Simon whych was alſo called Peter were lodged there. Whyl Peter thought on this viſion, the ſpyrte ſayde vnto hym: behold men ſeke the: aryſe therfore, get ye downe, & go wyth them, & doubte not, for I haue ſent them. Peter went downe to the men whyche were ſent vnto hym from Cornelius, & ſayde. Beholde, I am he whom ye ſeke, what is the cauſe wherfore ye are come? And they ſayde vnto hym. Cornelius the captayne a iuſt man and one that feareth God, and of good reporte among all the people of the Jewes, was warned by an holy angel to ſende for the into his houſe, and to heare wordes of the. Then called he them in, and lodged them.

Math.1.
Luc.2.
Gen.19.24.
1.Petr.4.

D And on the morow Peter went away wyth them, and certayne brethren frõ Joppa accompanyed hym. And the thyrde daye entred they into Ceſarea. And Cornelius wayted for them, & had called together hys kynſmen, & ſpecial frendes. And as it chaunced Peter to come in, Cornelius met

qui loquebatur illi, vocauit duos famulos ſuos: & militē religioſum ex his qui ſibi adhærebant. Quibus cum narraſſet omnia, miſit illos Ioppen. Poſtridie vero facientibus illis iter, & appropinquantibus ciuitati, ◦ aſcendit Petrus in ſuperiora domus, vt oraret, circa horam ſextam. Et cum eſuriret, voluit guſtare cibum. Parantibus autem illis, irruit ſuper eum mentis exceſſus, & videt cælum apertū, ac deſcēdens ad ſe vas quoddā velut linteū magnum, quatuor initiis alligatum, ſubmitti e cælo in terram, in quo erant omnia quadrupedia terræ, beſtiæq; & reptilia, & volatilia cæli. Et facta eſt vox ad eum: Surge Petre, macta, & veſcere. Ait autem Petrus: Nequaquam domine, ◦ quia nunquam edi quicquam commune & immundum. Et vox rurſus iterum ad eum. ◦ Quæ Deus purificauit, tu communia ne dixeris. Hoc autem factum eſt tertio. Et rurſum receptū eſt vas in cælum. Et dū apud ſeſe hæſitaret Petrus, quænā eſſet viſio quam vidiſſet, ecce viri qui miſſi erant à Cornelio, percontati de domo Simonis aſtiterūt ad ianuā. Et euocato quopiā interrogabant, an Simon qui cognominaretur Petrus, illic haberet hoſpitiū. Petro vero cogitante de viſione, dixit ſpiritus ei. Ecce viri quærunt te. Surge itaque & deſcende, & vade cum eis, nihil hæſitans, propterea quod ego miſi illos. Deſcēdens autem Petrus ad viros, qui miſſi erant à Cornelio ad ipſum, dixit. Ecce ego ſum ille quē quæritis. Quæ cauſa eſt propter quā veniſtis? Qui dixerūt: Cornelius centurio, ◦ vir iuſtus, ac timēs Deū, & teſtimoniū habēs ab vniuerſa gēte Iudæorū, oraculo admonit⁹ eſt ab angelo ſancto, vt accerſeret te in domū ſuam, & audiret verba abs te. ◦ Intro vocatos igitur eos, recepit hoſpitio. Sequenti vero die, Petrus profectus eſt cum illis, & quidam ex fratribus Ioppenſibus comitati ſunt eum. Poſtridie vero introierunt Cæſaream. Porro Cornelius expectabat illos, cōuocatis cognatis ſuis, ac neceſſariis amicis. Vt autem factum eſt vt introiret Petrus, obuiam

progreſſus ei Cornelius ac procidens ad pedes, adorauit eum. Petrus vero erexit eum, dicens, Surge, & ego ipſe homo ſum. Et colloquens cum illo, intrauit, & offendit multos qui conuenerant, dixitque ad illos: Vos ſcitis, non eſſe fas viro Iudæo coniungi, aut accedere ad alienigenam. Sed mihi oſtendit Deus, ne quē communē, aut immundū dicerem hoīem, quapropter & incunctanter veni accerſitus. Interrogo ergo, quā ob cauſā accerſiſtis me? Et Cornelius ait: die ab hinc quarto vſque ad hāc horā ſedebā ieiunus, & hora nona precabar in domo mea, & ecce vir ſtetit ante me in veſte ſplendida, & ait, Corneli. Exaudita eſt deprecatio tua, & eleemoſynæ tuæ in memoria habitæ ſunt corā Deo. Mitte ergo, qui eant Ioppen, & accerſe Simonem qui cognominatur Petrus: hic diuerſatur in ædibus Simonis coriarij iuxta mare, qui ſimulatque venerit, loquetur tibi. Cōfeſtim ergo miſi ad te, & tu bene feciſti qui aduenĕris. Nūc ergo oēs nos, teſte Deo, adſumus, vt audiamus oīa quæcunque tibi præcepta ſunt a Deo. Aperiēs aūt Petrus os, dixit: Reipſa cōperio, quod non ſit perſonarū reſpectus apud Deū, ſed in quauis gēte, qui timet ipſū, & operatur iuſticiam, is acceptus eſt illi. Sermonē quē miſit Deus filijs Iſrael, annūciās pacē per Ieſū chriſtū (hic eſt oīm dñs) ipſi noſtis: de quo ſermone fama diuulgatū fuit in tota Iudæa: rumore primū orto a Galilæa, poſt baptiſma quod prædicabat Ioānes, vt Ieſum Nazarenū vnxerit deus ſpiritu ſancto, & virtute, qui obambulauit benefaciēdo, & ſanando oēs oppreſſos a diabolo, quoniā deus erat cū illo. Et nos teſtes ſumus omniū quæ fecit in regione Iudæorū, & Hieroſolymis, quem occiderunt ſuſpenſum in ligno. Hunc deus ſuſcitauit tertio die, & exhibuit eum, vt manifeſtus fieret non toti populo, ſed teſtibus prius ad hoc delectis a deo, nimirum nobis, qui comedimus & bibimus vnā cum illo, poſtquā reſurrexit a mortuis. Et præcepit nobis vt prædicaremus populo, ac teſtificaremur quōd ipſe ſit ille qui conſtitutus erat a deo iudex viuorum

met hym, and fell downe at hys fete, and worſhypped hym. But Peter toke hym vp ſaying: Stande vp, for euen I my ſelfe am a man. And as he talked with hym he came in, and founde many that were come together. And he ſayde vnto the: Ye knowe how that it is an vnlawfull thynge for a man that is a Iewe, to company or come vnto an aliene, but God hath ſhewed me that I ſhuld not cal any man common, or vncleane, therfore came I vnto you wythout ſayenge naye, aſſone as I was ſent for. I aſke therfore for what intent haue ye ſent for me?

1.Petr.5.
Iacob.4.
Apoc.19.

B

And Cornelius ſayde: Thys daye now ſyx, yet as I faſted ⁊ at the nynth houre I prayde in my houſe, and beholde, a man ſtode before me in bryghte clothynge, and ſayde: Cornelius, thy prayer is hearde, ⁊ thyne almes dedes are had in remembraunce in the ſyght of God. Sende therfore to Ioppa, ⁊ cal for Simō which is alſo called Peter. He is lodged in the houſe of one Simō a tanner by ẏ ſea ſyde, ẏ which aſſone as he is come, ſhal ſpeake vnto the. Then ſent I for the immediatly, and thou haſt well done for to come. Now are we all here preſent before God, to heare all thynges ẏ are cōmaunded vnto ẏ of God.

Iacob.5.
Tob.12.

Math.18.

Then Peter opened hys mouth ⁊ ſayde: Of a trueth I perceyue, ẏ God is not parcial, but in all people he ẏ feareth hym ⁊ worketh ryghtewesnes, is accepted to him. Ye knowe ẏ preachyng ẏ God ſent vnto the chyldrē of Iſrael, preachyng peace by Ieſus Chriſt, which is Lord ouer al thynges. ✠ Which preachyng was publyſhed thorowe oute all Iewry, ⁊ began in Galile, after ẏ baptyme which Iohn preached how God had anoynted Ieſ⁹ of Nazareth wt ẏ holy gooſt, ⁊ wt power. Which Ieſus wēt aboute doyng good, ⁊ healyng al that were oppreſſed of the deuyls, for God was wyth hym. And we are wytneſſes of al thynges which he dyd in ẏ lande of the Iewes, ⁊ at Ieruſalem, who they ſlew, and hanged on tree. Hym God reyſed vp the thyrd daye, ⁊ ſhewed hym openly, not to all the people, but vnto vs wytneſſes choſen before of God, which eate and dranke wyth hym, after he aroſe from death. ✠ And he commaunded vnto vs to preache vnto the people and teſtifye that it is he that is ordeyned of God a iudge

Rom.2.
Ephe.6.
Coloſſ.3.
1.Petr.1.

C

Eſa.61.

Eſa.42.

Luc.4.

Math.28.
Marc.16.
Luc.24.

of quycke & dead. To hym geue all the Prophetes witnes, that thorowe his name, al that beleue in hym, ſhal receyue remiſſion of ſynnes. ✠

Jere. 31.
Eſa. 53.

Whyle Peter yet ſpake theſe wordes, ye holy gooſt fell on al them which hearde the preachyng. And they of the circumciſiō whiche beleued, were aſtonyed, as many as came wyth Peter, becauſe that on the Gentyls alſo was ſhed out the gyfte of the holy gooſt. For they heard them ſpeake wyth tonges, and magnify God. Then anſwered Peter: can any man forbyd water, that theſe ſhulde not be baptiſed, which haue receyued the holy gooſt as well as we? And he cōmaunded thē to be baptiſed in the name of the Lord. ✠ Thē prayde they hym, to tary a fewe dayes.

Supra. 8.

viuorum ac mortuorū. *Huic o prophetæ teſtimonium ferunt, quod remiſſionem peccatorū accepturus ſit per nomē eius quiſquis crediderit in eum. Adhuc loquente Petro verba hæc, cecidit ſpiritus ſanctus ſuper omnes qui audiebāt ſermonem. Et obſtupuerunt hi qui ex circunciſorum genere credebant, quotquot venerant cum Petro, quod in gētes donum ſpiritus ſancti effuſum eſſet. Audiebant eñ illos loquentes linguis ac magnificantes Deum. Tunc reſpondit Petrus: *Num quis prohibere poteſt quo minus aqua baptizentur hi, qui ſpiritum ſanctum acceperunt ſicut & nos? Et iuſſit eos baptizari in nomine domini. Tūc rogauerūt eū, vt remaneret aliquot dies.

¶ The. xi. Chapter.

Howe Peter was rebuked of ye Apoſtles for preachyng Chriſt vnto the Gētyls.
Barnabas was ſēt to Antioche to preache
Agabus ſhewed of a dearth to be in Jury.

A

AND the Apoſtles & the brethrē that were thorowout Jewry, heard ſaye that the hethen had alſo receyued ye worde of God. And whē Peter was come vp to Jeruſalē, they of ye circūciſion reaſoned wt hym ſaying. Thou wenteſt into men vncircūciſed, and eateſt wyth them.

Roma. 3.
Galat. 2.
Ephe. 3.

Then Peter began and expounded the thing in order to them ſaying: I was in ye cyte of Joppa prayyng, & in a traūce I ſawe a viſyon, a certen veſſell deſcend, as it had bene a large lynnē clothe, let downe frō heuē by the fower corners, & it came to me. Into the which whē I had faſtened myne eyes, I cōſydered & ſawe fower foted beaſtes of the erthe, and vermē and wormes, and foules of the ayer. And I herde a voyce ſayeng vnto me, aryſe Peter, ſley and eat. And I ſayd: God forbyd Lorde, for nothyng comen or vnclene, hath at any tyme entred into my mouth. But the voyce anſwered me agayn frō heuē, count not thou thoſe thynges comē whyche God hath clēſed. And thys was done thre tymes. And all were taken vp agayn into heauen.

Supra. 10.

Leui. 5. 11.
Deut. 14.
Judic. 13.
Mat. 7.

B

And beholde immediatly ther were thre mē come vnto the houſſe where I was, ſent frō Ceſarea vnto me. And the ſpryte ſayde vnto me, that I ſhuld go wyth thē, wythout doutynge. Moreouer theſe

ſixe

CAPVT. XI.

Narrat deinde Petrus culpantib⁹ iſta quibuſdam
Ad fidem plebes Antiochena venit.

A

AVdierūt autem apoſtoli & fratres, qui erant in Iudæa, *q & gentes recepiſſēt ſermonem dei. Cumq; aſcendiſſet Petrus Hieroſolima, diſceptabāt aduerſus illum, qui erant ex circunciſione, dicentes. Ad viros præputium habentes introiſti, & ediſti cum illis. Petrus autem rem ab initio repetens, expoſuit illis ordine, dicens. *Ego eram in ciuitate Ioppæ orans, & vidi raptus extreme viſionem, deſcendere vas quoddam, ceu linteum magnum quatuor initijs emiſſum è cælo, & venit vſque ad me. In quod cū intendiſſem oculos, animaduerti & vidi quadrupedia terræ, & beſtias, & reptilia, & volatilia cæli. Audiui autē & vocem dicentem mihi: Surge Petre, macta & veſcere. Dicebā autē: Nequaquam domine, *quia nihil cōmune, aut immundum vnquam introiuit in os meū. Reſpondit autem mihi vox rurſum è cælo. *Quæ deus mundauit, tu ne communia dixeris. Idq; accidit tertio, & rurſum oīa ſubducta ſunt in cælū. Et ecce extemplo tres viri præſto aderant in ædibus, in quibus eram, è Cæſarea miſſi ad me. Dixerat autem mihi ſpiritus, vt cōgrederer cū illis, nihil hæſitās. Porro comitati me ſūt &

sex fratres hi. Et ingressi sumus in domum viri: ille retulit nobis, vt vidisset angelum domi suæ, qui adstitisset ac dixisset sibi: Emitte viros Ioppen, & accersi Simonem, cognomento petrum, qui tibi ea dicturus est, per quæ seruaberis & tu, & vniuersa domus tua. Cum autem exorsus essem sermonem, illapsus est spiritus sanctus in illos, quemadmodum & in nos fuerat illapsus initio. Veniebat autem in mentẽ quod dixerat dominus. Ioannes quidem baptizauit aqua, cæterum vos baptizabimini spiritu sancto. Proinde si par donum dedit illis deus, quemadmodũ & nobis, cũ credidissemus in dñm Iesũ christũ, ego porro quis erã, qui possem obsistere deo? His aũt auditis, obticuerũt, & glorificauerunt deum, dicentes. Igitur & gentibus deus pœnitẽtiam concessit ad vitam. Et illi quidem qui dispersi fuerant ex afflictione, quæ orta fuerat ob Stephanũ, perambulauerũt vsq; ad Phœnicẽ, & Cyprũ, & Antiochiã, nemini loquentes sermonẽ illũ, nisi solis Iudæis. Erãt aũt quidam ex eis viri Ciprij & Cirenẽses, qui cũ introissent Antiochiã, loquebantur ad Græcos, prædicãtes dñm Iesũ. Et erat manus dñi cum eis, multusq; numerus credẽtiũ cõuersus est ad dominum. Peruenit autem rumor ad aures ecclesiæ, quæ erat Hierosolymis, super his: & miserunt Barnabã, vt iret ad Antiochiam. Qui cum peruenisset & vidisset gratiam dei, gauisus est: & hortabatur omnes, vt proposito cordis perseuerarent adhærere domino. Nam erat vir bonus, ac plenus spiritu sancto, & fide. Et addita est multa turba domino. Profectus est autem Barnabas Tarsum, vt quæreret Saulum, quem cum inuenisset, perduxit Antiochiam. Accidit autem vt annum totum consuetudinem agerent cum ea congregatione, docerentque turbam multam, & discipuli cognominarentur primũ Antiochiæ Christiani. In his autem diebus superuenerunt ab vrbe Hierosolymorum prophetæ Antiochiam, surgensque vnus ex eis nomine Agabus, significabat per spũm, famẽ magnã futurã in toto terrarũ orbe, quæ

sixe brethren accompanyed me, & we entred into the mannes house. And he shewed vs, how he had sene an angell in hys house, which stode & sayd to hym: Sende men to Joppa, & cal for Simon, named also Peter, he shall tel ẏ wordes, whereby bothe thou & al thyne house shalbe saued. And as I begãne to preache, the holy goost fel on them, as he dyd on vs at ẏ begynnyng. Then came to my remembraunce the worde of the Lorde, how he sayde: John baptised wyth water but ye shalbe baptised wyth the holy goost. For as moche thẽ as god gaue thẽ lyke gyftes, as he dyd vnto vs, whẽ we beleued on ẏ Lorde Jes[us] Christ: what was I, that I shulde haue withstande God? Whẽ they hearde thys, they helde theyr peace, and glorifyed God, sayenge: then hath god also to the gẽtyls graunted repentaunce vnto lyfe.

They which were scattered abroade thorowe the afflicciõ that arose about Steuen walked thorowe out tyll they came vnto Phenices & Cypers and Antioche preachyng ẏ worde to no man, but vnto ẏ Jewes only. Some of thẽ were men of Cypers & [illegible] which whã they were come into [illegible] spake vnto ẏ Grekes & preached [illegible] Jesus. And the hande of the Lo[illegible] wyth thẽ, & a greate nu[illegible] bre beleued [illegible] vnto the Lord.

Tydinges of these thynges came vnto the eares of the congregaciõ, which was in Jerusalẽ. And they sente forth Barnabas ẏ he shuld go vnto Antioche. Which when he was come & had sene the grace of god, was glad, & exhorted thẽ all that with purpose of herte, they wolde continually cleaue vnto ẏ Lord. For he was a good mã, & ful of ẏ holy goost, & of fayth & moche people was added vnto ẏ Lorde. Then departed Barnabas to Tarsus for to seke Saul. And whã he had founde hym he brought hym vnto Antioche. And it chaunsed ẏ a whole yeare they had theyr cõuersacion wyth the congregacion there, and taught moche people, in so moche that the disciples of Antioche were the fyrst that were called Christen.

In those dayes came Prophetes from Jerusalẽ vnto Antioche. And there stode vp one of them named Agabus, and signified by the spyrite, ẏ there shuld be great dearth through oute al the worlde, which

Supra.2.
E

Ioan.1.
Supr.1.
Infr.19.

Gala.3.

Supra.8.

Infr.13.
C

Sup.4.

Infra.13.

came to paſſe in the Emperour Claudius dayes. Then the diſciples euery mā accordyng to hys abylite, purpoſed to ſende ſocoure vnto the brethrē which dwelt in Iewry. Which thyng they alſo dyd, & ſent it to the elders by the hādes of Barnabas & Saul.

Ephes.4.
1.Cor.16.
2.Corint.9

¶ The.xii. Chapter.

¶ Herode put James to death and put Peter alſo in parſon.
How the congregaciō prayed for Peter.
How the angell of the Lorde delivered Peter out of parſon by nyght.
How he went to the houſe of Mary the mother of Iohn called Marke.
How he was ſtrykē to death of the angel of the Lorde.

1. A IN ÿ tyme Herode ÿ kyng ſtretched forth hys hādes to vexe certayne of ÿ congregaciō. And he kylled James ÿ brother of Iohn wyth the ſweard, & becauſe he ſawe that it pleaſed the Iewes, he proceded forther, and toke Peter alſo. Then were the dayes of ſwete bread. And when he had caught hym, he put hym in parſon, & delivered hym to.iiii. * quaternions of ſouldyers to be kepte, entendyng after eſter to brynge hī forthe to ÿ people. Then was Peter kepte in parſon. But prayer was made wythoute ceaſyng of ÿ cōgregaciō vnto God, for hym. And whē Herode wolde haue brought hym out vnto ÿ people, the ſame nyght ſlepte Peter betwene two ſouldyers, bounde wyth two chaynes & the kepers before ÿ dore kepte the parſon.

Matt.7.
Rom.15.
Colos.4.
Iaco.5.
Supra.5.
Infr.16.
Luc.2.
Supra.5.

And beholde the angel of the Lord was there preſent, and a lyght ſhyned in the lodge. And he ſmote Peter on the ſyde, & ſteryd hym vp ſayinge, aryſe vp quickly. And hys cheynes fell of frō hys handes. And the angel ſayde vnto hym, gyrd thy ſelfe & bynde on thy ſandales. And ſo he dyd. And he ſayd vnto hym, caſt thy mātle aboute ÿ, & folowe me. And he came oute & folowed hī, & wyſt not ÿ it was truthe which was done by ÿ angel, but thought he had ſene a viſion. When they were paſte the fyrſt and the ſecōde watche, they came vnto ÿ yron gate, that ledeth vnto the citie, which opened to thē by hys owne accorde. And they went out and paſſed thorowe one ſtrete, and by and by the angell departed from hym.

And whē Peter was come to hym ſelfe he ſayde

accidit ſub Claudio Cæſare. Diſcipuli autem prout cuiq; ſuppetebat, * propoſuerunt in ſubſidium mittere habitātibus in Iudæa fratribus: quod & fecerunt, mittentes ad ſeniores per manum Barnabæ ac Sauli.

CAPVT. XII.

Obſtupuere, Petro quando cecidere catenæ,
Phthiriaſe Herodes moxq; ſuperbus obit.

E EOdem autem tempore iniecit Herodes rex manus, vt affligeret quoſdā de eccleſia. Occidit autem Iacobum fratrem Ioannis, gladio: videns autē quòd gratum eſſet Iudæis, pertexit comprehendere & Petrum. Erant autem dies azymorū. Quem cū etiam apprehendiſſet, poſuit in carcerē, tradēs quatuor quaternionibus militū aſſeruādū: volēs poſt paſcha producere eum populo. Et Petrus quidem ſeruabatur in carcere. * Cæterum precatio fiebat ſine intermiſſione ab eccleſia ad deum pro eo. Cum autem producturus eum eſſet Herodes, in ipſa nocte dormiebat Petr⁹ inter duos milites, vinct⁹ catenis duab⁹, & cuſtodes ante oſtium cuſtodiebant carcerem. * Et ecce angelus domini adſtitit, & lumen refulſit in habitaculo, percuſſoque latere Petri, excitauit eum, dicens: Surge velociter. Et exciderunt catenæ de manibus eius. Dixit autem angelus ad eum: Præcingere & ſubliga ſoleas tuas. Et fecit ſic. Et dicit illi: Circūda tibi veſtimentum tuum, & ſequere me. Et exiens ſequebatur eum, & neſciebat quòd verū eſſet quod fiebat per angelū, ſed putabat ſe viſum videre. Cū autē præteriſſent primā ac ſecundā cuſtodiā, venerūt ad portam ferreā, quæ ducit in ciuitatem, quæ vltrò aperta eſt eis. Et exeuntes, proceſſerunt vicum vnum: & continuo diſceſſit āgelus ab eo. Et Petr⁹ ad ſe reuerſ⁹

dixit: ¶ Nunc ſcio vere, quod miſerit dominus angelum ſuum, & eripuerit me è manu Herodis, & ex omni expectatione plebis Iudæorum: reque perpenſa venit ad domum Mariæ, matris Ioannis, qui cognominatus eſt Marcus: ¶ vbi erant multi congregati & orantes. Cum pulſaſſet autē Petrus oſtium veſtibuli, proceſſit puella vt ſubauſcultaret, nomine Rhoda. Et vt agnouit vocem Petri, præ gaudio non aperuit veſtibulum, ſed intro currens renūciauit ſtare Petrum ante veſtibulum. ¶ At illi dixerunt ad eam: Inſanis. Illa autem affirmabat ſic ſe habere. At illi dicebant: Angelus eius eſt. Petrus autem perſeuerabat pulſans. Cum autem aperuiſſent, viderunt eum, & obſtupuerunt. Cum innuiſſet autem eis ¶ mota manu vt tacerent: narrauit illis quomodo dominꝰ eduxiſſet ipſum de carcere. Dixit autem, Nūtiate Iacobo & fratribus hæc. Et egreſſus abiit in alium locum. Porro vbi diluxit, erat turbatio non parua inter milites quidnam accidiſſet Petro. Herodes autem cum requiſiſſet eum, nec inueniſſet, examinatis cuſtodibus, iuſſit eos duci: deſcendenſque à Iudæa Cæſaream, ibi commoratus eſt. Erat autem Herodes infenſus Tyriis & Sidoniis. At illi vno animo venerūt ad eū, & perſuaſo Blaſto, qui præerat cubiculo regis, petebant pacem, eo quod aleretur regio ipſorum annona regia. ¶ Statuto autē die, Herodes veſtitus veſte regia ſedit pro tribunali, & cōcionabatur ad eos: Populus autē acclamabat: Vox dei, & non hominis. Confeſtim autem percuſſit eum angelus domini, ¶ eo quod non dediſſet gloriam deo: & eroſus à vermibus, expirauit. ¶ Porro ſermo domini creſcebat, ac multiplicabatur. Barnabas autem & Paulus reuerſi ſunt Hieroſolymam, expleto miniſterio: ¶ aſſumpto & Ioanne, cui cognomen erat Marcus.

CAPVT

he ſayde: now I know of a ſurety, that ỹ Lord hath ſẽt his angel, & hath delyuered me out of the hande of Herode, and from all the waytyng for of the people of the Jewes. And as he conſydred ỹ thynges, he came to the houſe of Mary ỹ mother of one John whiche was called Mark alſo, where manye were gathered together in prayer. As Peter knocked at ỹ entry dore, a damaſell came forth to herken, named Rhoda, when ſhe knew Peters voice, ſhe opened not the entre for gladnes, but ran in and told how Peter ſtode before ỹ entre. And they ſayd vnto her, thou art made. And ſhe bare them doune that it was euen ſo. Then ſayd they, it is hys aungell.

Gene. 19.
Daniel. 6.
Supr. 1. 2. 4 & 5.
Infra. 26.

And Peter cõtinued knocking. And whẽ they had opened the dore, & ſaw hym, they were aſtonyed. And he beckened vnto thẽ with the hand to holde theyr peace, and tolde them by what meanes the Lord had brought hym oute of the pryſon. And he ſayd, go ſhew theſe thynges vnto James and to the brethren. And he departed and went into another place.

Infra. 13.

C

Aſſone as it was day, ther was no litel a do amonge the ſouldiers, what was become of Peter. Whẽ Herode had called for hym, & founde him not, he examined ỹ kepers, and cõmaunded thẽ to be caryed awaye. And he deſcended from Jewry to Ceſarea, and there abode. Herode was diſpleaſed with them of Tyre and Sidõ. And they came al at once, and made interceſſiõ vnto Blaſtus the kynges chamberlen, and deſyred peace because theyr countrey was noryſhed by the kynges lande.

Eccle. 11.

And vpon a daye appoynted Herode arayed hym in royal apparel, and ſet him in hys ſeate, and made an oracion vnto them. And the people gaue a ſhoute, ſayinge: it is the voyce of a god and not of a man. And immediatly the angell of the Lorde ¶ ſmote hym because he gaue not God the honoure, and he was eaten of wormes, and gaue vp the gooſt.

Ioan. 9.
Ioſue. 7.
Mal. 2.
Infra. 13.

And the worde of God grewe and multyplyed. And Barnabas and Paul returned to Jeruſalem when they had fulfylled theyr office, and toke with them ¶ John whiche was alſo called Marcus.

¶ The

¶The.xiii.Chapter.

¶Barnabas & Paul are ſet to preache.
Barieſu reſiſted Paule and Barnabas.
Sergius paulus was conuerted.
The ſermon of Paul at Antioche.
How the Jewes reſiſted the treuthe,

1.Cor. 14. A THere were at Antioche in yͤ cõgregaciõ certayn ꝓphetes & teachers: as Barnabas & Simõ called Niger, & Lucius of Cyrene, & Manahẽ Herode yͤ Tetrarches norſfelow, and Saul. As they mynyſtred to the Lord & faſted the holy gooſt ſayd: ſeparate me Barnabas & Saul for yͤ work wher vnto J haue called them. Then faſted they, and prayed & put their handes on them, and let them go. And they after they were ſent of the holy gooſt, came vnto Seleucia, & from thence they ſayled to Cyprus. And when they were come to Salomine, they ſhewed the wordes of god in the ſynagoges of the Jewes. Supra.12. And they had * John to theyr miniſter.

B When they had gone throwout the yle vnto the cytye of Paphos, they found a certayne ſorcerer, a falſe prophet which was a Jewe named Barieſu, whych was with the ruler of the countre, one Sergius Paulus a prudẽt mã. The ſame ruler called vnto hĩ Barnabas & Saul & deſyred Exod. 7.8. to heare yͤ word of god. But Elemas yͤ ſorcerer (for ſo was his name by interpretaciõ) withſtode thẽ, & ſought to turne away yͤ ruler frõ yͤ fayth. Thẽ Saul which alſo is called Paul being ful of the holy gooſt, ſet his eyes on him & ſaid. Eccle.1. O ful of al ſuttelty & diſſeytfulnes, yͤ chyld of the deuil, & yͤ enemy of al ryghteouſnes, thou ceaſeſt not to peruerte yͤ ſtraight wais of yͤ Lorde. And now behold the hãde of the Lord is vpõ the, and yͤ ſhalt be blind and not ſe yͤ ſunne for a ſeaſõ. And immediatly ther fel on hym a miſt & a darckenes, and he went about ſekynge them that ſhulde leade him by the hand. Thẽ yͤ ruler whẽ Joan 6. he ſaw what had happened, beleued, and wondred at the doctryne of the Lorde.

When they that were with Paul, were departed by ſhyppe from Paphus, they came to Perga a cytye of Pamphylia: & ther John departed from thẽ, and returned to Jeruſalem. But they walked thorow the countries, from Perga to Antyoche a cytye

CAPVT. XIII.

Piſidiæ vt tabem Dauida tuliſſe
probaſti,
Verteris ad gentes Paule doceſq;
tuas.

* ERant autem quidam in eccleſia, quæ erat Antiochiæ, prophetæ ac doctores: Barnabaſque & Simon, qui vocabatur Niger, & Lucius Cyrenenſis, & Manahen, qui erat Herodis Tetrarchæ collectaneus, & Saulus: cum autem illi ſacrificarẽt domino, ieiunarentque, dixit ſpiritus ſanctus: Segregate mihi Barnabam & Saulũ in opus ad quod accerſiui eos. Cumque ieiunaſſent & oraſſent, impoſuiſſentque eis manus, dimiſerunt. Et ipſi quidem emiſſi à ſpiritu ſancto, abierunt Seleuciam, & inde nauigauerunt in Cyprum. Et cum eſſent Salamine, annunciauerunt ſermonem dei in ſynagogis Iudæorum. * Habebant autem & Ioannem miniſtrum. Et peragrata inſula vſque ad Paphũ, inuenerunt quendam magnum pſeudoprophetam Iudæum, cui nomen erat Barieſu: qui erat cum proconſule Sergio Paulo viro prudente. Hic accerſitis Barnaba & Saulo, deſiderabat audire ſermonem dei. * Reſiſtebat autẽ illis Elymas magus: ſic enim interpretatur nomen eius, quærens auertere proconſulem a fide. Saulus autẽ qui idem Paulus, repletus ſpiritu ſancto, intentis in eum oculis, dixit: * O plene omni dolo, & omni verſutia fili diaboli, inimice omnis iuſtitiæ, non deſinis inuertere vias domini rectas. Et nunc ecce manus domini ſuper te, & eris cæcus, non videns ſolem vſque ad tempus. Et confeſtim cecidit in eum caligo ac tenebræ, & circumiens quærebat, qui ſe manu ducerent.

* Tunc proconſul cum vidiſſet quod acciderat, credidit, admirans ſuper doctrina domini. Cum autem à Papho ſoluiſſet Paulus, qui cum eo erant, venerunt Pergen Pamphiliæ. Ioannes autem digreſſus ab eis, reuerſus eſt Hieroſolymã. Cæterũ ipſi peragratis regionib⁹, à Perga venerũt Antiochiam

Piſidiæ, & ingreſſi ſynagogam die Sabbatorum, ſederunt. Poſt lectionem autem legis ac prophetarum, miſerunt principes ſynagogæ ad eos dicentes: Viri fratres, ſi quis eſt in vobis ſermo exhortationis ad plebem, dicite. Surgens autem Paulus: * & manu ſilentio indicto, ait: Viri Iſraelitæ, & qui timetis deum, audite: Deus populi huius delegit patres noſtros: * & populum in altum extulit, cũ eſſent incolæ in terra Aegypti: * & brachio excelſo eduxit eos ex ea: & circiter quadraginta annorum tempus mores eorum ſuſtinuit in deſerto.

* Ac deletis gentibus ſeptem in terra Chanaan, ſorte diſtribuit eis terram eorum. Et poſt hæc annis circiter quadringentis, quinquaginta dedit iudices vſque ad Samuelem prophetam. * Et exinde poſtulauerunt regem: deditque eis deus Saul filium Cis, virum de tribu Beniamin, annis quadraginta. Et amoto illo: * ſuſcitauit illis Dauid vt eſſet rex, , cui teſtimonium reddens dixit: Inueni Dauid filium Ieſſe, vnum ſecundum cor meum, qui faciet omnes voluntates, meas: huius è ſemine deus, ita vt promiſerat, adduxit Iſraeli ſeruatorem Ieſum, cum ante prædicaſſet Ioannes ante faciem introitus eius baptiſmum pœnitentiæ Iſraeli. Cum autem impleret Ioannes curſum: dixit: Quem me arbitramini eſſe, * non is ſum ego: ſed ecce venit poſt me cuius non ſum dignus ſoleam pedum ſoluere. Viri fratres, filij generis Abrahæ, & qui inter vos timent deum, * vobis ſermo ſalutis huius miſſus eſt. Qui enim habitabant Hieroſolymis, & principes eorum, cum ignorarent illum, voces prophetarum quæ per omne ſabbatum leguntur, condemnato eo, impleuerunt: * nullaque cauſa mortis inuentã, poſtulerunt à Pilato, vt interficeret illum. Cumque conſummaſſent omnia quæ de eo ſcripta erant, depoſitum de ligno, poſuerunt in monumento. * Deus autem ſuſcitauit eum à mortuis, qui viſus eſt per dies multos his, qui ſimul aſcẽderũt cũ eo à Galilæa Hieroſolymã,

qui

a cytye of the countree of Pisidia, & went into the synagoge on the Saboth daye, and sate downe. And after the lawe and the Prophetes were redde, the rulers of the synagoge sent vnto them sayenge: Ye men and brethren, if ye haue any sermon to exhort the people, saye on.

Then Paul stode vp & beckened with the hande, & sayd: Men of Israel, & ye that feare God, geue audience. The God of this people chose our fathers, & exalted the people when they dwelt as straungers in ÿ land of Egypt, & with mighty arme brought thẽ out of it, & about the tyme of .xl. yeares suffred theyr maners in the wildernes. And he destroyed .vii. nacions in the lande of Canaan, & deuyded theyr lãd to thẽ by lot. And afterward he gaue vnto thẽ iudges about the space of .iiii. C. & .l. yeares vnto the tyme of Samuel the Prophet: And after that, they desyred a kynge, & God gaue vnto thẽ Saul the sonne of Cis, a mã of ÿ trybe of of Beniamin, by ÿ space of ÿ .xl. yeares. And after he had put hĩ downe, he set vp Dauid to be their kĩg of whõ he reported sayig: I haue foũd Dauid ÿ sõne of Iesse, a mã after myn owne herte, he shal fulfyl al my wil. Of this mannes seed hath God (accordyng to his promes) brought fourth to ÿ people of Israel, a sauiour, one Iesus, whẽ John had fyrst preached before hys cõmyng ÿ baptisme of repẽtaũce to Israel. And whẽ John had fulfylled his course, he sayde: whõ ye thynke ÿ I am, the same am I not. But beholde there cometh one after me, whose shewes of hys fete I am not worthy to lowse. ✠ Ye men and brethren, chyldren of the generacion of Abraham, & whosoeuer among you feareth God, to you is this worde of saluacion sent. The inhabiters of Jerusalem and theyr rulers, because they knewe hym not, nor yet ÿ voyces of the prophetes which are redde euerye Saboth daye, they haue fulfylled them in cõdemnynge hym. And when they founde no cause of death in hym, yet desyred they Pylate to kyl him. And when they had fulfylled al that were wrytten of hym, they toke hym doune frõ the tree and put hym in a sepulchre. But God raysed hym agayn from death, and he was sene many dayes of them whiche came with hym frõ Galile to Jerusalem,

whiche

Supra. 13.
C
Gen.47.
Exod.14.
Iudicũ.1.
1.Reg.8.
D
1.Reg.16.
Marc.1.
Ioan.1.
Math.10.
Luc.23.
Luc.24.
Luce.20.
Rom.9.

which are his wytneſſes vnto the people.
And we declare vnto you, how that the
promes made vnto the fathers, god hath
fulfylled vnto vs theyr children, in that
Pſal.2. he rayſed vp Jeſus again † euē as it is
Hebr.1. writtē in the fyrſt pſalme: Thou arte my
ſonne, thiſſame daye begat I the. As con
F cernyng that he reyſed hym vp frō death,
now no more to returne to corruption,
he ſayd on this wyſe: The holy promiſes
made to Dauid I will geue them faithfully
Pſal.15. to you. Wherfore he ſaith alſo in another
place: Thou ſhalt not ſuffre thine
holy to ſe corruption. How be it Dauid
after he had in his tyme fulfylled the wil
of god, he ſlepte, and was layde with his
fathers, and ſaw corruption. But he
whō god rayſed again ſaw no corruptiō.
Be it knowne vnto you therfore ye men
and brethren, that thorow this man is
preached vnto you the forgeuenes of ſinnes,
and that by hym, all that beleue, are
iuſtifyed from al thinges, from which ye
coulde not be iuſtified by ẏ law of Moſes
Abac.1. Beware therfore leſte that fal on you,
whiche is ſpoke of in the prophetes: Beholde
ye deſpyſers & wōder, & periſhe ye:
for I do a worke in your dayes, which ye
ſhall not beleue, yf a man wold declare it
you. When they were come out of the
Synagoge of the Jewes the gentyls beſoughte
that they wolde preache ẏ worde
to them betwene the Saboth dayes.
When the congregation was broken vp,
many of the Jewes and vertuous conuertes
Mat.14. folowed Paul and Barnabas,
which ſpake to thē & exhorted thē to cōtinue
in ẏ grace of god. And ẏ next Saboth
daie came almoſte ẏ whole cyte together,
to heare ẏ worde of god. When ẏ
Jewes ſaw ẏ people, they were ful of indignatiō
& ſpake againſt thoſe thinges
Mat.10.15 which were ſpokē of Paul ſpeking againſt
it, & raylyng on it. Thē Paul & Barnabas
wexed bold, & ſayd, it was mete ẏ
the worde of God ſhuld fyrſte haue bene
preached to you. But ſeyng ye put it frō
you, & thīk your ſelfes vnworthy of euer
Eſa.49. laſtyng lyfe. lo, we turne to the gentyls.
Eſa.55. For ſo hath the Lord commaūded vs: I
Ioan.6. haue made the a lyght to the gentyls,
that thou be ſaluation vnto the ende of
the worlde. The gentyls hearde and
Eſa 54 were glad and gloryfyed the worde of the
Lord,

qui ſunt teſtes eius apud plebem. Et nos vobis annunciamus, quod eam repromiſsionem, quæ ad patres facta eſt, deus adimpleuerit filijs filiorum, nimirum nobis reſuſcitato Ieſu, ſicut in pſalmo primo ſcriptum eſt: * Filius meus es tu, ego hodie genui te. Quod autem ſuſcitauit eum a mortuis, iam non amplius reuerſurum in corruptionem, ita dixit: Dabo vobis ſancta Dauid fidelia. Ideo & alias dicit: * Non permittes vt ſanctus tuus videat corruptionem. Nam Dauid quidem cum ſuæ ætati inſeruiſſet, conſilio Dei dormiuit, & appoſitus eſt ad patres ſuos, viditque corruptionem. At is quē deus ſuſcitauit, non vidit corruptionem. Notum igitur ſit vobis viri fratres, quod per hunc vobis remiſsio peccatorum annunciatur & ab omnibus, a quibus non potuiſtis per Legem Moſi iuſtificari, per hunc omnis, qui credit, iuſtificatur. Videte ergo ne ſuperueniat vobis quod dictum eſt in prophetis: * Videte contemptores, & admiramini, & euaneſcite, quia opus operor ego in diebus veſtris, quod non credetis, ſi quis enarrauerit vobis. Egreſsis autem è cœtu Iudæis, rogabant gentes, vt ſequenti ſabbato loquerentur ſibi verba. Soluto autem cœtu, ſequuti ſunt multi Iudæi & religioſi proſelyti Paulum ac Barnabam, qui alloquentes ſuadebant eis, * vt perſeuerarent in gratia dei. Sequenti vero ſabbato, pene vniuerſa ciuitas conuenit ad audiendum ſermonem dei. Videntes autem turbas Iudæi, repleti ſunt zelo, & contradicebant his quæ á Paulo dicebantur, contradicentes ac loquentes blaſphemias. Tunc ſumpta fiducia, Paulus ac Barnabas dixerunt: * Vobis oportebat primum loqui ſermonem dei, ſed quoniam repelliſtis illum, & indignos vos iudicatis æterna vita, ecce conuertimur ad gentes, ſic enim nobis præcepit dominus: * Poſui te in lucem gentiū, vt ſis ſalus vſque ad extremum terræ.

* Audientes autem gentes, gauiſæ ſunt, & glorificabant ſermonē

domini, & crediderunt quotquot erant ordinati ad vitam æternam. Diuulgabatur autem ſermo domini per vniuerſam regionem. Iudæi vero extimulauerunt mulieres religioſas & honeſtas, & primos ciuitatis, & excitauerunt perſecutionem in Paulum ac Barnabam, & eiecerunt eos de finibus ſuis. *At illi excuſſo puluere pedū ſuorum in eos, venerunt Iconium. Porro diſcipuli replebantur gaudio & ſpiritu ſancto.

CAPVT XIIII.

Quo minus in Lyſtris holocauſta crementur odora.

Paulo, vix magna voce inhibere poteſt.

Actum eſt autē Iconii vt ſimul introirent ſynagogam Iudæorū, & loquerentur ſic, vt crederet Iudæorū ſimul & Græcorum copioſa multitudo. Qui vero increduli erant Iudæi, concitauerunt, & corruperunt animos gētium aduerſus fratres. Multo igitur tempore demorati ſunt, *fortiter agentes præſidio domini, qui teſtimonium perhibebat ſermoni gratiæ ſuæ, dabatque vt ſigna & prodigia fierent per manus eorum. *Diuiſa eſt autē multitudo ciuitatis & quidā quidem ſtabant à Iudæis, quidam vero ab apoſtolis. Cum autem factus eſſet impetus gentium pariter ac Iudæorum vna cū principibus ſuis, vt vim adferrent ac lapidarent eos, re intellecta, *confugerunt ad ciuitates Lycaoniæ, Lyſtram & Derben, & finitimam vndique regionem, & ibi prædicabant euangelium: *Et quidam vir Lyſtris debilis pedibus ſedebat, claudus ab vtero matris ſuæ, qui nunquam ambulauerat: hic audiuit Paulum loquentem. Qui intuitus eum, & videns quòd fidem haberet, fore, vt ſaluus fieret dixit magna voce: Surge in pedes tuos rectus. Et exiliit, ambulabatq;. Turbæ vero cū vidiſſent quod fecerat Paulus, ſuſtulerunt vocem ſuam Lycaonice, dicentes: Dii in ſpecie hominum deſcenderunt ad nos. Et vocabant Barnabam

Lord, and beleued, euē as many as were ordeyned vnto eternal lyfe. And ÿ worde of the Lord was publyſhed thorowe out all the region. But the Jewes moued the worſhypful and honorable wemē and the chefe mē of the cytie, & rayſed perſecucion agaynſt Paul and Barnabas, and expelled them out of theyr cooſtes. And they ſhoke of the duſte of their fete agaynſt them, & came vnto Iconiū. And the diſciples were filled with ioye and wt the holy gooſt. Mat. 10. Mar. 6. Luc. 9.

¶ The .xiiii. Chapter.

¶ At Iconiū were cōuerted both Jewes and Gentyls.
To Paul & Barnabas wolde ÿ men of Lyſtra haue offered ſacrifice.
How Paul was ſtoned & lefte for deed.
Paul & Barnabas ordeyned preachers in euery congregacion.

AND it chaunced in Iconiū ÿ they wente both together into the ſynagoge of ÿ Jewes, and ſo ſpake that a great multitude both of ÿ Jewes & alſo of ÿ Grekes beleued. A But the vnbeleuyng Jewes ſtered vp and vnquieted the myndes of ÿ gentils agaynſte the brethrē. Longe tyme abode they ther & quit them ſelues boldly wt ÿ help of the Lord which gaue teſtimony vnto ÿ word of his grace and cauſed ſygnes & wonders to be done by theyr handes. Deut. 19. Mar. 16. 29 Mar. 16. Supr. 4. The people of the cytye were deuided: and part held with the Jewes, and parte with the Apoſtles.

When ther was aſaulte made bothe of thē gentyls and alſo of the Jewes wyth theyr rulers, to put them to ſhame and to ſtone them, they were ware of it, & fled vnto Liſtra & Derba, cities of Lycaonia & vnto ÿ region ÿ lieth round about, & there preached the Goſpel. Mat. 10. Supr. 3 4. B And ther ſate a certayn mā at Lyſtra weake i hys fete, beinge creple frō his mothers wombe, and neuer walked. The ſame hearde Paul preache. Whych behelde him and perceyued that he had fayth to be whole, and ſayde with a loude voyce: ſtād vpryght on thy fete. And he ſterte vp, & walked. And when the people ſawe, what Paul had done, they lyfte vp their voices, ſayinge in ÿ ſpeache of Lycaonya: Goddes are come downe to vs in ÿ lyknes of men. And they called

Barnabas Juppiter and Paul Mercurius, becauſe he was the preacher. Then Juppiters Prieſte which dwelt before their citie brought oxen and garlondes vnto the churche porche, and wolde haue done ſacrifyce with the people.

But when the Apoſtles, Barnabas and Paul herde that, they rent theyr clothes, C & ran in among yͤ people, criyng & ſayeng: Syrs why do ye thys? we are mortal mē alyke vnto you and preache vnto you, that ye ſhuld turne from theſe vanities vnto yͤ lyuyng God, which made heauē & erth & the ſea, and al that in them is: yͤ whych in tyme paſt ſuffred all nacions to walke in theyr awne wayes. Neuertheleſſe he left not hym ſelf without witnes, in that he ſhewed his benefytes, in geuynge vs rayne from heauen, and frutfull ſeaſons fyllyng our hertes wyth fode & gladnes. And wyth theſe thynges ſcaſe reſtrayned they the people that they had not done ſacrifyce vnto them.

Luc. 5.
Pſal. 13.5
Pſal. 145.
Apoc 14.
Act, 17.
Mat. 5.

Thyther came certayne Iewes from Antioche & Iconium, and obtayned the peoples conſent, & ſtoned Paule & drew him out of yͤ cytie, ſuppoſyng he had bene dead. How be it as the diſciples ſtode rounde about hym he aroſe vp & came into the cytie. And the nexte daye, he departed with Barnabas to Derba. After they had preached to that citie, & had taught many, they returned agayne to Lyſtra and to Iconiū & Antioche, & ſtrēghted yͤ diſciples ſoules, exhortyng them to cōtinue in the fayth, affyrmyng that we muſt thorowe moche trybulaciō entre into yͤ kyngdome of God. And they ordeyned them elders by eleccion in euerye congregacyon, and prayde, and faſted and commended them to God on whom they beleued.

2. Cor. 11.
Luc. 24.
Heb. 10.

D And they wente thorowe oute Pyſidya, & came to Pamphilia, and whē they had preached the worde of god in Perga, they deſcended into Attalia, and thence departed by ſhyppe to Antyoche, from whence they were delyuered vnto yͤ grace of god to the worke which they had fulfylled. When they were come and had gathered the congregacion together, they reherſed all that God had done by them, & howe he had opened the dore of fayth vnto the Gentyls. And there they abode longe tyme wyth the diſcyples.

Supr. 13.
Eſa. 59.

Barnabam Iouem, Paulum vero Mercurium, quod is eſſet dux ſermonis. Sacerdos autem Iouis, qui erat ante ciuitatem illorum, tauros & coronas ad veſtibula afferens, cum turbis volebat ſacrificare. Quod vbi audierunt apoſtoli, Barnabas & Paulus, conſciſſis veſtibus ſuis inſilierunt in turbā, clamantes ac dicētes: Viri cur iſta facitis? * Nos quoque iiſdē, quibus vos obnoxij malis ſumꝰ homines, annunciantes, vt ab iſtis vanis cōuertimini ad deum viuū, qui fecit cælum & terram, * & mare, & omnia quæ in eis ſunt, qui in præteritis ætatibus ſinebat omnes gētes ingredi viis ſuis. Quanquā non expertem teſtimonii ſeipſum eſſe ſinebat, * dum beneficia conferret, de cælo nobis dans pluuias ac tempora fructifera, implens cibo & lætitia corda noſtra. Et hæc dicentes, vix compeſcuerunt turbas, ne ſibi immolarent. Superuenerūt autem quidam ab Antiochia & Iconio Iudæi, qui cum perſuaſiſſent turbis, * ac Paulum lapidaſſent, extraxerunt eum è ciuitate, exiſtimantes illum mortuum eſſe. Circundantibus autem eum diſcipulis, ſurrexit & intrauit ciuitatem. Ac poſtero die profectus eſt cum Barnaba Derben. Cumq; euangelizaſſent ciuitati illi, ac docuiſſent multos, reuerſi ſunt Lyſtram, & Iconium, & Antiochiam, denuo confirmantes animas diſcipulorū, exhortanteſq; vt perſeuerarent in fide: * & quod per multas afflictiones oporteat nos intrare in regnum dei. Et cum ſuffragiis creaſſent illis per ſingulas eccleſias presbyteros, precatique eſſent cū ieiuniis, commendauerunt eos domino in quem crediderant: peragrataque Piſidia, venerunt in Pamphyliam: & cum loquuti eſſent ſermonem Pergæ, deſcenderunt in vrbem Attaliam: & inde ſoluerunt Antiochiam, * vnde erant traditi gratiæ dei in opus quod compleuerunt. Cum autem veniſſent & congregaſſent eccleſiam, retulerunt quæcūque feciſſet deus ſecum, * & quòd aperuiſſet gentibus oſtium fidei. Cōmorati ſunt autem illic multum temporis cū diſcipulis.

CAPVT XV.

Reddere non poſſunt Moſi decreta ſalutem.
Hanc ſiquidem nouit ſola dediſſe fides.

ET quidã qui deſcenderant ã Iudæa, docebant fratres, quod niſi circuncidamini ſecũdũ more Moſi, nõ poteſtis eſſe ſalui. Cum orta ergo ſeditio & diſceptatio eſſet non exigua Paulo ac Barnabæ aduerſus illos, ſtatuerunt vt aſcenderent Paulus & Barnabas, & quidam alii ex illis, ad apoſtolos ac presbyteros Hieroſolymam, ſuper hac quæſtione. Illi ergo deducti ab eccleſia, pertranſibant Phœnicen & Samariã, narrantes conuerſionẽ gentiũ, & adferebant gaudiũ magnũ omnibus fratribus. Cũ autem veniſſent Hieroſolymam, ſuſcepti ſunt ab eccleſia, & ab apoſtolis ac presbyteris annunciaueruntq; quæcũque deus feciſſet cum ipſis. Surrexerunt autem quidam de factione phariſæorum, qui crediderãt, dicẽtes, quod oporteret circũcidere eos, ac præcipere vt ſeruarent legem Moſi: cõueneruntque apoſtoli ac presbyteri, vt diſpicerent de hoc negotio. Cum autem magna diſceptatio fuiſſet, ſurgens Petrus, dixit ad eos, Viri fratres, vos ſcitis quod ab antiquis diebus De⁹ inter nos elegit, vt per os meum audirent gentes verbum euangelii, & crederentq;. Et qui nouit corda deus, teſtimonium præbuit illis, dans illis ſpiritum ſanctum ſicut & nobis: nihilq; diſcreuit inter nos & illos ut fide purificauerit corda illorũ. Nunc ergo quid tentatis deum, ut imponatur iugum ſuper ceruices diſcipulorum, quod neq; patres noſtri, neq; nos portare potuimus? Sed per gratiã dñi noſtri Ieſu Chriſti credim⁹ nos ſaluos futuros, quemadmodũ & illi. Tacuit autẽ tota multitudo, & audiebãt Barnabã ac Paulum, narrantes quæ de⁹ edidiſſet ſigna & prodigia inter gentes per ipſos. Et poſtquam conticuiſſent, reſpondit Iacobus, dicens: Viri fratres, audite me.

Simeon

The.xv. Chapter.

Of the falſe Apoſtles þ taught circũciſion to be a neceſſary thynge.
The determinacion of the Apoſtles touchynge the diſſencion of circumciſion.
The diſſenciõ betwene Paul and Barnabas.

A THen came certaine frõ Iewry, þ taught the brethren, excepte ye be circumciſed after þ maner of Moſes, ye cãnot be ſaued. And whẽ there was ryſen diſſencion & diſputyng not a lytel vnto Paul & Barnabas agaiſt thẽ, they determyned that Paul & Barnabas, and certayne other of them ſhuld aſcende to Ieruſalem vnto the Apoſtles & elders about this queſtion. And after they were brought on their waye by the cõgregacion, they paſſed ouer Phenices & Samaria declarynge the conuerſion of the Gẽtyls, & they brought great ioye vnto all the brethrẽ. B And whẽ they were come to Ieruſalem, they were receyued of the congregacion and of the Apoſtles & elders. And they declared what thinges god had done by thẽ. Thẽ aroſe vp certayne of the ſecte of the Phariſes which dyd beleue, ſayinge: þ it was nedefull to circumcyſe them and to cõmaunde them to kepe the lawe of Moſes. And þ Apoſtles and elders came together to reaſon of thys matter. And whẽ there was moche dyſputyng, Peter roſe vp, & ſaid vnto thẽ Ye mẽ & brethrẽ, ye knowe how þ a good whyle agoo: god choſe amonge vs þ the gentyls by my mouth ſhuld heare þ word of the goſpell & beleue. And god whyche knoweth the harte bare them witnes, & gaue vnto thẽ the holy gooſt, euẽ as he did vnto vs, & he put no difference betwen thẽ & vs, but wt faith purifyed their hartes. Now therfore why tẽpte ye god, that ye wold put a yoke on the diſciples neckes, whyche neyther oure fathers nor we were able to beare. But we beleue þ through þ grace of the Lord Ieſu Chriſt we ſhalbe ſaued, as they do. Then all the multitude was pleaſed & gaue audience to Barnabas and Paul which tolde what ſygnes & wonders god had ſhewed amõg the gentyls by them. C And when they helde theyr peace, Iames anſwered ſayinge: Men and brethren herken vnto me.

Galat.5.
2.Cor.4.
Eccle.18.
Supra.11.
Intra.19.
Luc.22.
Ioan.21.
Rom.3.
Mat.23.
Ephes.2.
Titum.3.
1.Cor.14.

Simeon told howe god at the begynnyng
dyd viſyte the gentyls, ⁊ receyued of the,
people vnto his name. And to this agreith
Amos 9. the wordes of the prophetes, as it is written.
C After this I wil returne, ⁊ wil bylde
agayne the tabernacle of Dauid which is
fallen downe, ⁊ ÿ which is fallẽ in dekey
of it, will I build agayne, and I will ſet
it vp, that the reſydue of men myght ſeke
after the Lorde, and alſo the gentyls vpõ
whome my name is named ſaith ÿ Lorde,
whyche doth all theſe thynges: knowen
vnto God are al hys workes from the begynnyng
Ioan.15. of the worlde. Wherfore my ſentence
is that we trouble not them whych
from among the gentyles are turned to
Exod.20. God but that we wryte vnto them, that
Deut.4. they abſtaine them ſelues frõ filthines of
Ephe.5. ymages, frõ fornicacion, frõ ſtrangled ⁊
frõ bloude. For Moſes of old tyme hath
in euerye cytye, that preache him, and he
is redde in ÿ ſynagoges euery ſaboth day.

Then pleaſed it the Apoſtles ⁊ elders
D wyth the whole congregacion, to ſende
choſen men of theyr owne company to
Antioche wyth Paull and Barnabas.
They ſent Iudas called alſo Barſabas ⁊
Sylas, whyche were chefe men amonge
the brethren, and gaue them letters in
theyr handes after thys maner.
The Apoſtles, elders, and brethren, ſende
gretynges vnto the brethren whyche are
of the gentyls in Antioche, Syria, and
Cilicya. For as moch as we haue hearde
Galat.2. that certayne which departe frõ vs, haue
2.Timo.2. troubled you wyth wordes ⁊ cõbred your
myndes ſayinge: Ye muſt be circumcyſed
and kepe the lawe, to whome we gaue no
ſuche commaundemẽt: It ſemed therfore
1.Cor.7. to vs a good thynge, whẽ we were come
together with one accord, to ſend choſen
men vnto you, with our beloued Barnabas
Supr.13.14 and Paul, men that haue ieoperded
2.Timo.2 theyr lyues for ÿ name of our Lord Ieſu
Roma.14. Chryſt. We haue ſent therfore Iudas ⁊
2.Cor.9.10 Silas, which ſhal alſo tell you the ſame
E thinges by mouth. For it ſemed good to
the holy gooſt ⁊ to vs, to put no greuous
thing to you, more then theſe neceſſarye
thynges, ÿ is to ſay, that ye abſteyne frõ
thinges offered to ymages, from bloud,
from ſtrangled and fornicacion. From
which yf ye kepe yourſelues, ye ſhal do
well. So fare ye well.

Simeon narrauit quemadmodum primum Deus viſitauerit, vt ſumeret ex gentibus populum in nomine ſuo, & huic conſonant verba prophetarum, ſicut ſcriptum eſt. * Poſt hæc reuertar, ac rurſus ædificabo tabernaculum Dauid quod collapſum eſt, & diruta eius inſtaurabo, & erigam illud, vt requirãt, qui reliqui ſunt homines, dominum, & omnes gentes ſuper quas inuocatum eſt nomen meum, dicit dominus, qui facit hæc omnia.

* Nota à ſeculo ſunt Deo omnia hæc opera ſua. Propter quod ego cenſeo, non obturbandum eſſe illis, qui ex gentibus conuertuntur ad deum: ſed ſcribendum ad eos. * Vt abſtineant ſe ab inquinamentis ſimulacrorum, * & ſcortatione, & ſuffocato, & ſanguine. Moſes enim ab ætatibus antiquis in ſingulis ciuitatibus habet qui ipſum prædicent in ſynagogis, vbi per omne ſabbatum legitur.

Tunc placuit apoſtolis & ſenioribus cum tota eccleſia, vt electos ex ſe viros mitterent Antiochiam cum Paulo & Barnaba Iudam, cognomento Barſaban, & Silã, viros primarios inter fratres, miſſis per manꝰ eorum litteris in hanc ſententiã, Apoſtoli & presbyteri, & fratres, his qui ſunt Antiochiæ, & in Syria, in Cilicia fratribus, qui ſunt ex gentibus, ſalutem. Quoniam audiuimus, * quod quidam è nobis egreſſi, turbauerunt vos, verbis labefactantes animas veſtras, iubentes vos circuncidi, & ſeruare legem, * quibus non mandaueramus. Viſum eſt nobis vnanimiter congregatis, delectos viros mittere ad vos, cum dilectis noſtris Barnaba & Paulo, * hominibus qui expoſuerunt animas ſuas pro nomine domini noſtri Ieſu chriſti. Miſimus ergo Iudam & Silam, qui & ipſi vobis verbis referent eadem. Viſum eſt enim ſpiritui ſancto & nobis, ne quid amplius imponeremus vobis oneris, quàm hæc neceſſaria: videlicet, * vt abſtineatis ab his, quæ ſunt immolata ſimulacris, & ſanguine, & ſuffocato, & ſcortatione. A quibus ſi obſeruaueritis vosipſos, benefacietis. valete.

Illi ergo dimiſſi venerunt Antiochiam, & congregata multitudine, reddiderunt epiſtolam. Quam cum legiſſent, gauiſi ſunt ſuper cōſolatione. Iudas autem & Silas cū eſſent & ipſi prophetæ, ſermone copioſo, adhortati ſunt fratres, & confirmauerunt. Commorati autem illic aliquantulum temporis, dimiſſi ſunt cum pace à fratribus ad apoſtolos. Viſum eſt autem Silæ manere ibidem, ◦ Paulus vero & Barnabas demorabantur Antiochiæ docentes, & annunciantes cū aliis etiam compluribus ſermonē domini. Poſt aliquot autem dies, dixit ad Barnabam Paulus: Reuertentes iam viſitemus fratres noſtros per omnes ciuitates, in quibus annunciauimus ſermonē domini, quomodo ſe habeāt. Barnabas autem conſulebat, vt aſſumerent & Ioannem, cognomento Marcum. Paulus autem nolebat, vt is qui defeciſſet ab ipſis ex Pamphylia, nec iſſet cum eis in opus, adiungeretur. Tam acris autem fuit inter eos diſceptatio, vt alter ab altero ſeiungeretur: & Barnabas quidem aſſumpto Marco nauigaret in Cyprum: Paulus vero allecto Sila profectus eſt, traditus gratiæ dei à fratribus. Perambulabat autem Syriam ac Ciliciā, confirmans eccleſias.

CAPVT XVI.

Scita patrum firmat. Paulum Pythona fugantem.
Cuſtos præcipitem in carceris ima iacit.

P PEruenit autem Derben & Lyſtram, & ecce diſcipulus quidam erat ibi, nomine Timotheus, ◦ filius mulieris cuiuſdam Iudææ fidelis, cæterum patre Græco. ◦ Huic teſtimonium bonum reddebant, qui Lyſtris erant, & Iconii fratres. Hunc voluit Paulus ſecū proficiſci, & aſſumptū circumcidit eum propter Iudæos, qui erant in illis locis. Sciebant enim omnes quòd pater eius erat Græcus.

When they were departed, they came to Antioche, & gathered the multitude togeather, & delyuered the epyſtle. When they had rede it, they reioyſed of that cōſolaciō. And Judas and Sylas beynge prophetes, exhorted ÿ brethrē w̄ much preachynge, & ſtrengthed thē. And after they had taryed there a ſpace: they were let go in peace of ÿ brethrē vnto ÿ Apoſtles. Notwithſtādynge it pleaſed Sylas to abyde there ſtyl. Paul & Barnabas contynued in Antioche teachīg & preachīge the worde of the Lorde with other many. F

Gala. 2.

But after a certayne ſpace: Paul ſayd vnto Barnabas: Let vs go agayn & viſite our brethrē in euery cytie where we haue ſhewed the worde of the Lorde: and ſe howe they do. And Barnabas gaue counſell to take w̄ thē John called alſo Marke. But Paul thoughte it not mete to take him, vnto theyr cōpany which departed from them at Pamphylia: & wēt not wyth them to the worke. And the diſſencion was ſo ſharpe betwene thē, ÿ they departed a ſundre one frō the other, ſo ÿ Barnabas toke Marke and ſayled vnto Cypres. And Paul choſe Sylas and departed, delyuered of the brethrē vnto the grace of God. And he wēt through al Syria & Cilicia, ſtablyſhyng the congregations.

Supra. 13.

G

¶ The .xvi. Chaptre.

¶ The viſion of Paul.
Howe the ſpyrte was caſte out of the mayde that prophecyed.
How Paul and Sylas were betē wyth roddes and caſt into preſon.
How they prayſed the Lorde in preſon.
Of the earth quake.
The keper of the preſon was baptyſed with al his houſholde.
How the rulers wolde haue had them gone theyr wayes, but they wolde not.

A

T Thē came he to Derba and to Lyſtra. And beholde: a certayne diſciple was there named Timotheus, a womās ſonne which was a Jewes ÿ beleued, but hys father was a Greke. Of whom reported well the brethren of Lyſtra and of Iconium. The ſame Paul wold that he ſhuld go forth w̄ hym, and toke and circumcyſed him becauſe of the Jewes which were in thoſe quarters, for they knew al, that hys father was a Greke

1. Cor. 4.
2. Timo. 1.
Philip. 2.
Galat. 2.

Greke. As they went through the cities, Supra. 15. they delyuered thē the decrees for to kepe, ordeyned of the Apostles & elders, which were at Ierusalem. And so were the cōgregacions stablyshed in the fayth, and encreased in noumbre dayly.

B Whē they had gone throughout Phrygya, & the regiō of Galacia, & were forbydde of the holy goost to preache the worde in Asya, they came to Mysia, and sought to go into Bethania. But the spirit suffred thē not. Thē they wēt ouer Mysia: & came downe to Troada. And a visiō appered to Paul in ỹ nyght. There stode a man of Macedonia & prayed hym sayige, come îto Macedonia & helpe vs. After he had sene ỹ visiō, immediatly we prepared to go into Macedonia, certified ỹ the Lorde had called vs, for to preache Infra. 20. the Gospel vnto thē. Then lowsed we forth frō Troada, & wt a straight course came to Samothracia, and the nexte daie C to Neapolim, & frō thence to Philippos, which is the chefe cytie in the partes of Macedonia, and a fre cytie.

We were in ỹ citie abydyng a certayne dayes. And on ỹ Sabboth dayes we wēte out of ỹ cyte besydes a ryuer, where men were wont to praye. And we sate downe & spake vnto the wemē whiche resorted thyther. And a certayne woman named Lydia a seller of purple, of the cytie of Ioan 6. Thiatyra, which worshypped God, gaue vs audiēce. Whose harte ỹ Lord opened that she attended vnto the thynges which Paul spake: whē she was baptyzed & her housholde, she besought vs, sayinge: yf ye thynke that I beleue on ỹ Lorde, come Gene. 19. in to my house, and abyde there. And she 1. Reg. 21. constrayned vs. And it fortuned as we went to prayer, a certayne damsell pos-D sessed wyth a spyrte that prophesied, met vs, which brought her master & masters moche vauntage wt prophecyinge. The same folowed Paul & vs, & cried sayig: Mar 5. these mē are ỹ seruauntes of the most hie Luc. 8. God, whiche shew vnto vs the waye of saluacion. And thys dyd she many dayes. But Paul not cōtēte turned aboute & sayd to the spyrte: I cōmaūd the in the name of Iesu Christ that ỹ come out of her. And he came out the same houre. And whē her master & masters sawe ỹ ỹ hope of theyr gaynes was gone, they caught Paul

Græcus. Cum autem pertransirent ciuitates, tradebant eis seruanda decreta, quæ erant ordinata ab apostolis & presbiteris, qui erant Hierosolymis. Itaque ecclesiæ confirmabantur fide, & abundabant numero quotidie. Cū peragrassent autem Phrigiam, & Galaticā regionem, vetitique essent à spiritu sancto loqui sermonem in Asia, profecti in Mysiam, tentabant ire in Bithaniam: & non permisit eos spiritus. Cum autem pertransissent Mysiam, descenderunt Troadem, & visio per noctem Paulo visa est. Vir Macedo quidam erat stans, & deprecans eum, ac dicens: Profectus in macedoniam, succurre nobis. Vt autem visum vidit, statim quæsiuimus proficisci in Macedoniam, certi facti, quod vocasset nos dominus ad euangelizandum eis. Cum soluissemus igitur à Troade, recto cursu venimꝰ Samothracen, & postero die Neopolim, & inde Philippos, quæ est prima partis Macedoniæ ciuitas, colonia. Eramus autē in eadem vrbe diebus aliquot commorantes, & die sabbatorum egressi sumus à ciuitate iuxta flumen vbi solebat esse precatio, & sedentes loquebamur mulieribus quæ conuenerāt. Et quædam mulier nomine Lydia, purpurarum venditrix, ciuitatis Thiatirorum, colens deum, audiuit: cuius dominus aperuit cor, vt intenderet, his quæ dicebantur à Paulo. Cum autem Baptizata esset & domus eius, deprecata est, dicens. Si iudicastis me fidelem domino esse, introite in domum meam & manete: & adegit nos. Accidit autem euntibus nobis ad precationem, vt puella quædā habens spiritum Pythonis, occurreret nobis, quæ quæstum magnum præstabat dominis suis diuinando. Hæc subsequuta paulum ac nos, clamabat, dicens: Isti homines serui dei excelsissimi sunt, qui annunciant nobis viam salutis. Hoc autem faciebat multos dies. Sed ægre ferēs Paulꝰ, & conuersus spiritui dixit: Præcipio tibi per nomen Iesu Christi, vt exeas ab ea. Et exiit eadem hora. Videntes autem domini eius, quod abiisset spes quæstus sui, apprehensum

Paulum ac Silam, traxerunt in forum ad principes, & adducentes eos magiſtratibus, dixerunt. Hi homines conturbant ciuitatem noſtrã, cum ſint Iudæi, & annunciant inſtituta, quæ nõ licet nobis ſuſcipere, neque ſeruare, cũ ſimus Romani. Et cõcurrit turba aduerſus eos, & magiſtratus, ſciſſis veſtibus illorũ, iuſſerunt eos virgis cædi. Cumq; multas plagas eis impoſuiſſent, coniecerunt eos in carcerem, præcipientes cuſtodi carceris vt diligẽter cuſtodiret eos: qui cum tale præceptũ accepiſſet, coniecit eos in interiorẽ carcerẽ, & pedes eorũ ſtrinxit ligno. Media autem nocte Paulus & Silas orantes, laudabant deũ. Exaudiebãt aũt eos qui vincti erant. Subito vero terræmotus factus eſt magnus, ita vt cõcuterentur fundamenta carceris. Et ſtatim aperta ſunt omnia oſtia, & omniũ vincula ſoluta ſunt. Experrectus aũt cuſtos carceris, cum videret ianuas apertas carceris, euaginato gladio erat ſeipſum interfecturus, exiſtimans aufugiſſe vinctos. Clamauit aũt Paulus voce magna, dicens. Ne quid feceris tibiipſi mali, vniuerſi enim hic ſumus. Poſtulatoque lumine, irrupit, ac tremefactus accidit Paulo & Silæ ad pedes: & productis illis foras, ait: domini, quid me oportet facere, vt ſaluus fiam? At illi dixerunt. Crede in dominum IESVM, & ſaluus eris tu & domus tua. Et loquuti ſunt ei ſermonẽ domini, & omnibus qui erant in domo eius. Et aſſumptis illis in illa hora noctis, abluit plagas, & baptizatus eſt ipſe & omnes domeſtici illius continuo. Cumque perduxiſſet eos in domum ſuam, appoſuit eis menſam, & exultauit, quod cum vniuerſa domo ſua crediſſet deo. Et cum dies eſſet ortus, miſerunt magiſtratus viatores, dicentes. Dimitte homines illos. Nunciauit autem cuſtos carceris ſermones hos Paulo: Miſerunt magiſtratus vt dimittamini. Nunc igitur exeuntes, ite in pace. Paulus autem dixit eis: Cæſos nos publice, indemnatos, cum ſimus Romani, cõiecerunt in carcerem, & nunc occulte nos eiiciunt? Non profecto, ſed veniant ipſi, ac nos educant.

Nunciauerũt

Paul & Sylas, & drue them into ẏ market place vnto the rulers, and brought them to the officers, ſayeng: Theſe men trouble oure cyte, which are Iewes, & preache ordinaũces which are not lawful for vs to receyue, nether to obſerue, ſeyng we are Romaynes. Infra.17.
And the people ranne on thẽ, and the officers rent theyr clothes, and commaunded them to beate hem wyth roddes. Infra.17.18.19. 2.Cor.11.
And whã they had beaten them ſore, they caſte them into preſon, charginge the iaylar to kepe them ſurely. Whiche iaylar when he had receyued ſoche commaundement, thruſt them into the inner preſon, and made theyr fete faſt in ẏ ſtockes. At mydnyght Paul & Sylas prayed & lauded god. Supra.5.
And the pryſoners hearde them. And ſodenly there was a greate earthquake, ſo that the foundacion of the preſon was ſhakẽ, & by & by all the dores opened, and euery mannes bondes were lowſed. Supra.5.18
When ẏ keper of the preſõ waked out of hys ſlepe & ſawe the preſon dores opẽ, he drue out his ſwearde, and wolde haue kylled hym ſelfe, ſuppoſynge the preſoners had bene fledde. But Paul cryed wt a lowde voyce, ſayinge: Do thy ſelfe no harme, for we are al here.

Then he called for a lyght & ſprang in & came tremblynge, & fell downe before Paule & Sylas, & brought them out & ſayde. Syrs, what muſt I do to be ſaued? And they ſayde: beleue on the Lorde Ieſꝰ & thou ſhalt be ſaued and thy houſholde. Ioan.3.d
And they preached vnto hym ẏ worde of the Lorde, and to all ẏ were in his houſe. And he toke them the ſame houre of the nyght and waſſhed theyr woundes, and was baptiſed wyth all that belonged vnto hym ſtraygthwaye. Matt.16.
When he had brought thẽ into hys houſe, he ſet meate before thẽ, and ioyed that he wyth al hys houſhold beleued on god. Luc.5.16

And when it was daye, the officers ſent the myniſters ſayeng: let thoſe men go. The keper of the preſon tolde theſe ſayinges to Paul, the officers haue ſent worde to lowſe you. Nowe therfore get you hence and go in peace. Then ſayd Paul vnto them: they haue beaten vs openlye vncondemned, for all ẏ we are Romaynes, and haue caſt vs into preſon, and nowe wolde they ſende vs awaye preuely? Naye not ſo, but let them come thẽ ſelues & fet vs out.

When the miniſters told theſe wordes vnto the officers they feared, when they hearde that they were Romaynes, & came & beſoughte them, & broughte them out, & deſyred them to departe out of the cytie. And they went out of the preſon and entred into the houſe of Lydia, & whā they had ſene the brethren, they comforted thē, and departed.

¶The.xvii. Chapptre.

¶Paul preached Chriſt to the Theſſalonyans.
The vnbeleuynge Jewes wolde haue kylled Paul.
The Theſſalonyans ſearched dayly the ſcriptures.
Howe Paul fledde to Athens.
Paul preached Chriſt to ỷ Athenians.
How Dioniſius and many other were conuerted.

A AS they made theyr iorney through Amphipolis, and Apolonia, they came to Theſſalonica, where was a ſynagoge of the Jewes. And Paul as hys maner was, went in vnto them, and thre ſabboth dayes declared out of the ſcripture vnto them, opening and allegynge that Chriſt muſt nedes haue ſuffred and Luc.24. Mat.16.17. ryſen agayne from death, and that this Jeſus was Chriſte, whome (ſayde he) I Infra.28. preache to you. And ſome of thē beleued & came & cōpanyed wt Paul & Sylas, also of the honourable Grekes a greate multitude, & of the chefe wemen not a feawe.

B Eſa.8. Miche.3.17. But the Jewes which beleued not, hauyng indignaciō, toke vnto them euyll mē which were vagabūdes, & gathered a cōpany, & ſet al ỷ cytie on a roore, & made aſſaute vnto ỷ houſe of Jaſō, & ſoughte to bryng thē out to ỷ people. But whē they founde thē not, they drue Jaſon, & certayne brethrē vnto ỷ heades of the cytie, cryeng: Supra.16. Theſe that trouble the worlde are come hyther alſo which Jaſon hath receyued priuely. Joan.18. And theſe all do contrary to the decrees of Ceſar, affyrmyng another kynge, one Jeſus. And they troubled the people and the offycers of the cytie, whē they hearde theſe thynges. And whē they were ſufficiently anſwered of Jaſon, & of the other, they let them go.

C Act.21. And ỷ brethrē immediatly ſente awaye Paul & Sylas by nyghte vnto Berrea. Which whē they were come thyther they

entred

Nunciauerunt autem magiſtratibus viatores verba hæc: timueruntque audito quod Romani eſſent, & venientes deprecati ſunt eos: & eductos rogabant, vt egrederentur è ciuitate. Egreſſi autem è carcere, introierunt ad Lydiam & viſis fratribus, cōſolati ſunt eos & profecti ſunt.

CAPVT. XVII.

Theſſalonicæ aperit Chriſti vitã crucemque.
Cecropiæ ignoto eſt ara ſacrata deo.

C CVm autē iter feciſſent per Amphipolim & Apolloniā, venerunt Theſſalonicā, vbi erat ſynagoga Iudæorum. Secundum conſuetudinem autem ſuam Paulus introiuit ad eos, & per ſabbata tria diſſerebat eis è ſcripturis, adaperiens & allegans, quod Chriſtum oportuiſſet pati, & reſurgere à mortuis: & quod hic eſſet Chriſtus Ieſus, quem ego, inquit, annuntio vobis. *Et quidam ex eis crediderūt, & adiuncti ſunt Paulo & Silæ, & religioſorū Græcorum multitudo magna, mulieresque primariæ non paucæ. Zelo autem commoti *Iudæi increduli, & aſſumptis quibuſdam circumforaneis viris malis, ac turba concitauerunt ciuitatē, & vrgentes domum Iaſonis, quærebāt eos producere ad populum. Et cum non inueniſſent eos, trahebant Iaſonem, & quoſdam fratres ad principes ciuitatis, clamantes. *Hi qui terrarum orbem conturbarunt, huc quoque venerūt, quos clanculum excepit Iaſon: & hi omnes contra decreta Cæſaris faciunt, regem alium dicentes eſſe IESVM. Concitauerunt autem turbam, & magiſtratus ciuitatis audientes hæc. Et accepta ſatiſfactione ab Iaſone, & à cæteris, dimiſerunt eos. *Fratres vero cōfeſtim per noctē emiſerunt Paulū ſimul & Silā in Berrhoeam: Qui cum aduenissent

abierunt

introierūt in ſynagogam Iudæorū. Hi autē erant ſummo genere nati inter eos qui erant Theſſalonicæ, qui receperūt ſermonem cū omni animi promptitudine, ⁊ quotidie ſcrutantes ſcripturas an hæc ita ſe haberent. Et multi quidem crediderunt ex eis, & Græcæ mulieres honeſtæ & viri non pauci. Cū autem cognouiſſent Theſſalonicenſes Iudæi, quod & Berrhoeæ annūciatus eſſet à Paulo ſermo Dei, venerunt, & illic quoque commouebant turbas. Statimq́ tūc Paulum emiſerunt fratres, vt iret velut ad mare. Silas autem & Timotheus remanſerunt ibi. Porro qui proſequebantur Paulum, deduxerunt eum Athenas vſque: & accepto mandato ad Silam ac Timotheum vt quàm celerrime venirent ad ſe, profecti ſunt. Paulus autem cum Athenis eos expectaret, incandeſcebat ſpiritus eius in ipſo, cum videret ſimulacrorū [illegible] deditam ciuitatem.

Diſputabat igitur in ſynagoga cum Iudæis & religioſis, & in foro quotidie cum his qui ipſum forte adiſſent. Quidam autem Epicurei & Stoici philoſophi conflictabantur cum eo, & quidam dicebant. Quid vult ſpermologus hic dicere? Alij vero, nouorū, inquiebāt, dæmoniorū videt̄ annunciator eſſe, q Ieſum & reſurrectionē annūciaret eis. Et apprehēſum eū, ad Martiū vicū duxerūt, dicētes. Poſſumuſne ſcire, quæ ſit iſta noua quæ à te refertur, doctrina? Noua enī quædā ingeris auribꝰ nr̄is. Volumꝰ ergo ſcire, quidnā velint hæc eſſe. Athenienſes aūt oēs, & qui illic verſabātur hoſpites, ad nihil aliud vacabāt, niſi ad dicēdū aut audiendū aliquid noui. Stās aūt Paulꝰ in medio Martij vici, ait: Viri Athenienſes, per oīa fere ſuperſtitioſiores vos video. Prætereūs enī & conſiderās culturas vr̄as, inueni & arā in qua inſcriptū erat: Ignoto deo. Quē ergo ignorātes colitis, hūc ego annūcio vobis. Deꝰ qui fecit mūdū & oīa quę in eo ſunt, hic cęli & terræ cū ſit dñs, nō i manufactis tēplis habitat, nec manibꝰ humanis colitur, indigēs aliquo, cū ipſe det oībꝰ vitā & halitū per omnia: fecitq́ ex vno ſanguine oē genus hominum,

entred into the ſynagoge of the Iewes. Theſe were the noblest of byrth amonge them of Theſſalonica which receyued the worde with all dylygence of mynde, and ſearched ý ſcryptures daylye whether thoſe thynges were euen ſo. And manye of them beleued: alſo worſhypfull wemen which were Grekes, ⁊ of mē not a fewe.

Ioan. 5.
Supra. 15.

When the Iewes of Theſſalonica had knowlege ý ý word of God was preached of Paul at Berrea, they came and moued ý people there. And then by ⁊ by the brethrē ſent awaye Paul to go as it were to the ſee: but Silas ⁊ Timotheus abode there ſtill. And they ý guyded Paul brought him vnto Athēs, ⁊ receyued a cōmaūdemēt vnto Silas and Timotheus for to come to hym at once and came theyr waye.

D
Supra. 1.

Whyle Paul wayted for thē at Athens, his ſpret was moued in him, ſe ý cyte geuen to worſhyppynge of ymages: Then he diſputed in ý ſynagoge with the Iewes ⁊ wyth the deuoute perſones and in the market daylye with thē ý came vnto him: Certayn Philoſophers of the Epycures ⁊ of the Stoyches diſputed wt him. And ſom ther were which ſayd: What wil this babler ſaye? Other ſayd he ſemeth to be a tydinges bringer of new deuyls, because he preached vnto them Ieſus and the reſurreccyō. And they toke hī ⁊ brought hym into Marſe ſtrete ſaying may we not know what this new doctrine wherof ý ſpeakeſt is? For thou bringeſt ſtraunge tydynges to our eares. We wolde knowe therfore what theſe thynges meane. For al the Athenians ⁊ ſtraungers which were ther, gaue them ſelues to nothing els but eyther to tell or to heare newe tydinges.

Infra. 20.
Supra. 9.
E
1. Theſſ. 1.

Paul ſtode in the myddes of Marſe ſtrete ⁊ ſayd: Ye men of Athēs I perceyue that in al thinges ye are to ſuperſticious. For as I paſſed by ⁊ behelde the maner howe ye worſhyp your goddes, I foūd an aulter wherin was wrytē: vnto an vnknowen god. Whom ye thē ignorātly worſhyp, hī ſhew I vnto you. God ý made ý world ⁊ al that are in it, ſeyng that he is Lorde of heauē ⁊ earth, he dwelleth not in tēples made wt hādes, neyther is worſhipped wt mennes handes, as though he neded of anye thynge, ſeynge he hym ſelfe geueth lyfe and breth to all men euery where, and hath made of one bloud all nacyons

Pſal. 49.
Eſa. 42.
Gene. 2.

of mẽ, for to dwell on all the face of the
earth, and hath aſſigned before, how long
tyme, & alſo ẏ endes of theyr inhabitaciõ,
that they ſhuld ſeke god, yf they myght
fele and fynd hym though he be not farre
Joan. 1. frõ euery one of vs. For in hym we lyue,
Aratus. moue & haue oure beynge, as certayne of
youre owne Poetes ſayd. For we are alſo
hys generacion. Forasmoche thẽ as we
are the generacion of god, we ought not
Eſa. 40. 41. to thynke that the godhed is lyke vnto
& 44. golde, ſyluer, or ſtone, grauen by crafte &
ymaginacion of man.
G And the tyme of thys ignorauͤce god re-
Pſal. 49. garded not. But now he byddeth al men
Roma 2. euery where repent, becauſe he hath ap-
2. Cor. 12. poynted a day, in the whych he wyl iudge
Pſal. 49. the worlde accordinge to ryghtewesnes,
Roma 6. by that man whom he hathe apoynted: &
hath offered fayth to all mẽ, after that
he hath raysed hym from death.
When they hearde of the reſurrection
from death, ſome mocked, & other ſayde,
we wyl heare the agayne of this matter.
So Paul departed from among them.
Howbeit certayne mẽ claue vnto Paule
& beleued, among the whych was Diony-
ſius a ſenatour, & a woman named Da-
maris, and other wyth them.

¶ The. xviii. Chapter.

¶ How Paul abode at Corinthum wyth Aquila and Priſcilla.
Paul was a maker of tentes.
Paul was accuſed afore Gallio.
How Paul ſhore hys head at Cencrea.
How Apollos preached Chriſt.

A After that Paul departed from
Athẽs & came to Corinthũ, & foũd
1. Tim. 4. a certayne Jewe, named Aquyla,
borne in Ponthus, lately come frõ Italie
wt hys wyfe Priſcilla (becauſe that the
Philip. 3. Emperour Claudiꝰ had cõmaunded all
Jewes to departe frõ Rome) & he drue
vnto thẽ. And becauſe he was of the ſame
[illegible] craft, he abode wyth thẽ & wrought, theyr
Supra. 13. crafte was to make tentes. And he prea-
14. 17. ched in the ſynagoge euery Saboth daye,
Supra. 17. and exhorted the Jewes & the gentyls.
When Sylas & Timotheus were come
frõ Macedonia, Paul was cõſtrayned by
the ſpirte to teſtifye to the Jewes that
Jeſus was very Chriſt. And when they
ſayd cõtrary & blaſphemed, he ſhoke hys
raymẽt and ſayde vnto thẽ: Youre bloud
vpon

hominũ, vt inhabitaret ſuper vniuerſam faciem terræ: præfinitiſq; præſtituta tempora, præfixitiſq; terminos habitationis eorum, vt quærerent deum, ſi forte palpent eum & inueniant, quamuis non longe abſit ab vnoquoque noſtrum.
* Per ipſum enim viuimus, & mouemur, & ſumus, ſicut & quidam veſtrarium poetarum dixerunt.
Nam huius progenies etiã ſumus.
Genus ergo cum ſimus dei, * non debemus exiſtimare auro & argento, aut lapidi arte ſculpto, & inuento hominis, numen eſſe ſimile. Et tempora quidem huius ignorantiæ * cum hactenus diſſimularit deus: * nunc annunciat hominibus, vt omnes vbique reſipiſcant, eo quod ſtatuit diem, in quo iudicaturus eſt orbem terrarum cum iuſtitia, per eum virum, per quem decreuerat, fide præſtita omnibus * cum excitarit illum ex mortuis.
Cum audiſſent autem reſurrectionem mortuorũ, alij quidem irridebant, alij vero dixerũt. * Audiemus te de hoc iterum. Sic Paulꝰ exiuit ẽ medio eorũ. Quidã vero viri adhærentes ei, crediderunt, in quibꝰ & Dionyſius Areopagita, & mulier nomine Damaris, aliiq; cũ eis.

CAPVT. XVIII.

Verbum ter ſenos menſes docet inde Corinthi.
Sicq; eloquens Epheſi & doctus Apollo facit.

P Oſt hæc Paulus digreſſus Athenis, venit Corinthũ: & nactꝰ quẽdã Iudæũ, * noĩe Aquilã, Ponticũ genere, qui nuper venerat ab Italia, & Priſcillã vxorẽ eius, eo quòd præcepiſſet Claudius oẽs Iudæos Roma decedere, acceſſit ad eos, * & quia eiuſdem erat artificij, manebat apud eos & operabatur. Erat aũt ars illorũ nere * tabernacula. * Diſputabat aũt in ſinagoga per omne ſabbatũ ſuadebatq; Iudæis pariter & Græcis. * Cum veniſſent autẽ è Macedonia Silas & Timotheus, coarctabatur ſpiritu Paulus teſtificans Iudæis. CHRISTVM eſſe IESVM. Cõtradicentibus autẽ eis, & blaſphema loquentibꝰ, excuſsis veſtimẽtis, dixit ad eos. Sãguis veſter
ſuper

ſuper caput veſtrũ.
*Mundus ego poſthac ad gentes vadã. Et migrãs inde, intrauit in domũ cuiuſdam noĩe Iuſti, colentis deum, cuius domus erat cõtigua ſynagogæ. *Criſpus autem archiſynagogus credidit domino cum toto domo ſua, multiq; Corinthiorum audientes credebant ac baptizabantur. *Dixit autẽ domin' nocte per viſionem Paulo: Noli timere, ſed loquere, & ne taceas, propterea quód ego ſum tecum, & nemo adorietur te, vt affligat te: quoniam populus eſt mihi multus in hac ciuitate. Sedit autẽ ibi annum & ſex menſes, docens eos ſermonem dei. Cæterum cum Gallio ageret proconſulẽ Achaiæ, inſurrexerunt vno animo Iudæi in Paulum, & adduxerunt eũ ad tribunal, dicentes. *Contra legẽ hic ſuadet hominibus colere deum. Cum autem Paulus iam pararet aperire os, dixit Gallio ad Iudæos: Si qua iniuria eſſet, aut facin' malũ, o Iudæi, merito vos ſuſtinerẽ: ſi vero quæſtio eſt de ſermone ac nominibus & lege veſtrate, vos ipſi videritis. Iudex enim ego horum nolo eſſe. Et abegit eos á tribunali. Apprehenſũ autem omnes græci Soſthenem principẽ ſynagogæ, percutiebant ante tribunal, neque quicquam eorum Gallioni curæ erat. Paulus vero deinde commoratus dies multos, valedicto fratribus, abnauigauit in Syriã, comitantibus eum Priſcilla & Aquila, poſteaquã raſerat caput in Cenchreis: habebat enim votũ. Deuenitq; Epheſũ, & illos ibi reliquit. Ipſe vero ingreſſus in ſynagogam, diſputabat cũ Iudæis. Rogantibus autem eis, vt tẽpore ampliori maneret apud ſe: nõ annuit, ſed valedixit illis, dicens: Oportet omnino feſtũ, quod inſtat, agere Hieroſolymis: ſed iterũ reuertar ad vos, deo volente. Et ſoluit Epheſo.

*Cumq; perueniſſet Cæſaream, aſcendiſſetq; & ſalutaſſet eccleſiam, deſcendit Antiochiam. Et commoratus illic aliquantulum temporis profectus eſt, perambulans ex ordine Galaticam regionem ac Phrygiam, confirmans omnes diſcipulos. *Iudæus autem quidam Apollos nomine,

vpõ youre owne heades, & frõ henceforth
I be blameleſſe vnto the Gentyles. And Supra.13.
he departed thence, and entred into a certayne
mans houſe named Iuſtus, a worſhipper
of God, whoſe houſe ioyned hard
to the ſynagoge. Howbeit one Criſpus Ioan.4.
the chefe ruler of the ſynagoge, beleued
on the Lorde wyth all his houſholde, and B
many of the Corinthians gaue audience
and beleued, and were baptiſed. Then Supra.16.
ſpake the Lord to Paule in the night by
a viſion: be not afrayed, but ſpeake, and
holde not thy peace: for I am with thee,
and no mã ſhall inuade the that ſhall hurt 2.Cor.8.
the. For I haue muche people in this citie.
And he continued there a yere and ſyxe
monethes, & taught thẽ the word of god.

When Gallio was ruler of the countre
of Acaia ẏ Iewes made inſurrectiõ with
one accorde agaynſt Paul, & brought hĩ Infra.27.
to the iudgemẽt ſeate ſaying: thys felow
counceleth mẽ to worſhyp god cõtrary to
ẏ lawe. And as Paul was about to opẽ
his mouth, Gallio ſayde vnto ẏ Iewes,
yf it were a matter of wronge, or an euyll
dede (o ye Iewes) reaſon wolde ẏ I ſhulde
heare you, but yf it be a queſtiõ of wordes,
or of names, or of your lawe, loke ye
to it youre ſelues. For I wyl be no iudge
in ſoche matters, & he draue thẽ frõ the
ſeate. Thẽ toke al ẏ grekes Soſthenes ẏ
chefe ruler of ẏ Synagoge, & ſmote hym
before ẏ iudges ſeate. And Gallio cared
for none of thoſe thynges. Paule after C
thys, taryed there yet a good whyle, & thẽ
toke his leaue of ẏ brethrẽ, & ſayled thẽce
into Siria, Priſcilla, & Aquyla accõpanyinge 1.Cor.9.
hym. And he ſhore his head in Cẽchrea, Nume.6.
for he had a vowe. And he came to
Epheſus & lefte thẽ there, but he hĩ ſelfe
entred into the Synagoge, and reaſoned
wyth the Iewes. When they deſyred hym
to tary lõger tyme wyth them, he cõſented
not, but bad thẽ fare wel, ſayinge:
I muſt nedes at thys feaſt that commeth,
be in Ieruſalẽ, but I wyl returne agayne
vnto you, yf God wyl. And he departed Supra.19.
frõ Epheſus, & came vnto Ceſarea, and
aſcẽded & ſaluted ẏ cõgregatiõ, & departed Supra.13.
vnto Antioche, & when he had taryed
there a whyle he departed. And went ouer
all the countre of Galacia & Phrygia by
order, ſtrengthnyng al the diſciples.

And a certayne Iew named Apollos, 1.Co.1.3. D

borne at Alexandria, came to Epheſus, an eloquẽt man & myghty in the ſcryptures. Theſame was informed in the waye of the Lorde, & he ſpake feruently in ẏ ſpyrite & taught diligētly ẏ thynges of ẏ Lorde, & knewe but the baptyme of John only. Marc. 4. And theſame begā to ſpeake boldly in the Synagoge: & whē Aquila & Priſcilla had heard hym, they toke hym vnto thē, & expounded vnto hym ẏ way of god more perfectly. And whē he was diſpoſed to go into Achaia the brethren wrote exhortynge the diſciples to receiue hym. After he was come thyther, he holpe thē moch which had beleued thorow grace. And myghtely he ouercame the Jewes, and that openly, ſhewyng by the ſcriptures that Jeſꝰ was Chriſt. Joan. 9.

¶ The .xix. Chapter.

¶ Paul preached at Epheſus.
Howe the vnclene ſpirite tare ẏ exorciſtes
Of the bookes that were burned.
Of Demetrius the ſyluerſmyth.

A 1. Corin. 1. It fortuned whyll Apollo was at Corinthum, that Paul paſſed thorow the vpper coſtes and came to Epheſus, & found certayne diſciples, and ſayde vnto thē, haue ye receyued the holy gooſt ſence ye beleued? And they ſayd vnto hym, no we haue not hearde whether ther be any holye gooſt or no. And he ſayde vnto thē, wherwyth were ye thē baptyſed And they ſayd wyth Johns baptim. Thē ſayd Paul. John verely baptiſed wyth the baptyme of repentaunce, ſaying vnto the people that they ſhulde beleue on hī, which ſhulde come after hym, that is on Chriſte Jeſus. When they hearde ẏ, they were baptyſed in the name of the Lord Jeſu. And Paul layde hys handes vpon them, & the holy gooſt came on them, and they ſpake wyth tounges, & propheſyed, & all the men were aboute .xii. Mat. 3. Marc. 1. Luc. 3. Joan. 1. Joan. 1. Supra. 2. 4.

And he wēt into ẏ ſynagoge, & behaued hym ſelf boldely for the ſpace of thre monethes diſputyng and geuynge thē exhortacions of the kyngdome of God. ⁋ Sup. 9. 13. 14. 17. 18.

B When diuers waxed hard herted & beleued not but ſpake euyl of the waye, and ẏ before ẏ multitude, he departed frō thē, & ſeperated the diſciples. And he diſputed dayly in ẏ ſcole of one called Tyrannus. And thys continued by the ſpace of two yeares, ſo ẏ all they which dwelt in Aſia, heard the worde of the Lord Jeſu, both Math. 10.

Jewes

*Alexandrinus genere, vir eloquens, deuenit Epheſum potens in ſcripturis. Hic erat inſtitutꝰ in via domini, & feruens ſpiritu loquebatur, & docebat diligenter ea quæ ſunt domini, ſciens tantum baptiſma Ioannis. *Et hic cœpit libere loqui in ſynagoga. Quem cum audiſſent Priſcilla & Aquila, aſſumpſerūt eum, atque exactius expoſuerunt ei viam dei. Cum autem vellet ire Achaiam, exhortati fratres ſcripſerunt diſcipulis, vt ſuſciperent eum. Qui cum veniſſet, contulit multum his qui crediderunt per gratiam. Vehementer enim Iudæos reuincebat publice, oſtendens per ſcripturas, quod IESVS eſſet chriſtus.

CAPVT. XIX.

Ablati rurſum per flatus dona prophetant.
Teſte Epheſus celebris magna Diana colit.

A Actum eſt autē, *cū Apollos eſſet Corinthi, vt Paulus peragratis ſuperioribus partibus, veniret Epheſum: & repertis quibuſdam diſcipulis, dixit ad eos: Num ſpiritum ſanctū accepiſtis poſtea quam crediditis? At illi dixerunt ad eū: Imo neque, ſit ne ſpiritus ſanctus, audiuimus. Et ait ad illos: Quo ergo baptizati eſtis? At illi dixerunt: Ioannis baptiſmate. *Dixit autem Paulus: Ioannes quidem baptizauit baptiſmo pœnitētiæ, populo loquens de eo, qui venturus eſſet poſt ipſū vt crederent, hoc eſt de Chriſto Ieſu. His auditis baptizati ſunt in nomine Domini Ieſu. Et cum impoſuiſſet illis manus Paulus, venit ſpiritus ſanctus ſuper eos, & loquebantur linguis, & prophetabant. Erant autem omnes viri fere duodecim. *Introgreſſus aūt ſinagogā, libere loquebatur ad tres mēſes, diſputans & ſuadēs de regno Dei. Cum autem quidam indurarentur, nec crederēt, male loquentes de via Domini coram multitudine, *digreſſus ab illis ſegregauit diſcipulos, quotidie diſputans in ſchola Tyranni cuiuſdam. Hoc autem factū eſt per biennium, ita vt omnes qui habitant in Aſia, audirent ſermonem Domini IESV.

Iudæi ſimul & Græci. ◆ Virtuteſque non vulgares edebat Deus per manus Pauli, ita vt etiam ſuper infirmos deferrentur à corpore eius ſudaria & ſemicinctia, & recederent ab eis morbi, & ſpiritus mali egrederentur. Tentauerunt autem quidam è circumeuntibus Iudæis exorciſtis inuocare ſuper eos, qui habebant ſpiritus malos, nomen Domini Ieſu, dicentes: Adiuramus vos per Ieſum, quem Paulus prædicat. Erant autem quidā filij Sceuæ Iudæi principis ſacerdotum ſeptem, qui hoc faciebant. Reſpondens autem ſpiritus malus, dixit: Ieſum noui, & Paulum ſcio, vos autem qui eſtis? Et inſiliens in eos homo, in quo erat dæmonium malum, & dominatus eis, inualuit contra eos, ita vt nudi & vulnerati effugerent de domo illa. Hoc autem innotuit omnibus Iudæis ſimul & Græcis, qui habitabāt Epheſi: & incidit timor ſuper omnes illos: & magnificabatur nomen Domini Ieſu. ◆ Multique credentium veniebant confitentes & annunciantes facta ſua. Multi autem ex eis, qui curioſas artes exercuerāt, cōportatos libros exuſſerunt corā oībus: & ſupputatis pretiis illorū, repererunt pecuniæ quinquaginta milia. Ita fortiter creſcebat ſermo Dei & confirmabatur. His aūt expletis, ◆ propoſuit Paul⁹ in ſpiritu, trāſita Macedonia & Achaia, ire Hieroſolymā, dicēs: Poſtquā fuero ibi, oportet me & Romā videre. Miſſus aūt in Macedoniā duob⁹ ex his q̄ miniſtrabāt ſibi, videlicet Timotheo & Eraſto, ipſe remāſit ad tēp⁹ in Aſia. ◆ Ort⁹ eſt aūt illo tēpore tumultus nō exiguus de illa via. Nam quidā nomine Demetrius, faber argētarius, qui faciebat delubra argētea Dianæ, ◆ præſtabat artificibus nō exiguū quæſtū: quibus cōuocatis, & his q̄ ſimiliū rerū erāt opifices, dixit: Viri ſcitis q̄ ex hoc opificio quæſtus nobis eſt, & videtis & auditis, quod non ſolum Epheſi, ſed pene totiꝰ Aſiæ Paul⁹ hic perſuaſit, auertit multā turbam, ◆ dicēs quod non ſint dii, qui manibus fiūt. Non ſolum autem hæc pars nobis in periculum venit, ne reprobetur, verumetiam ne magnæ deæ

Iewes and Grekes. And god wrought
no ſmal miracles by the hādes of Paul,
ſo that from his body, were brought vnto Marc.16.
the ſycke, napkyns or partlettes, and
the diſeaſes departed from them, and the
euyl ſpretes went out of them. C
Then certayne of the vagabunde Iewes
exorciſtes, toke vpon them to call ouer
them whiche had euyll ſpretes, the name
of the Lorde Ieſus, ſayinge: We adiure
you by Ieſu whom Paul preacheth. And
there were ſeuen ſonnes of one Sceua a
Iewe and chefe of the prieſtes which did
ſo. And the euyl ſprete anſwered & ſayde.
Ieſus I knowe and Paul I knowe, but
who are ye? And the man in whō the euil
ſpyrite was ranne on them, and ouercame
them and preuayled agaynſt them ſo that
they fled out of that houſe naked and
woūded. And this was knowen to al the
Iewes and Grekes alſo, whiche dwelt at
Epheſus, & feare came on thē all & they D
magnifyed the name of the lorde Ieſus.
And many that beleued, came & cōfeſſed, Math.3.
and ſhewed theyr workes. Many of them
whiche vſed curyous craftes, brought
theyr bokes & burned thē before al mē,
and they counted the pryce of them, and
founde it fyfty thouſande ſyluerlynges.
So myghtely grewe the worde of god, &
preuayled. After theſe thynges were ended,
Paul purpoſed in the ſpyrite, to paſſe
ouer Macedonia and Achaia, and to go
to Ieruſalem, ſayeng: After I haue bene Supra. 18.
there, I muſt alſo ſe Rome. So ſent he Infra.20.
into Macedonia two of them that miniſtred
vnto hym: Timotheus and Eraſt⁹,
but he hym ſelfe remayned in Aſia for a
ſeaſon. The ſame tyme there aroſe no lytell
ado about that waye: For a certayne Infra 20.a.
man named Demetrius, a ſyluerſmyth, 2.Cor.11.
whiche made ſyluer ſhrynes for Diana, E
was not a lytel benefycial vnto ŷ craftes
men. Which he called together with the
workmen of lyke occupacion, and ſayd: Supra.18.
Syrs, ye knowe that by thys crafte we
haue vauntage. Moreouer ye ſe and heare
ŷ not alone at Epheſus, but almoſt thorough
out all Aſia, this Paul hath perſwaded
& turned awaye moch people ſayeng
ŷ they be not goddes which are made Eſa.44.
w̄ handes. So that not onely this oure Hiere.1.
crafte cometh into parell to be ſet at Pſal.115.
nought, but alſo the tēple of the great

goddes Diana, ſhuld be deſpyſed, and her magnyfycēce ſhuld be deſtroyed which Infra.18. al Aſia, and the worlde worſhyppeth.

F When they hearde theſe ſayinges, they were full of wrathe, and cryed oute ſayenge: 1.Cor.4. Greate is Diana of the Epheſyans. And all the cytye was on a rore, and they ruſhed in to the cōmen hal with one aſſente, and caught Gayus & Ariſtarcus, 2.Cor.11. men of Macedonia, Paulus companions. When Paule wolde haue entred in vnto the people, the dyſcyples ſuffred him not: Certayne alſo of the chefe of Supra.16. Aſia whyche were hys frendes ſente vnto hym deſyryng hym that he wolde not preaſſe into the comen hal. Some cryed one thynge and ſome another, and the cōgregacyon was all oute of quyet, and the more parte knew not wherfore they were comen together.

Some of the company drue forth Alexander, Infra.21. the Jewes thruſtyng him forwardes. Alexander beckened wyth the hande and wold haue geuen the people an anſwere. When they knewe that he was a Jewe, there aroſe a ſhoute almoſte for the ſpace of two houres, of all men cryenge: Greate is Diana of the Epheſians.

G When the towne clarke had ceaſed the people he ſayd. Ye men of Epheſus what man is it that knoweth not how that the cytye of the Epheſians is a worſhypper of the great goddes Diana, and of the ymage whiche came from heauen? Seing than that no man ſayth here agaynſte, ye ought to be content, and to do nothing raſhly: for ye haue broughte hyther theſe men, whyche are nether robbers of churches, nor yet deſpyſers of your goddes. Rom.10. Wherfore yf Demetryus and the craftes men whyche are wyth hym, haue any ſayenge to any man, the law is open, and there are rulers, let them accuſe one another. Yf ye go aboute any other 2.Cor.6. thynge it may be determyned in a lawful congregacyon. For we are in ieoperdy to be accuſed of thys dayes buſynes. For as moche as there is no cauſe wherby we may geue a rekenynge of thys concourſe of people. And when he had thus ſpoken, he let the congregacion departe.

(.·.)

Dianæ templum pro nihilo habeatur, futurumque ſit, vt etiam deſtruatur maieſtas eius, quam tota Aſia & orbis colit.

* His auditis, repleti ſunt ira, & exclamauerunt, dicentes: Magna Diana Epheſiorum.

* Et impleta eſt tota ciuitas confuſione, & impetum fecerunt vno animo in theatrum, correpto Gaio & Ariſtarcho Macedonibus, comitibus Pauli: * Paulo autem volente intrare ad populum, non permiſerunt diſcipuli. Quidam autem & ex Aſiæ primoribus, qui erant amici eius, miſerunt ad eum rogantes, ne ſe daret in theatrum. * Alij quidem igitur aliud clamabant. Erat enim concio confuſa, & plerique neſciebant qua ex cauſa conueniſſent. De turba autem protraxerunt Alexādrum propellentibus eum Iudæis.

* Alexander autem manu ſilentio poſtulato volebat rationem reddere populo. Quem vt cognouerunt Iudæum eſſe, vox orta eſt vna omnium, ferme ad horas duas clamantium: Magna Diana Epheſiorum. Cum autem ſedaſſet ſcriba turbam, dixit: Viri Epheſij, Quis enim eſt hominum, qui neſciat Epheſiorum cultricem eſſe magnæ deæ Dianæ, & à Ioue delapſi ſimulacri? cum igitur his nemo contradicat, oportet vos ſedatos eſſe, & nihil præcipitanter agere. Adduxiſtis enim homines iſtos, neque ſacrilegos, neque contumelioſos in deam veſtram. Quod ſi Demetrius, & qui cum eo ſunt artifices, habent aduerſus aliquem cauſam, * conuentus forenſes aguntur, & proconſules ſunt, accuſent inuicem. Si quid autem de rebus aliis quæritis, in legitima concione dirimetur. Nam periculum eſt: * ne ſeditionis hodiernæ rei fiamus, cum nulla ſubſit cauſa, vnde poterimus reddere rationem concurſus iſtius. Et cum hæc dixiſſet, dimiſit concionem.

(.·.)

CAPVT. XX.

Blando ac Letheo preſſus cadis Eutiche ſomno,
Paule times ouibus multa pericula tuis.

Poſtquam autem ceſſauit tumultus, vocatis ad ſe Paulus diſcipulis, complexuſque illos, profectus eſt, vt iret in Macedoniam. Cum autem perambulaſſet partes illas, & exhortatus eos fuiſſet multo ſermone, venit in Græciam: & ibi peractis menſibus tribus, ° Cum eſſent illi ſtructæ inſidiæ à Iudæis soluturo in Syriam, habebat in animo, vt reuerteretur per Macedoniam. Comitatus eſt autem eum vſque ad Aſiam Sopater Berrhæenſis, Theſſalonicenſium vero Ariſtarchus, & Secundus, & Gaius Derbæus, ac Timotheus: ° Aſiani vero Tychicus & Throphimus: Hi cum præceſſiſſent, expectarunt nos Troade: nos vero enauigauimus poſt dies azymorum à Philippis, & venimus ad eos Troadem intra dies quinque, vbi demorati ſumus diebus ſeptem. Vno autem die ſabbatorum, ° cum conueniſſent diſcipuli ad frangendum panem, Paulus diſſerebat eis, profecturus poſtridie, protraxitque ſermonem vſque in mediam noctem. Erant autem lucernæ multæ in cœnaculo, vbi eramus congregati: Sedens autem quidam adoleſcens nomine Eutychus in feneſtra, cum degrauaretur ſomno profundo, diſſerente diu Paulo, magis depreſſus ſomno decidit ex tertio cœnaculo deorſum, & ſublatus eſt mortuus. Cum deſcendiſſet autem Paulus, incubuit ſuper eũ, & cõplexus dixit: ° Nolite turbari, anima enim eius in ipſo eſt. Cũ aſcẽdiſſet autẽ, ° fregiſſetq; panẽ, ac deguſtaſſet, diu collocutus vſq; ad diluculũ, ita demũ profect⁹ eſt. Adduxerũt autẽ puerũ viuẽtẽ, & refocillati ſunt nõ mediocriter. Nos autẽ cõſcenſa naui, ſoluimus Aſſon, inde excepturi Paulum. Sic enim ordinarat ipſe per terrã iter facturus. Cum autem conueniſſemus Aſſon, recepto eo venimus in Mitylenen. Et inde nauigantes ſequẽti die venimus contra Chium.

Poſtridie

The .xx. Chapter.

How Paul preached at Troada vntill mydnyght.
Of hym that fell out at the wyndowe.
The communication of Paul with the elders of Epheſus.

After ŷ rage was ceaſed, Paul called the diſciples vnto hym, & toke his leaue of them, & departed for to go into Macedonia. And when he had gone ouer thoſe partes, & geuen them large exhortations, he came into Grece, & there abode thre monethes. And when the Iewes layde wayte for hym as he was about to ſayle ĩto Syria, he purpoſed to returne thorough Macedonia. There accõpanied hym into Aſia Sopater of Berrea, & of Theſſalonia Ariſtarcus and Secundus, & Gayus of Derba, and Timotheus, & out of Aſia Tychicus and Trophimus. These went before, & taryed vs at Troas. And we ſayled awaye from Philippos after the eaſter holy dayes, and came vnto them to Troas in .v. dayes, where we abode .vii. dayes.

A
2.Cor.11.
2.Timo.4.
Infra.21.

And on the morowe after the ſabboth daye the diſciples came together for to breake bread, and Paul preached vnto them (ready to departe on the morowe) and contynued the preaching vnto mydnyght. And there were many lyghtes in the chamber where they were gathered together, and there ſate in a wyndowe a certayne yonge man, named Eutichus, fallen into a depe ſlepe. And as Paul declared, he was the more ouercome with ſlepe, and fel downe frõ ŷ thyrd lofte, and was taken vp dead. Paul went downe and fell on hym, and enbraced hym, and ſayd: make nothyng a do, for his lyfe is in hym. When he was come vp agayne, he brake bread and taſted, and commened a longe whyle euen tyll the mornynge, and ſo departed. And they brought the yonge man a lyue, and were not a lytell comforted.

Supra.2.
1.Cor.11.
B
4.Reg.17.
4.Reg.4.
Supra.2.
1.Cor.11.

And we went afore to ſhyppe, and lowſed vnto Aſſon there to receyue Paul. For ſo had he appoynted, and wolde hym ſelfe go a fote. When he was come vnto vs to Aſſon, we toke hym in, and came to Mitilenes. And we ſayled thence and came the nexte daye ouer agaynſt Chios,

And the nexte daye we arryued at Samos,
and taryed at Trogylion. The nexte daye
we came to Myleton, for Paul had determined
to leaue Epheſus as they ſayled,
Infra.21. becauſe he wold not ſpende the tyme in
Aſya. For he haſted to be (yf he could poſſible)
at Jeruſalem at the day of Pentecoſte.
C Wherfore fro Myleton he ſente to
Epheſus, & called the elders, of the cōgregacion.
And when they were come to him
Supra.19. he ſayde vnto them: Ye knowe from the
fyrſt day ẏ I came into Aſia, after what
maner I haue bene wyth you at al ceaſō,
2.Timo.4. ſeruyng the Lord wyth al humbleneſs of
mynde, and wyth many teares, and temptacions
which happened vnto me by the
layinges awayte of the Jewes, & howe I
kept backe nothing that was profitable,
2.Timo.2. but that I haue ſhewed you & taught you
openly, & at home in your houſes, wytneſſynge
both to the Jewes and alſo to the
Grekes, the repentaunce towarde God &
1.Pet.5. fayth towarde oure Lorde Jeſus.
Hebr.12. And now behold I go bounde in ẏ ſpyryte
Philip.1. vnto Jeruſalem, & know not what ſhall
come on me ther, but that the holy goſt
wytneſſeth in euery cyty ſaying ẏ bondes
and trouble abyde me. But none of theſe
thynges moue me, nether is my lyfe dere
vnto my ſelf, ẏ I myght fulfyl my courſe
wyth ioye, and the mynyſtracion whych I
haue receyued of the Lord Jeſu to teſtyfy
the goſpell of the grace of God.

D And nowe behold, I am ſure that hence
forth ye all (through whom I haue gone
preachyng the kyngdom of god) ſhall ſe
my face no more. Wherefore I take you
Philip.1. to recorde this ſame daye that I am pure
Daniel.13. from the bloude of all men. For I haue
2.Timo.3 kept nothing backe, but haue ſhewed you
all the counſell of god. Take hede therefore
vnto youre ſelues, and to al ẏ flock,
wherof the holy gooſt hath made you ouerſears,
Hebr.9. to rule the congregaciō of God
which he hath purchaſed with his bloud.
2.Timo.4. For I am ſure of thys, that after my departyng
ſhall greuous wolues entre in
amōg you, which wyll not ſpare ẏ flock.
Moreouer of youre owne ſelues ſhall mē
ariſe ſpeaking peruerſe thinges to draw
2.Timo.4. diſciples after them. Therefore awake &
remember, that by ẏ ſpace of thre yeares
I ceaſed not to warne euerye one of you
both night and day with teares.

And

Poſtridie vero appulimus Samū, & cōmorati Trogilij, proximo die venimus in Miletum: propoſuerat enim Paulus prætereauigare Epheſum, ne tempus tereret in Aſia. * Feſtinabat enim, ſi poſſibile ſibi eſſet, vt diem pentecoſtes ageret Hieroſolymis. A Mileto autem miſsis Epheſum nuntiis, accerſiuit preſbyteros eccleſiæ: qui cum perueniſſent ad ipſum, dixit eis: Vos ſcitis à primo die, quo ingreſſus ſum Aſiam, * quomodo vobiſcum per omne tempus fuerim, ſeruiens domino cum omni animi humilitate: * cumq́ multis lachrymis & tentationibus, quæ mihi acciderunt ex inſidijs Iudæorum, vt nihil ſuffugerim eorū quæ cōducerent in rem veſtram, quin annunciarem vobis, & docerem vos publice ac per ſingulas domos, teſtificās Iudæis ſimul & Græcis, * eā quæ erga Deum eſt, pœnitentiam ac fidem, quæ eſt erga Dominum noſtrum Ieſum. Et nunc ecce ego alligatus ſpiritu, proficiſcor Hieroſolymā, quæ in ea obuentura ſint mihi ignorans, niſi quod ſpiritus ſanctus per ſingulas ciuitates teſtificatur, dicens quod vincula & afflictiones me manent. * Verum nihil me mouet: neque vita mea chara eſt mihiipſi, vt conſumem curſum meum cum gaudio, & miniſterium quod accepi à domino Ieſu ad teſtificandum euangelium gratiæ dei. Et nūc ecce ego ſcio, quod poſthac non videbitis faciem meam vos omnes, per quos tranſiui, prædicans regnum Dei: Quapropter conteſtor vos hodierno die: * quod mundus ego ſum à ſanguine omnium. Non enim ſubterfugi, quominus annunciarem omne conſilium dei vobis.

* Attendite igitur vobis & cuncto gregi, in quo vos ſpiritus ſanctus poſuit epiſcopos ad regendum eccleſiam Dei: * quam acquiſiuit ſanguine ſuo. Ego enim noui hoc, * quod ingreſſuri ſint poſt diſceſſum meū lupi graues in vos, non parcentes gregi. Et ex vobiſipſis exorientur viri, loquentes peruerſa, vt abducāt diſcipulos poſt ſe, * propter q̄ vigilate, memores q̄ per trienniū nocte & die nō ceſſauerim cū lachrymis monere vnūquenq;

Et nunc commendo vos fratres Deo, & ſermoni gratiæ ipſius, qui potens eſt ſuperædificare & dare vobis hæreditatem inter ſanctificatos omnes. Argentum & aurum, aut veſtẽ nullius concupiui, imò, ipſi ſcitis, quod neceſſitatibus meis, & his qui mecum ſunt, ſuppeditauerunt manus hæ. Omnia oſtẽdi vobis quòd ſic laborantes oportet ſuſcipere infirmos, ac meminiſſe verborum Domini IESV, quoniam ipſe dixit: Beatum eſt dare potius quàm accipere. Et cum hæc dixiſſet, poſitis genibus ſuis, orauit cum omnibus illis. Magnus autem fletus coortus eſt omnium, & ruentes in collum Pauli, oſculabantur eum dolentes: maximè ob ſermonem quem dixerat, quod amplius faciem eius non eſſent viſuri. Et deducebant eum ad nauem.

CAPVT XXI.

Colligat hic Agabus Pauli palmaſq; pedeſq;.
Sic Paulum in Solymis dupla catena ligat.

1 CVM autem factum eſſet, vt ſoluiſſemus, auulſi ab eis, recto curſu venimus Coũ, & ſequẽti die Rhodũ, & inde Pataram: & nacti nauẽ, quæ traiiceret in Phœnicen, ea cõſcenſa, ſoluimus. Cum autem cœpiſſet nobis apparere Cyprus, relicta eã ad ſiniſtrã nauigauimus in Syriam, ac venimus Tyrum: nam huc nauis exponebat onus. Repertiſq; diſcipulis, manſimus ibidem diebus ſeptem. Qui Paulo dicebant per ſpiritum, ne aſcenderet Hieroſolymam. Et expletis diebus, profecti ibamus deducentibus nos omnibus vnà cum vxoribus & filiis, donec exiſſem⁹ ciuitatẽ, & poſitis genib⁹ in littore, precati ſumus. Et conſalutatis nobis inuicẽ, cõcendimus nauẽ: illi autẽ redierũt ad ſua. Nos vero nauigatiõe expleta à Tyro, deſcendimus Ptolemaidam: & ſalutatis

And now brethren I commende you to God and to the worde of his grace, whiche is able to bylde further, and to geue you an inherytaunce amonge all them which are ſanctifyed. I haue deſyred no mans ſyluer, golde, or veſture. Ye knowe well that theſe handes haue mynyſtred vnto my neceſſyties, and to them that were wyth me. I haue ſhewed you all thynges how that ſo laborynge ye ought to receyue the weake and to remembre the wordes of the Lord Jeſu, how that he ſayde: it is more bleſſed to geue, thē to receyue. When he had thus ſpoken, he kneled downe and prayed wyth them all. And they wept all abundantly & fell on Paules necke and kyſſed hym, ſorowinge moſte of all for ẏ wordes whyche he ſpake, that they ſhulde ſe hys face no more. And they accompanyed hym vnto the ſhyppe.

Iohn.17.

1.Corin.4.

[illegible]

[illegible]

Luc.6.38.

Infra.21.

¶ The .xxi. Chapter.

¶ How Paul wente forth on his iorney warde.
Howe deſyrous and glad Paule was to ſuffre for Chriſtes ſake.
At the councel of James, Paul purifyed him ſelf after the maner of the Jewes.
How paul was taken and commaunded to preſon.

A And it chaunced, that aſſone as he had lāched forth & were departed frō them, he come wyth a ſtraighte courſe vnto Choon, & the day folowynge vnto the Rodes, & from thence vnto Patara. And we foūd a ſhyppe ready to ſayle vnto Phenices and went abourde and ſet forth. Then appered vnto vs Cyprus, & we left it on ẏ left hand and ſayled vnto Syria & came vnto Tyre. For there the ſhyp vnladed her burthē. And whē we had foūd ẏ brethren, we taryed ther .vii. dayes. And they told Paul through ẏ ſpyryte that he ſhulde not go vp to Hieruſalem. And when the dayes were ended, we departed and went our wayes, and they al brought vs on oure waye, with theyr wyues, and children, tyll we were come out of ẏ cyte. And we kneled downe in the ſhore and prayed. And when we had taken our leaue one of another, we toke ſhyppe, and they returned home agayne.

B When we had fulfylled ẏ courſe from Tyre we arryued at Ptolemaida, and ſaluted

Mat.xx.

Supra.20.

1.Timo.3.
Titum.1.
1.Cor.9.

ſaluted the brethren, and abode with them one daye. The nexte daye, we that were
Supra. 20. of Paules company, departed and came vnto Ceſarea. And we entred into ÿ houſe of Philip the Euangeliſt, which was one of the .vii. deacones & abode with him.
Supra. 11. The ſame man had fowre doughters virgens which did prophecy. And as we taryed there a good manye of dayes, there came a certayne prophet frõ Iury, named Agabus. When he was come vnto vs, he toke Paules gerdell, & bound hys hãdes & fete, & ſayd. Thus ſaith the holy ghoſt. So ſhall the Iewes at Ieruſalẽ binde the man that oweth thys gerdel, and ſhall delyuer him into the handes of ÿ Gentyls.
C When we heard this, both we and other of the ſame place beſought hym, that he wold not go vp to Ieruſalẽ. Then Paul anſwered & ſayd: what do ye weppynge &
Supra. 20. breakyng mine harte, I am redye not to be bound onely, but alſo to dye at Ieruſalem for the name of the Lord Ieſu. Whẽ we could not turne hys mynd we ceaſed
Mat. 6. ſayenge: the wyll of the Lorde be fulfylled. After thoſe dayes we made our ſelues redy and went vp to Ieruſalẽ. Ther wẽt with vs alſo certayne of the dyſciples of Ceſarea, & brought with thẽ one Mnaſõ of Cyprus an olde diſciple with whome we ſhulde lodge. And when we were come to Ieruſalem, the brethren receyued vs gladlye. And on the morowe, Paul went in with vs vnto Iames. And all the el-
Galat. 2. ders came together.

And when he had ſaluted them, he tolde by order all thynges, ÿ God had wrought among the gentyls by his mynyſtracyon. And when they hearde it, they gloryfyed ÿ Lorde, and ſaid vnto him. Thou ſeyſt brother, how many thouſand Iewes ther are which beleue, and they are al zelous ouer the lawe. And they are informed of the
Galat. 5. that thou teacheſt all ÿ Iewes which are among ÿ gentyls to forſake Moſes, and ſayeſt ÿ they ought not to circũciſe theyr chyldren, neyther to lyue after the cuſto-
D mes. What is it therfore? The multitude muſte nedes come together, for they ſhall heare that thou arte come. Do therfore thys that we ſaye to the.

We haue .iiii. men which haue a vowe on them. Them take and purifye thy ſelfe with
Supra 18. them, and do coſte on them that they maye ſhaue

ſalutatis fratribus, manſimus diem vnum cum illis. Poſtridie vero nos qui eramus cum Paulo, venimus Cæſaream. Et ingreſſi domũ Philippi euangeliſtæ, qui erat vnus è ſeptem, manſimus apud eum. ✱ Huic autem erant quatuor filiæ virgines prophetantes. Et cũ perſmaneremus dies complures, aduenit quidam è Iudæa propheta, nomine Agabus. Is cum veniſſet ad nos, tulit cingulum Pauli, & alligans ſibi pedes ac manus, dixit: Hæc dicit ſpiritus ſanctus, Virum, cuius eſt cingulum hoc, ſic alligabunt Hieroſolymæ Iudæi, tradentque in manus gentium. Cum autem audiſſemus hæc, rogabamus & nos, & cæteri qui loci illius erant, ne aſcenderet Hieroſolymam. Tunc reſpondit Paulus, ac dixit: Quid facitis flẽtes & affligentes cor meum. ✱ Ego vero non ſolum vinciri, ſed & mori paratus ſum Hieroſolymis pro nomine domini IESV. Cum vero illi non perſuaderetur, acquieuimus dicentes: ✱ Domini voluntas fiat. Poſt dies autem iſtos ſublatis ſarcinis, conſcendebamus Hieroſolymam: Venerũt autem vna quidam ex diſcipulis à Cæſarea nobiſcum adducentes ſecum apud quem hoſpitaremur, Mnaſonem quendam Cyprium, antiquũ diſcipulum. Et cum veniſſemus Hieroſolymam, libenter exceperunt nos fratres. ✱ Poſtero autem die introibat Paulus nobiſcum ad Iacobũ, omneſq; conuenerũt presbyteri. Quos cũ ſalutaſſet, narrabat ꝑ ſingula quę De⁹ feciſſet inter gẽtes per miniſteriũ ipſius. At illi cũ audiſſent, glorificabãt Dominum, dixeruntque ei: Vides frater, quot milia ſunt Iudęorum qui crediderunt? & omnes ſtudioſi ſectatores ſunt legis? Audierunt autem de te, quod defectionẽ doces à Moſe, omnes qui inter gẽtes ſunt Iudæos, dicens, non debere eos circuncidere filios, neque ſecundum inſtituta viuere. Quid eſt ergo? omnino oportet conuenire multitudinẽ. Audiẽt enim te veniſſe. Hoc ergo fac quod tibi dicimus: Sunt nobis viri quatuor, votum habentes ſuper ſe. ✱ His aſſumptis, purifica te cum illis, & impẽde ſuper illis, vt radant

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made an vprour, and let oute into the tumultum

radant capita : & ſcient omnes, quod quæ de te audierunt falſa ſunt, ſed ambulas & ipſe cuſtodiens legem. De his autem qui crediderunt ex gentibus nos ſcripſimus, decernentes, ne quid huiuſmodi obſeruent, niſi vt caueant ſe ab his quæ ſunt immolata ſimulacris, & à ſanguine, & ſuffocato, & fornicatione.

Tunc Paulus aſſumptis viris, poſtera die purificatus cum illis intrauit in templū, annuntians expletionem dierum purificationis, donec offerretur pro vnoquoque eorum oblatio. Dum autem ſeptē dies pene eſſent expleti, hi qui ab Aſia erant Iudæi, cum vidiſſent eum in templo, conturbarunt totum populum, & iniecerunt ei manus, clamantes: Viri Iſraelitæ, ſuccurrite. Hic eſt ille homo qui aduerſus populum & legem, & locum hunc omnes vbique docet: inſuper & Græcos induxit in templum, & prophanauit ſanctum locum hunc. Viderant enim Trophimum Epheſium in ciuitate cū ipſo, quem exiſtimauerunt quod in templum introduxiſſet Paulus. Commotaque eſt ciuitas tota, & facta eſt concurſus populi. Et apprehenſum Paulum, protrahebāt à templo, ſtatimque clauſæ ſunt fores. Quærentibus autem illis eum occidere, nunciatum eſt tribuno cohortis, quòd tota conturbata eſſet Hieroſolyma. Qui ſtatim aſſumptis militibus ac centurionibus decucurrit ad illos. At illi cum vidiſſent tribunum ac milites, ceſſauerunt percutere Paulum.

Tunc accedens tribunus, apprehendit eum, & iuſſit alligari catenis duabus, & interrogabat, quiſnam eſſet, & quid feciſſet. Alii autem aliud clamabant in turba. Et cum non poſſet certum cognoſcere præ tumultu, iuſſit duci eum in caſtra. Et cum veniſſet ad gradus, contigit vt portaretur à militibus propter violentiam turbæ. Sequebatur enim multitudo populi clamans, tolle eū. Et cū cœpiſſet induci in caſtra Paulus, dicit tribuno: Licetne mihi loqui ad te? Qui dixit: Græce noſti? Nōne tu es ille Ægyptius, qui ante hos dies tumultum

ſhaue theyr heades, and al ſhal knowe that thoſe thynges which they haue hearde concernyng the, are nothyng, but that thou thy ſelf alſo walkeſt and kepeſt the lawe. For as touchyng the gentyls which beleue, we haue wrytē & cōcluded that they obſerue no ſuche thynges, but that they kepe them ſelues from thynges offered to ydoles, from bloud, from ſtrangled, and from fornicacion. Then the next day Paul toke the men and puryfyed hym ſelf with them, and entred into the temple, declaryng that he obſerued the dayes of the purificaciō, vntyl that an offeryng ſhuld be offered for euery one of them.

1.Cor.9.
Supra.15.
1.Cor.9.

And as the .vii. dayes ſhulde haue ben ended, the Iewes whiche were of Aſya, whē they ſawe him in ỳ tēple they moued al the people, & layde hādes on hī, cryenge: men of Iſrael help. This is the man that teacheth all men euery where agaynſt the people & ỳ law, and this place. Moreouer alſo he hath brought grekes into ỳ tēple, & hath polluted this holy place. For they ſaw one Trophimus an Epheſian wᵗ hym in ỳ cytye. Hym they ſuppoſed Paule had brought into the tēple. And al ỳ cytye was moued, & ỳ people ſwarmed together. And they toke Paul and drue hym out of the temple, & forth wᵗ the dores were ſhut to. And they wēt about to kill hym. Tydinges came vnto the captayne of the ſoudyers, that all Ieruſalem was moued. Which immedyatly toke ſoudyers & vnder captaynes, and ran downe vnto them. Whē they ſawe the vppercaptayne and the ſoudyers, they left ſmityng of Paul. Thē the captayne came neare and toke hym, & cōmaunded hym to be bounde with .ii. chaynes, and demaunded what he was, & what he had done. And one cryed this, another that amonge the people.

E
Infr.24.
2.Timo.4.
2.Cor.11.
2.Cor.4.
1.Cor.4.11.
1.Cor.4.

And when he could not knowe the certayntie for the rage, he cōmaūded hym to be caryed in to ỳ caſtle. And whē he came vnto a gryſſe, it fortuned ỳ he was borne of the ſoudyers, for ỳ violēce of ỳ peole. For the multytude of ỳ people folowed after criyng, awaye wyth hym. And as Paule ſhulde haue bene caryed into that caſtle, he ſayde vnto the hye captayne, maye I ſpeake vnto the? which ſayde, canſte thou ſpeake Greke? art not thou that Egypcyā whiche before theſe dayes made

F
Luc.23.
2.Timo.2.
Supra.5.

made an vproure, and let oute into the wyldernes .iiii.M. men that were mortherers? But Paul ſaid, I am a man which am a Jewe of Tharſus a cytie in Cycyll a cytezin of no vyle cytye, I beſeche the, ſuffre me to ſpeake vnto ÿ people. When he had geuen hym lycence, Paul ſtode on the ſteppes, and beckened with the hande vnto ÿ people, and ther was made a great ſilence. And he ſpeake vnto them in the Hebrue tonge ſayenge.

¶ The .xxii. Chapter.

¶ Paule declared to the Jewes howe he was conuerted to Chriſt.
Gamaliel was Paules mayſter.
Paul ſhewed hym ſelf to haue wrong, becauſe he was beaten, he beyng a Romaine.

A YE men brethren & fathers: heare myne anſwer whych I make vnto you. When they hearde ÿ he ſpake in the Ebrue tonge to thē, they kepte the more ſilēce, And he ſaid: I am verely a mā which am a Jew borne in Tharſus, a cyte in Cycyll, neuertheleſſe yet brought vp in thys cytye at the fete of Gamaliel & informed diligently in the lawe of the fathers, and was feruente mynded to god warde, as ye all are this ſame day, and I perſecuted this way vnto the death, byndyng and delyuerynge into preſon bothe men and wemen, as the chefe preſt doth beare me wytnes & al the elders, of whō alſo I receyued letters vnto the brethrē, and went to Damaſco to bryng thē which were there bounde vnto Jeruſalem for to be puniſhed.

Supra.9.

Supra.5.

Infra.26.

Supra.9.

And it fortuned as I made my iorney & was cōe nye vnto Damaſco aboute none ÿ ſodenly ther ſhone from heauen a great lyght round about me, & I fell to ÿ earth and hard a voyce ſayeng vnto me: B Saul, why perſecuteſt thou me? And I anſwered, what arte thou Lorde? And he ſayde vnto me, I am Jeſus of Nazareth whome thou perſecuteſt.

1.Cor.15.
Galat.1.
Supra.9.

And they that were with me, ſawe verely a lyght, and were afrayde, but they heard not the voice of hym that ſpake with me. And I ſayde, what ſhall I do Lorde? And the Lorde ſayde vnto me. Aryſe and go into Damaſco, and there it ſhalbe tolde the of al thinges whyche are apoynted

tumultum concitaſti, & eduxiſti in deſertum quatuor millia virorum ſiccariorum? Dixit autem Paulus: Ego ſum homo quidem Iudæus Tarſenſis, Ciliciæ non obſcuræ ciuitatis ciuis. Rogo autem te, permitte mihi loqui ad populum. Et cum ille permiſiſſet, Paulus ſtans in gradibus, * annuit manu ad plebem, & magno ſilentio facto, alloquutus eſt lingua Hebræa, dicens.

CAPVT XXII

Diſsidium vt nequiſit Iudæa tollere lingua,
Cædunt Romanum lenta flagella virum.

VIri fratres & patres, audite meam, quam nunc apud vos vtor, excuſationem. cum audiſſent autē, quod Hebræa lingua ſibi loqueretur, magis præſtiterunt ſilentium. Et dicit: * Ego quidem ſum vir Iudæus natꝰ in Tarſo Ciliciæ, cæterū educatus in hac ciuitate * ad pedes Gamalielis, inſtitutꝰ accurate ī patria lege, ſectator Dei, ſicut & vos oēs eſtis hodie, * qui hāc viā perſequutus ſum vſq; ad mortē, alligans ac tradēs in carceres viros ꝑiter ac mulieres, ſicut & princeps ſacerdotū mihi teſtis eſt, & totus ſeniorum ordo, a quibus etiā epiſtolis ad fratres acceptis, * Damaſcum pergebā, adducturus & illos qui illic eſſent vinctos Hieroſolymam, vt punirentur. Accidit autem mihi iter facienti & appropinquanti Damaſco circiter meridiem, vt ſubito de cœlo circūfulguraret me lux multa: cecidique in ſolum, & audiui vocem dicentem mihi. * Saul Saul, quid me perſequeris? Ego vero reſpondi: Quis es domine? Dixitque ad me: Ego ſum Ieſus ille Nazarenꝰ, quē tu ꝑſequeris. Et qui mecū erant, lumen quidē viderunt, & exterriti ſunt, vocē autē nō audierūt eiꝰ qui loquebatur mecū. Dicebam autem: Quid faciam domine? Dominus autē dixit mihi: Surge, ac vade Damaſcū, & ibi tibi dicetur de omnibus quæ

ordinata sunt tibi vt faciam. Et cum non viderem per gloria luminis illius, per manũ deductus à comitibus qui erãt mecũ, veni Damascũ. Ananias autem quidã pius, secundũ legẽ testimonio probatus omnibus illic habitantiũ Iudæorũ, veniens ad me, & adstans, dixit mihi: Saul frater, recipe visum.

Et ego eadem hora recepi visu, vidi illum. At ille dixit: Deus patrũ nostrorũ præparauit te, vt cognosceres voluntatẽ suã & videres id quod iustum est, & audires vocẽ ex ore eius ✚ quia eris testis illi apud omnes homines, eorũ quę vidisti & audisti. Et nunc quid cunctaris? Exurge & baptizare, & ablue peccata tua, inuocato nomine domini. Factum est autẽ cũ essem reuersus Hierosolymam, & orarẽ in tẽplo, vt raperer extra me, ✚ & viderẽ eũ dicentem mihi: Festina & exi velociter Hierosolymis, quoniam non recipient testimonium tuũ de me ✚ Et ego dixi: domine, ipsi sciunt quod ego pertrahebam in carcerem, & cædebam in singulis synagogis eos qui credebant in te. ✚ Et cum funderetur sanguis Stephani testis tui, ego quoq; assistebã & consentiebar morti illius, & custodiebã vestimenta interficiẽtiũ illũ. ✚ Et dixit ad me: vade, qm̃ ego ad gẽtes procul mittam te. Audiebãt aũt eum vsq; ad hoc verbum. Atque sublatis vocibus, dicebant: Tolle de terra hominem istiusmodi: non enim fas est eum viuere. Vociferantibus autem eis, & proiicientibus vestimenta, & puluerẽ iacientibus in aerem, iussit tribunus induci eũ in castra. ✚ & imperauit eum flagris examinari, vt sciret propter quam causam sic acclamarent ei. Et cũ astrinxissent eũ loris, dixit adstanti sibi cẽturioni Paulus: Num hominem Romanũ & indẽnatum licet vobis flagellare? Quo audito, Cẽturio accessit ad tribunũ & nunciauit ei, dicẽs: Quid facturus es? Hic enim homo Romanus est. Accedẽs autẽ tribun⁹, dixit illi: Dic mihi, num tu Roman⁹ es? At ille dixit, etiã. Et respõdit tribun⁹: Ego multa summa ciuitatẽ istã cõparaui. At Paulus ait: Ego vero & natus sum. Protinus ergo discesserunt ab illo, qui eum fuerant examinaturi.

appoynted for the to do. And whan I sawe nothyng for þ brightnes of þ lyght, I was ledde by the hãd of thẽ þ were with me, & came vnto Damasco. And one Ananias a perfecte man & as perteynynge to the lawe hauynge good reporte of al the Iewes which there dwelt: came vnto me, & stode & sayde vnto me: brother Saul loke vp. And þ same houre I receaued my syght, and sawe hym. And he sayde: the god of our fathers hath ordeyned the before, that þ shuldest knowe hys wil, & shuldest se that which is ryghtful, and shuldest heare the voyce of hys mouth. For thou shalt be his wytnes vnto all men of the thynges which thou hast sene & hearde. And now, why taryest thou? aryse and be baptised, and washe away thy synnes in calling on þ name of the lord. And it fortuned whẽ I was cõme agayne to Ierusalem & prayed in the tẽple þ I was in a traunce and sawe hym sayinge vnto me. Make hast and get the quickly out of Ierusalem, for they wyll not receyue thy wytnes þ þ bearest of me. And I sayde: Lord they knowe þ I prysoned and bet in euery synagoge thẽ that beleued on þ: & when that bloud of thy wytnes Steuen was shed I also stode by and consented vnto his death & kepe the raymẽt of thẽ that slewe him. And he sayd vnto me, depart: for I wyll sende the a farre hence vnto the gentyls. They gaue audience vnto thys word, and thẽ lyfte vp theyr voyces & sayd away with suche a felowe frõ the erth: it is not mete þ he shuld lyue. And as they cryed & cast off theyr clothes, & threwe dust into the ayer, the captayne bad hym to be brought into the castle, & cõmaunded hym to be scourged, & to be examined, þ he myght knowe wherfore they cryed on hym. And as they bounde him wt thõges, Paul sayd vnto þ Cẽturion that stode by: Is it lawfull for you to scourge a mã þ is a Romayne & vncõdẽned? Whã the Cẽturiõ hearde þ, he wẽt & tolde the vpper Captayne, sayinge: What intendest thou to do? Thys mã is a Romayne.

Then the vpper Captayne came, & sayd to hym: Tell me, art þu a Romayne? He sayd ye. And þ captayne answered: With a great summe obtayned I thys fredome. And Paule sayde: I was fre borne. Then straight waye departed from hym they which shuld haue examined hym.

C

Supra.9.

D

1.Cor.15.
Gala.1.

Gala.1.

Supra.7.

Gala.1.
Ephe.3.

E

2.Cor.11.

And the hye captayne alſo was afrayde, after he knewe that he was a Romayne, becauſe he had bounde hym.

On the morowe becauſe he wolde haue knowne ẏ certayntie wherfore he was accuſed of ẏ Iewes, he lowſed hym from hys bandes, & commaunded the hye preſtes & all the counſell to come to gether, and brought Paul and ſet hym before them. Luc.22.

¶ The .xxiii. chaptre.

¶ Paul defendeth hym ſelfe.
Ananias the hye preſt commaunded hym to be ſmytten.
Paul ſayth he was a Pharyſe.
How the Iewes vowed to kyl Paul.
How the cou̅ſell was knowe̅ to Paules nephew, whiche alſo cauſed the ruler Lyſias to haue knowledge therof. Infr.24.
How Paul was ſent to Felix.

Paul behelde ẏ cou̅ſel & ſayd: Men & brethre̅, I haue lyued in all good co̅ſcience before god vntyll thys daye. A The hye preſt Ananias commaunded them ẏ ſtode by, to ſmyte hym on ẏ mouth. 1.Cor.4. Thē ſayd Paul to hym: god ſmyte ẏ ẏ paynted wal. Sitteſt thou & iudgeſt me after ẏ lawe, & commau̅deſt me to be ſmyten co̅trary to the lawe? Deut.25. And they ẏ ſtode by ſayde: reuileſt thou goddes hye preſt? Thē ſayd Paul: I wiſt not brethre̅ ẏ he was ẏ hye preſte. For it is wrytten: ẏ ſhalt not curſe the ruler of thy people. Exod.22.

B WHe̅ Paul perceyued ẏ ẏ one part were Saduces, & the other Phariſes: he cryed out in the cou̅ſell: Men & brethre̅ I am a Pharyſey, the ſonne of a Pharyſey. Philip.3. Supra.4. Of the hope & reſurreccio̅ fro̅ deth, I am iudged. And whe̅ he had ſo ſayde, ther aroſe a debate betwene the Phariſeis & the Saduceis, and ẏ multitude was deuyded. Mat.22. For the Saduces ſaye that ther is no reſurreccion, nether angell, nor ſpirite. But the Pharyſeys graunt bothe. And there aroſe a greate crye, and the Scrybes which were of the Pharyſeys parte, aroſe and ſtroue, ſaying: We fynde none euyll in this man. Luc.23. Ioan.19. Though a ſpirite or an a̅gel hath ſpoken to hym, let vs not ſtryue agaynſt God. And when there aroſe greate debate, the captayne fearyng leſt Paul ſhuld haue C be plucked a ſonder of the̅, commaunded the ſouldiers to go downe, & to take hym fro̅ amo̅g the̅, & to bring hym into the caſtle.

The

Tribunus quoque timuit, poſtquam reſciuit, quod Romanus eſſet, & quod vinxiſſet eum. Poſtero autem die volens ſcire certu̅, qua ex cauſa accuſaretur à Iudæis, ſoluit eum à vinculis, & iuſſit principes ſacerdotum conuenire, totumq; concilium, & ac deductum Paulum ſiſtebat coram illis.

CAPVT XXIII.

Exemptum vinclis depalmant, inſidiaſq;.
Propter Felicem, & Cæſaris oppidum adit,

I *Ntentis autẽ oculis in concilium, Paulus ait: Viri fratres, ego omni conſcie̅tia bona conuerſatus ſum coram deo, vſque in hodiernum diem. Princeps autem ſacerdotum Ananias præcepit adſtantibus ſibi, *vt percuterent os eius. Tunc Paulus dixit ad eu̅: Percuſſurus eſt te Deus, paries dealbate. *Et tu ſedes iudicans me ſecundum legem, & contra legẽ iubes me percuti? Et qui adſtabant, dixerunt: Summo ſacerdoti Dei maledicis? Dixit autem Paulus: Neſciebam fratres, quod pontifex eſſet. Scriptum eſt enim: *Principi populi tui non maledices. Sciens autem Paulus, quod vna pars eſſet Sadducæorum, & altera phariſæorum, exclamauit in concilio: Viri fratres, *ego phariſæus ſum, filius phariſæi, *de ſpe & reſurrectione mortuorum ego iudicor. Et cum hoc dixiſſet, facta eſt diſſenſio inter phariſæos ac Sadducæos, & diſſecta eſt multitudo. *Nam Sadducæi quidem dicunt, non eſſe reſurrectionem, neque ſpiritum: phariſæi autem vtraque confitentur. Factus eſt autẽ clamor magnus: & cum ſurrexiſſent ſcribæ de factione phariſæorum, depugnabant, dicẽtes: *Nihil mali inuenimus in homine iſto. Quod ſi ſpiritus loquutus eſt ei aut angelus, ne repugnemus deo. Et cum magna ſeditio coorta eſſet, veritus tribun⁹ ne diſcerperetur Paulus ab ipſis, iuſſit milites deſcendere & rapere eum de medio eorum, ac deducere eum in caſtra.

Sequenti autem nocte assistens ei dominus ait: Bono animo esto Paule. Vt enim testificatus es de me Hierosolymis, sic te oportet & Romae testificari. Facto autem die collegerunt se quidam ex Iudaeis, & deuouerunt se, dicentes, neque esuros se, neque bibituros, donec occiderent Paulum. Erant autem plures quam quadraginta viri qui hanc coniurationē fecerant: Qui accesserunt ad principes sacerdotū & seniores, & dixerunt: Deuotione deuouimus nosipsos, nihil gustaturos, donec occidamus Paulū. Nunc ergo uos significate tribuno & concilio, vt cras producat illum ad uos, tanquam aliquid certius cogniturus de eo. Nos vero priusquam appropinquaret, parati sumus interficere illum. Cum autē audisset filius sororis Pauli insidias, venit & intrauit in castra, nūciauitque Paulo. Accersito aūt Paulus ad se vno ex centurionib⁹ ait: Adolescentem hūc abduc ad tribunū: habet enim quod renunciet illi. Et ille quidem assumens eum, duxit ad tribunum & ait: Vinctus Paulus accersitum me rogauit, vt hunc adolescentem perducerem ad te, habentem aliquid quod loquatur tibi. Apprehensa autē tribunus manu illius, secessit cum eo seorsum, & percontatus est illum: Quid est quod habes significandū mihi? Ille autem dixit, Iudaei conspirarunt vt rogarent te, vt crastino die educeres Paulum in concilium, quasi aliquid certius inquisituri sint de illo: tu vero ne assensum gesseris illis. Insidiantur enim ei ex eis viri plures quadraginta, qui seipsos deuouerunt, ne vel edant, vel bibant, donec interficiant eum, & nūc parati sunt expectantes, vt promittas. Tribunus igitur dimisit adolescentem praecipiens, ne cui effutias, inquiens, quod haec indicaueris mihi. Et accersitis duobus quibusdam centurionibus, dixit: Parate milites ducentos, vt eant Caesaream, & equites septuaginta, & lancearios ducentos a tertia hora noctis & iumenta parate, vt imponentes Paulum, saluum perducant ad Felicē praesidem scriptis literis in hanc sententiam.

Claudius

The nyght folowynge, God stode by hym and sayd: be of good cheare Paul: for as thou hast testifyed of me in Ierusalem, so must thou beare witnes at Rome. When it was daye certayne of the Iewes gathered them selues together, & made a vowe, sayenge, that they wolde nether eate nor drinke tyl they had kylled Paul. They were aboue .xl. which had made this conspiracy. And they came to the chefe prestes & elders, & sayde, we haue bounde oure selues wt a vowe, that we wyll eate nothynge vntyl we haue slayne Paul. Now therfore geue ye knowlege to the vpper captayne and to the council, that he brynge hym forth vnto vs to morowe, as though we wolde knowe somthyng more perfectly of hym. But we (or euer he come there) are redy in the meane to kyl hym.

Ephes. 6.
2.Tim.4.
C
1.Co.4.

When Pauls sisters sonne hearde of theyr layinge awayte, he wēt & entred into the castle, & tolde Paul. And Paul called one of ye vnder captaynes vnto hym, and sayd: brynge this yonge man vnto the hye captayne, for he hath a certayne thyng to shewe hym. And he toke hym & sayd: Paul the presoner called me vnto hī & prayed me to brynge this yongeman vnto the which hath a certayne matter to shewe the.

D

The hye captayne toke hym by the hande & went a parte wt hym out of the waye, & axed hym, what hast yu to saye vnto me? And he sayd, the Iewes are determined to desyre the that yu woldest brynge forth Paul to morowe into the councell, as though they wolde enquire somwhat of hym more perfectly. But folowe not theyr myndes, for ther lye in wayte for hym of thē, mo then .xl. men, which haue bounde thē selues wt a vowe, that they wyl nether eate nor drynck tyl they haue kylled hym: & now are they redy, & loke for thy promes.

E

The vpper captayne let the yongeman departe & charged hym se thou tell it out to no mā that thou hast shewed these thynges to me. And he called vnto hym two vndercaptaynes, sayenge: make redy two hundred souldyers to go to Cesarea, and horsmen thre score and ten, & spearemen two hundred at the thyrd houre of ye nyght. And delyuer them beastes that they maye put Paul on, and brynge hym safe vnto Felix the hye debyte, & wrote a letter in this maner.

Supra.

Claudius

Infra. 24. Claudius Lyſias vnto yͤ moſt myghty ruler Felix ſendeth greetinges. Thys man was takē of the Jewes & ſhuld haue bene kylled of thē. Thē came I wyth ſoudiers & reſkued hym, & perceyued that he was Supra. 22. a Romayne. And whē I wold haue knowē the cauſe, wherfore they accuſed hym, I Infr. 25. 26 brought hym forth into theyr counſell, there perceyued I that he was accuſed of queſtions of theyr lawe: but was not gyltye of any thyng worthy of death or bondes. Afterward when it was ſhewed me how that the Jewes layde wayte for the mā, I ſent hym ſtrayghtewaye to the, & gaue commaundemēt to hys accuſars yf they had ought agaynſt hym to tell it vnto the. Fare well.

Then the ſoudiers as it was cōmaunded B thē, toke Paul & brought hym by nyght to Antipatras. On the morow they lefte the horſmen to go wyth hym & returned vnto the caſtle. Whych whē they came to Ceſarea, they delyuered the epiſtle to the debite, & preſented Paul before hī. Whē the debite had redde yͤ letter, he axed of Deut. 16. what cōtre he was, & whē he vnderſtode that he was of Cicil, I wyl heare yͤ (ſayde he) whē thyne accuſars are come alſo, & commaunded him to be kepte in Herodes palyce.

¶The. xxiiii. Chapter.

¶Tertullus an oratour accuſed Paul before Felix.
How Paul defendeth hym ſelfe agaynſt Tertullus.
How Felix entreated Paul.
To Felix and hys wyfe Paul preached Chriſt.

A Supra. 23. Infra. 25. After fyue dayes Ananias the hye Prieſte deſcended wᵗ the elders & wᵗ a certayne Oratour named Tertullꝰ, & enfourmed yͤ ruler of Paule. Whē Paul was called forth: Tertullꝰ begāne to accuſe hī, ſayeng: Seyng yᵗ we lyue in great quyetnes by yͤ meanes of ye: & that many good thynges are done vnto this nacyon thorowe thy prudēce, yᵗ allowe we euer & in al places moſt myghty Felix, wyth all thankes. Notwithſtādyng yᵗ I be not tedyous vnto the, I pray the, that yͧ woldeſt B heare vs of thy curteſy a fewe wordes.

We haue founde this man a peſtilent felowe and a mouer of debate vnto al yͤ Jewes thorowghoute the worlde, and a

maynteyner

¶Claudius Lyſias potentiſſimo præſidi Felici ſalutem. Virū hūc comprehenſum à Iudæis, cū iam eſſet interficiendus ab eis, ſuperueniens cum exercitu, eripui: cognito quod Romanus eſſet. Volenſque ſcire cauſam, ob quā accuſarēt illum, deduxi eum in cōcilium eorum. Quem comperi accuſari de quæſtionibus legis ipſorum, & nullum dignum morte aut vinculis habentem crimen. Et cum indicatum eſſet mihi de inſidijs, quas parauerunt illi Iudæi, protinus miſi eum ad te, præcepto dato etiam accuſatoribus, vt quæ habent aduerſus eum, dicant apud te: Vale. Milites vero iuxta quod ſibi iniunctum erat, receptum Paulum duxerūt per noctem Antipatridem. Poſtero autem die dimiſſis equitibꝰ, vt cū eo irēt reuerſi ſūt in caſtra. Qui cum veniſſent Cæſaream, ac tradidiſſent epiſtolam præſidi, ſtatuerunt coram eo & Paulum. Cum legiſſet aūt præſes, & interrogaſſet ex qua prouincia eſſet, & cognouiſſet quod ex Cilicia: Audiam te, inquit, & cū accuſatores quoque tui aduenerint. Iuſſitq; in prætorio Herodis cuſtodiri eum.

CAPVT. XXIIII.

Facundus Paulo Tertullus crimina tendit,
Ille ſibi impingi crimina falſa probat.

Poſt quinque autem dies deſcendit princeps ſacerdotum Ananias cum ſenioribus & Tertullo quodam oratore, qui adierūt præſidē contra Paulum. Et citato Paulo, cœpit accuſare Tertullus, dicens. Cū multa pace agamus per te, & multa recte gerantur in populo hoc per tuam prouidentiam, & ſemper & vbique comprobamus, præſtantiſſime Felix, cum omni gratiarum actione. Sed ne diutius te detineā, oro te vt audias nos paucis pro tua humanitate. Nacti enim ſumus virum hunc peſtiferum, & concitantem ſeditionem omnibus Iudæis in vniuerſo orbe, &

authorem ſectæ Nazarenorum, qui etiam templum prophanare conatus eſt, quem & apprehenſum voluimus ſecundum legem noſtrã iudicare. Sed ſuperueniens tribunus Lyſias, cum magna vi eripuit eũ è manibus noſtris, iubens accuſatores eius ad te venire, ex quo poteris ipſe inquiſitione facta de omnibus iſtis cognoſcere, de quibus nos accuſamus eum. Adiecerunt autem & Iudæi, dicentes: hæc ita ſe habere. Reſpondit autem Paulus, cum annuiſſet ipſe præſes, vt diceret: Aequiore animo pro meipſo cauſam dico, cum ſciam te multis iam annis iudicẽ fuiſſe genti huic, qui poſsis cognoſcere, * quòd non plures ſunt mihi dies, quàm duodecim, ex quo aſcendi adoraturus Hieroſolymam: & neque in templo compererunt me cum aliquo diſputantem, aut concurſum facientem turbæ, neque in ſynagogis, neque in ciuitate, neque probare poſſunt ea de quibus me accuſant. * Confiteor autem hoc tibi, quòd iuxta viam quam vocant hæreſim, ſic colo patrium deum credens omnibus quæ in lege & prophetis ſcripta ſunt, ſpem habens in deum, quam & hi ipſi expectant, reſurrectionem mortuorum iuſtorum ſimul & iniuſtorũ. Quin in hoc & ipſe ſtudeo ſine offendiculo conſcientiam habere erga deum, & erga homines ſemper. * Poſt annos autem plures acceſsi, eleemoſynas exhibiturus in gentem meam, & oblationes, in quibus compererunt me purificatum in templo, haud cum turba, neq; cum tumultu. Quidam autem ex Aſia Iudæi, quos oportebat apud te præſto eſſe & accuſare, ſi quid haberẽt aduerſum me, aut hi ipſi dicant, ſi quid deprehenderunt in me iniquitatis, cũ ſtem in concilio: niſi de vna hac voce, qua clamaui inter eos ſtans, de reſurrectione mortuorum ego iudicor hodie à vobis. Auditis autem his, Felix diſtulit illos, certo ſciens quæ ad eam viam attinebant, dicens. * Cum tribunus Lyſias deſcenderit, pernoſcã cauſam veſtrã. Iuſsitq; Centurioni, vt cuſtodiret Paulũ, ſineretq; eũ relaxari, & ne quem ex ſuis familiaribus vetaret ſubminiſtrare

mayntayner of the ſecte of the Nazari- Infra 25.
tes, & hath alſo enforſed to pollute the Supra. 21.
tẽple. Whõ we toke & wolde haue iudged
accordyng to our lawe but ŷ hye captayne
Lyſias came vpõ vs, & with great violẽ-
ce toke hym away out of our hãdes, com-
maundynge his accuſers to come vnto ŷ.
Of whõ thou mayſt (yf ŷ wylt enquire)
knowe the certayntie of all theſe thynges
wherof we accuſe hym. The Iewes lyke-
wyſe affyrmed, that it was euen ſo.

Then Paul (after that the ruler hym C
ſelfe had beckened vnto hym ŷ he ſhuld
ſpeake) anſwered. I ſhal with a more quiete
mynde anſwere for my ſelf, for as much
as I vnderſtande ŷ ŷ haſt bene of many
yeares a iudg vnto this people, because ŷ Supra. 21.
thou mayſt knowe ŷ there are yet but .xii.
dayes ſence I wẽt vp to Ieruſalẽ for to
praye, & ŷ they nether foũd me in ŷ tẽple
diſputing wt any mã nether rayſynge vp
the people, nether in the Synagoges, nor
in ŷ cytie. Nether cã they proue ŷ thinges
wherof they accuſe me. But thys I cõfes D
vnto the, that after that waye (which they Math. 15.
call hereſye) ſo worſhyppe I the god of my Marc. 8.
fathers, beleuyng all thynges which are Luc. 12.
wrytten in the lawe of the prophetes and
haue hope towardes God, that the ſame
reſurrectiõ of the dead (which they them Exod. 3.
ſelues loke for alſo) ſhalbe both of iuſt & Math. 22
vniuſt. And therfore ſtudy I to haue a
cleare cõſciẽce toward God, and toward
man alſo. But after many yeres I came E
and brought almes to my people & offe- Supra. 21.
ringes in the whyche they founde me pu- 1.Cor. 4.
rifyed in the tẽple, nether wt multitude, 2.Cor. 9.
nor yet wyth vnquyetnes, how be it there
were certayne Iewes oute of Aſya which
ought to be here preſent before the, and
accuſe me, yf they had ought agaynſt me,
or els let theſe ſame here ſaye, yf they haue
founde any euyll doyng in me, whyll I
ſtode here in ŷ cõſell: excepte it be for this Supra. 23
one voyce, that I cryed ſtandyng among
thẽ, of ŷ reſurrectiõ frõ death am I iud- F
ged of you thys daye. Whẽ Felix hearde
theſe thynges, he deferde thẽ, for he knewe
very well of that waye and ſayd: when
Lyſias the captayne is come, I wil knowe Ibidem.
the vtmoſt of youre matters. And he cõ-
maunded an vndercaptayne to kepe Paul
& that he ſhuld haue reſt, & that he ſhuld
forbyd none of hys acquayntaunce to

miniſtre

mynyſter vnto hym,or to come vnto hym.

And after a certain dayes,came Felix & hys wyfe Druſilla, which was a Jeweſſe & called forth Paul, & heard hym of the fayth,whyche is toward Chriſt. And as he preached of ryghteouſnes,temperaũce and iudgement to come,Felix trembled and anſwered.

Ioan.5.
Luc.10.
Heb.13.
Epheſ.5.
1. Pet.2.

At thys tyme,departe : when I haue a cõuenyent tyme,I wyll ſende for the. He hoped alſo ŷ money ſhoulde haue bene geuen hym of Paul,that he myght lowſe hym: wherfore he called him the oftener & cõmened w him. But after two yeares Feſtꝰ Porcius came into Felix roume. And Felix wyllyng to ſhewe the Jewes a pleaſure, lefte Paul in preſon bounde.

1.Cor.6.

The.xxv. Chapter.

How after the death of Felix Feſtꝰ reygned in hys roume.
Paul was accuſed afore Feſtus.
Paule appealeth to Ceſar.

A

Supra 24.

When Feſtus was come into the prouince,after thre dayes,he aſcended from Ceſarea vnto Jeruſalẽ. Then enfourmed hym the hye Preſtes and the chefe of the Jewes of Paule And they beſoughte hym and deſyred fauour agaynſte hym, that he wolde ſende for hym to Jeruſalem , and layde awayte for hym in the waye to kyll him. Feſtus anſwered ŷ he ſhulde be kepe at Ceſarea,but that he him ſelf wolde ſhortlye departe thyther. Let them therfore (ſayd he) which amõg you are able to do it come downe w vs & accuſe hĩ if ther be any faute in the mã. Whẽ he had taryed there more thẽ .x. dayes he departed vnto Ceſarea,& ŷ nexte day ſate downe in ŷ iudgemẽt ſeate,& commaunded Paule to be brought. Whẽ he was thẽ,ŷ Jewes which were thẽ frõ Jeruſalẽ came about him,& layd many & greuous cõplaintes agaynſte Paul,which they could not proue,as lõg as he anſwered for hĩ ſelfe,ŷ he had nether agaiſt ŷ law of ŷ Jewes nether againſt ŷ temple,nor yet agaiſt Ceſar offended anye thĩg at al. Feſtꝰ willĩg to do ŷ Jewes a pleaſure anſwered Paul & ſaid. Wilt ŷ go to Jeruſalẽ & ther be iudged of theſe thinges before me? Thẽ ſaid Paul. I ſtãd at ceſars iudgemẽt ſeate,wher I ought to be iudged. To the Jewes haue I no

B

Supra.18.

Infra.28.

harme

ſubminiſtrare ei, aut adire eum. Poſt aliquot autẽ dies cũ aduenisſet Felix cũ Druſilla vxore ſua quæ erat Iudæa,accerſiuit Paulum, & audiuit ab eo fidem , quæ eſt in chriſtum. Diſputante autem illo de Iuſtitia & temperantia,& de iudicio futuro,tremefactus Felix reſpondit: In præſentia abi,cæterum opportunitatem nactus accerſam te,simul & illud ſperans fore,vt pecunia ſibi daretur à Paulo,vt ſolueret ipſum , ꝓpter quod & frequenter accerſens eum , loquebatur cum eo. Biennio autem expleto, accepit ſucceſſorẽ Felix Portium Feſtum. Volens autem gratiam præſtare Iudæis Felix,reliquit Paulum vinctum.

CAPVT. XXV.

Gnare,Feſtus ait,Solymas vin Paule remitti?
Abnuit hic dicens,Cæſarem adire volo.

Feſtus ergo ſuſcepta prouincia,poſt triduũ aſcẽdit Hieroſolymã ab vrbe Cæſarea. Significaruntque illi princeps ſacerdotum ac primores Iudæorũ de Paulo, & rogabant eum poſtulantes fauorem aduerſus eum , vt accerſeret eum Hieroſolymam, inſidias tendentes, vt interficerent eum in via. Feſtus autem reſpondit vt ſeruaretur quidem Paulus Cæſareæ: ſe vero breui illo profecturum. Qui ergo inter vos, inquit potentes ſunt,vna nobiſcum deſcẽdant: & ſi quod eſt in hoc viro crimen, accuſent eum. Demoratus autem inter eos diebus amplius quam decem, deſcendit Cæſareã, & poſtero die ſedit pro tribunali, iuſsitque Paulum adduci. Qui cũ perductus eſſet, circumſteterũt eũ qui ab Hieroſolyma deſcenderant Iudæi,multa & grauia crimina intendentes aduerſus Paulum , quæ non poterant probare. Paulo pro ſe reſpondente , quod neq; in legẽ Iudæorũ,neque in tẽplũ neque in Cæſarem quicquam peccaſſet. Feſtus autem volens gratificari Iudæis,reſpondens Paulo, dixit: Vis Hieroſolymam aſcendere, & ibi de his iudicari apud me? Dixit autem Paulus. Ad tribunal cæſaris ſto, vbi me oportet iudicari. Iudæis nullam

iniuriam

iniuriã feci, ſicut & tu melius noſti. Si enim nocui aut dignum morte aliquid feci, non recuſo mori. Si vero nihil eſt eorum, de quibus hi accuſant me, nemo poteſt me illis donare. Cæſarem Appello. Tunc Feſtus cum conſilio colloquutus, reſpondit: Cæſarem appellaſti? ad Cæſarem ibis. Et cũ dies aliquot tranſacti eſſent, Agrippa rex & Bernice deſcenderunt Cæſaream ſalutaturi Feſtũ. Et cum dies complures ibi commorarentur, Feſtus regi retulit cauſam Pauli, dicens: Vir quidam relictus eſt a Felice vinctus, de quo cum veniſſem Hieroſolymã, ſignificarunt mihi principes ſacerdotum & ſeniores Iudæorum, poſtulantes aduerſus illum ſententiam. Quibus reſpondi: Non eſt Romanis conſuetudo ob gratiam donare aliquem hominẽ, vt pereat, prius quam is qui accuſatur præſentes habeat accuſatores, locumque defendendi accipiat de crimine. Cum ergo huc cõueniſſent, ſine vlla dilatione, ſequenti die ſedens pro tribunali, iuſſi adduci virum. De quo cum ſtetiſſent accuſatores, nullum crimen intendebant ſuper hiſce rebus, de quibus ego ſuſpicabar, ſed quæſtiones quaſdam de ſua ſuperſtitione habebant aduerſus eum, & de quodam IESV defuncto, quem affirmabat Paulus viuere. Hæſitans autem ego de huiuſmodi quæſtione dicebam: num vellet ire Hieroſolymam, & ibi iudicari ſuper iſtis. Paulus autem cum appellaſſet, vt ſeruaretur Auguſti cognitioni, iuſſi ſeruari eum, donec mitterem eum ad Cæſarem.

Agrippa autem dixit ad Feſtum: Volebam & ipſe hominem audire. Cras, inquit, audies eum. Poſtero autem die cũ veniſſet Agrippa & Bernice cum multo apparatu, & introiſſent in auditorium cum tribunis & viris principalibus ciuitatis, iubente Feſto adductus eſt Paulus. Et dicit Feſtus: Agrippa rex, & omnes qui ſimul adeſtis nobiſcum viri, videtis hunc hominem, de quo omnis multitudo Iudæorum interpellauit me, & Hieroſolymis & hic, acclamãtes non oportere eum viuere amplius. Ego vero comperi nihil

haue done as thou very wel knoweſt. Yf I haue hurte them, or committed any thinge worthy of death I refuſe not to dye. Yf none of theſe thynges are whereof they accuſe me, no man ought to delyuer me to thẽ. I appeale vnto Ceſar. Thẽ ſpake Feſtus wyth deliberacion and anſwered, Thou haſt appealed vnto Ceſar, vnto Ceſar ſhalt thou go. After a certayne dayes, kynge Agrippa & Bernice came vnto Ceſarea to ſalute Feſtus. D

And when they had bene there a good ſeaſon, Feſtus rehearſed Pauls cauſe vnto the kynge ſayenge: there is a certayne mã lefte in pryſõ of Felix, aboute whome when I came to Jeruſalẽ, the hye preſtes and elders of the Jewes enfourmed me & deſyred to haue iudgemẽt agaynſt hym. To whome I anſwered, It is not the maner of the Romaynes to delyuer any man that he ſhulde peryſhe, before that he which is accuſed haue yͤ accuſars before hym, & haue licence to anſwere for hym ſelfe, concernynge the cryme layde agaynſt hym: when they were come hyther, without delaye on the morow, I ſate to geue iudgemẽt, & cõmaunded the man to be brought forth. Agaynſt whom when the accuſars ſtode vp, they brought none accuſaciõ of ſuche thynges as I ſuppoſed, but had certayne queſtions agaynſte hym of theyr owne ſuperſticion, & of one Jeſu, whiche was dead, whom Paul affyrmed to be alyue. And becauſe I doubted of ſuche maner queſtions, I axed hym whether he wolde go to Jeruſalem, & there be iudged of theſe matters. Then when Paul had appealed to be kepte vnto the knowledge of Ceſar, I commaunded hym to be kepte tyl I myght ſende hym to Ceſar. F

Deut.19.

E

Supra.23.

Supra.24.

Agrippa ſayd vnto Feſtus: I wolde alſo heare the mã my ſelfe. To morowe (ſayde he) yͧ ſhalt heare hym. And on yͤ morowe whẽ Agrippa was come and Bernice in greate pompe, & were entred into the coũſell houſe wyth the captaynes and chefe men of the cytye: at Feſtus commaundemẽt Paul was brought forth. And Feſtus ſayde: kyng Agrippa, & al mẽ which are here preſent wyth vs, ye ſe this mã aboute whome all the multitude of the Jewes haue delt wyth me both at Jeruſalem and alſo here, cryenge that he ought not to lyue any longer. Yet founde I nothynge Supra.22.

worthy of death that he hath committed. Neuertheleſſe ſeynge that he had appealed to Ceſar, I haue determined to ſende hi. Of whome I haue no certayne thynge to wryte vnto my Lorde. Wherfore I haue brought hym vnto you, & ſpecially vnto the kynge Agrippa, that after examinacion had, I myght haue ſome what to wryte. For me thynketh it vnreaſonable, for to ſende a priſoner, & not to ſhewe ŷ
C cauſes which are layd agaynſt hym.

¶ The .xxvi. Chap.

¶ Howe Paul was brought afore kynge Agrippa and Bernice.
How Paul wyſhed Agrippa wt al the cõ-
A pany that was there to be chriſtened.

Sup.18.23. &.21. Agrippa ſayd vnto Paul: thou art permytted to ſpeake for thy ſelfe. Then Paul ſtretched forthe the hande, & anſwered for hym ſelfe. I thynke my ſelfe happy kyng Agrippa, becauſe I ſhall anſwere thys daye before the, of all the thynges wherof I am accuſed of the Jewes, namely becauſe thou arte experte in all cuſtomes and queſtions whych are amonge the Jewes. Wherfore I beſeche the to heare me paciently.

My lyuynge of a chylde, which was at the fyrſte among myne owne nacion at Jeruſalem knowe all the Jewes whyche
Gala.1. knewe me from the begynnynge, yf they wolde teſtify it. For after ŷ moſt ſtraytest
Gene.3.22. ſecte of oure lawe, lyued I a phariſaye, &
Deut.18. nowe I ſtande and am iudged for ŷ hope
Pſal.132. of the promys made of God vnto our fathers: vnto which promys our .xii. trybes inſtantly ſeruyng God day and nyghte hope to come. For whyche hopes ſake, kynge Agrippa, I am accuſed of ŷ Jewes. Why ſhulde it be thought a thynge vncredyble vnto you, that god ſhuld rayſe
B agayn the deade?

Math.9. I alſo verely thought in my ſelfe, that
Marc.5. I ought to do many contrary thynges,
Luc.7. clene agaynſte the name of Jeſ⁹ of Naza-
Joan.11. reth: whiche thynge I alſo dyd in Jeruſa-
Supra.9. lẽ. Where many of ŷ ſayncte I ſhut vp i preſon, & had receiued auctorite of the hye
Supra.8.22 prieſtes. And whẽ they were put to death, I gaue ŷ ſentence. And I punyſhed them oft in euery ſynagoge, & cõpelled thẽ to blaſphemie, and was yet more mad vpon them, and perſecuted them, euen vnto
Supra.9. ſtraunge cities. Aboute whiche thynges as I went

dignum morte eum admiſiſſe. Ceterum cum is ipſe appellaſſet Auguſtum, ſtatui mittere eũ. De quo quid certum ſcribam domino, nõ habeo. Quapropter produxi eum ad vos, & maxime ad te rex Agrippa, vt examinatiõe facta, habeam quod ſcribã. Iniquum enim mihi videtur mittere vinctum: & crimina de quib⁹ accuſat̃, nõ ſignificare.

CAPVT. XXVI.

Iam nihil eſt Paulus cur inſanire putetur.
Nam loquitur ſano verba modeſta animo.

Agrippa vero ad Paulũ ait: Permittitur tibi loqui pro temetipſo. ✠ Tunc Paulus extenta manu pro ſe dicebat: Super omnibus de quibus accuſor à Iudæis, rex Agrippa, exiſtimo me beatum, qui cauſam dicturus ſim apud te hodie, cum tu maxime ſis gnarus earum, quæ apud Iudæos ſunt, & conſuetudinum & quæſtionum. Quapropter obſecro te, vt patienter me audias. Itaque vitam quidem meam, quam egi ab adoleſcentia, quæ ab initio fuit in gente mea Hieroſolymis, nouerunt omnes Iudæi: qui prius nouerunt me ab initio, ſi velint teſtimonium ferre, ✠ quòd ſecundum exquiſitiſſimam ſectam noſtræ religionis, vixerim phariſæus. ✠ Et nunc fretus ſpe repromiſſionis, quæ ad patres noſtros facta eſt à deo, ſto iudicio ſubiectus, ad quã duodecim tribus noſtræ inſtanter nocte & die colentes deum, ſperant ſe peruenturas. De qua ſpe accuſor, rex Agrippa, à Iudæis. Cur incredibile iudicat̃ apud vos ✠ ſi deus mortuos ſuſcitat? & ego quidem exiſtimabam me aduerſ⁹ nomen IESV Nazareni multa repugnando facturum: quod & feci Hieroſolymis. ✠ Et multos ſanctorum ego carceribus incluſi, à principibus ſacerdotum poteſtate accepta: & cum occiderentur, detuli ſententiam. Et per omnes ſynagogas frequenter puniens eos, compellebam blaſphemare, & amplius inſaniens in eos, perſequebar etiã in exteras vſq; ciuitates. ✠ Quarum rerum ſtudio cum item

iens Damaſcum, cum authoritate & permiſſu principum ſacerdotum, die medio rex, in via vidi è cœlo ſupra ſplendorem ſolis, circumfulſiſſe me lumen, & eos qui mecum faciebant iter. Cũ autem omnes nos decidiſſemus in terram, audiui vocem loquentem ad me, ac dicentem Hebraica lingua, Saul, Saul, quid me perſequeris? Durum eſt tibi contra ſtimulos calcitrare. Ego autem dixi; Quis es domine? At ille dixit. Ego ſum IESVS, quem tu perſequeris. Sed exurge, & ſta ſuper pedes tuos. Ad hoc enim apparui tibi: vt conſtituam te miniſtrum ac teſtem, & eorum, quæ vidiſti, & eorum in quibus apparebo tibi, eripiens te à populo & gentibus, in quas nunc te mitto, vt aperias oculos eorum, vt conuertantur a tenebris ad lucem, à poteſtate ſatanę ad Deum: vt accipiant remiſſionem peccatorum, & ſortem inter eos, qui ſanctificati ſunt per fidem quæ eſt erga me. Vnde rex Agrippa, non fui inobediẽs cœleſti viſioni: Sed his qui ſunt Damaſci primum & Hieroſolymis & per omnem regionem Iudææ: deinde & gentibus annunciabam, vt pœnitentiam agerent, & conuerterentur ad deum, opera facientes digna his qui reſipuiſſent. Hac ex cauſa Iudæi me in templo comprehenſum tentauerunt interficere.

Auxilium igitur nactus dei, vſque in hodiernum diem ſto, teſtificans tum paruo, tum magno, nihil aliud dicens, quàm ea quæ prophetæ prædixerant futura eſſe, & Moſes: an paſſurus fuerit Chriſtus, an primus ex reſurrectione mortuorum lumen annunciaturus ſit populo & gentibus. Hæc autem cum pro ſe diceret, Feſtus magna voce ait, Inſanis Paule. Multæ te literæ ad inſaniã conuertunt. Et Paulus: Non inſanio, inquit, optime Feſte, ſed veritatis & ſobrietatis verba eloquor. Scit enim de his rex, apud quem & libere loquor. Latere enim eum nihil horum arbitror. Neque enim hoc in angulo geſtum eſt. credis rex Agrippa prophetis? Scio quod credis.

Agrippa

I went to Damaſco with auctoritie & lycence of the hye preſtes, euen at myddaye (o kynge) I ſaw in the waye a lyght from heauẽ, aboue the bryghtnes of the ſonne, ſhyne rounde about me, and them which iorneyed with me. When we were all fallen to the earth: I herd a voyce ſpekyng vnto me, and ſayeng in the Hebrue tonge: Saul, Saul, why perſecuteſt thou me? It is harde for the to kycke agaynſte the prycke. And I ſayd: Who art thou Lorde? And he ſayd: I am Jeſus whom thou perſecuteſt, but ryſe & ſtande vp on thy fete. For I haue apered vnto the for this purpoſe, to make the a myniſter and a wytnes both of thoſe thinges whiche thou haſte ſene, & of theſe thynges in the whiche I wyl appere vnto the, delyueryng the frõ the people, and from the gentyls, vnto which now I ſende the, to opẽ their eyes, that they myght turne from darcknes to lyght and from the power of Satan vnto god: that they may receyue forgyuenes of ſynnes, and inherytaunce among them, whiche are ſanctyfyed by fayth in me.

Supra.9.a.

C

Supra.9.a.

Supra.22.

Supra.9.

Wherfore kyng Agrippa, I was not diſobedient vnto the heauenly viſyon: but ſhewed fyrſt vnto them of Damaſco, and at Jeruſalem and through out all the coaſtes in Jewrye, and to the gentyls, that they ſhuld repent, and tourne to god, & do the ryght workes of repẽtaunce. For this cauſe the Jewes caught me in the temple & went about to kyll me. Neuertheleſſe I obtayned helpe of God, & contynue vnto thys daye wytneſſyng both to ſmall & to great, ſayeng none other thynges, thẽ thoſe whiche the prophetes and Moſes dyd ſay ſhuld come: that Chriſte ſhoulde ſuffre, and that he ſhould be the fyrſt that ſhoulde ryſe from death, and ſhould ſhewe lyght vnto the people, & to the gentyls.

Ibidem.

Infra.28.

Supr.2.3.& 8.13.

D

Supr.1 &.22.

Infra.28.

Eſa.50.53.

Pſal.21.

And thus anſwered for hym ſelfe: Feſtus ſayde with a lowde voyce. Paul, thou art beſydes thy ſelfe. Moche learnyng hath made the mad. And Paul ſayd, I am not madde, moſt deare Feſtus: but ſpeake the wordes of trueth & ſobernes. The kyng knoweth of theſe thynges, before whõ I ſpeake frely, nether thynke I that any of theſe thynges are hyd from hym. For this thynge was not done in a corner. Kynge Agrippa beleueſt thou the prophetes? I wote well thou beleueſt.

Supra.22.

Ioan.8.

Ioan.18.

E

[illegible] Agrippa

Agrippa ſayde vnto Paul, Somewhat thou bringeſt me in mynde for to be come a Chriſten. And Paule ſayd: I wolde to God that not onely thou, but alſo al that heare me to daye, were not ſomewhat only but all together ſuche as I am, excepte theſe bandes. And when he had thus ſpoken, the kyng roſe vp, and the debite, and Bernice, and they that ſate with thē. And when they were gone apart, they talked betwene them ſelues ſayenge. This man doeth nothīg worthy of death, nor of bondes. Then ſayd Agrippa vnto Feſtus: This man might haue bene lowſed yf he had not appealed vnto Ceſar.

2.Cor.7.

Supr 23.25

Supra.25.

Infra.28.

¶ The .xxvii. Chapter.

Here Paul taketh his iorney to Rome.
Howe Paul ſhewed before of their dangerous paſſage and was not beleued.
How Paul comforted them that were with hym, & exhorted them to take meat.
How they were caſt on an ylande, called Myletum.

A When it was concluded that we ſhulde ſayle into Italy: they delyuered Paul and certayne other priſoners, vnto one named Iulius, an vnder captayne of Ceſars ſoudiars. And we entred into a ſhip of Adramiciū, and louſed from lande, apoynted to ſayle by the coſtes of Aſia, one Ariſtarcus out of Macedonia, of the coūtre of Theſſalia, beynge with vs. And the next daye we came to Sidon. And Iulius courteouſly entreated Paul, and gaue hym lybertye to go vnto his frendes and to refreſhe hymſelfe. And from thence lanched we, and ſayled harde by Cypres, becauſe the wyndes were contrary. Then ſayled we ouer the ſea of Cylicia and Pamphilia, and came to Myra a cytye in Lycia.

2.Cor.11.

Coloſ.4.

Infra.28.

1.Cor.4.
2.Co.11.

B And there the vnder captayne founde a ſhyp of Alexādria, ready to ſayle into Italy: & put vs therin. And when we had ſayled ſlowly many dayes, & ſcace were come ouer againſt Gnydo (becauſe the wynde withſtode vs) we ſayled harde by ÿ coſtes of Candy, ouer againſt Salmo, & with much worke ſayled beyond it, and came vnto a place called good porte. Nye wherevnto was a cite called Laſcea. Whē muche tyme was ſpēt & ſaylīg was now ieopardeous,

2.Cor.1.

Agrippa autem ad Paulum ait, Modica ex parte perſuades mihi, vt fiam Chriſtianus. Et paulus ait, *Optarim à deo non ſolum modica ex parte, verumetiam magna: non te modo ſed omnes etiam qui me audiunt hodie eſſe tales, quales ego ſum, exceptis vinculis his. Et hæc eo loquuto, ſurrexit rex ac præſes, & Bernice & qui aſſidebant eis. Et cū ſeceſſiſſent, loquebantur inter ſe, dicentes, *Nihil morte aut vinculis dignum facit homo iſte. Agrippa autem Feſto dixit, *Dimitti poterat homo hic, ſi non appellaſſet Cæſarem.

CAPVT XXVII.

Læti importunam eſuriemque ſitimque leuate,
Nam modo fluctiuaga eſt diſſoluenda ratis.

POſtquam autem decretū eſt, vt nos nauigaremus in Italiā, *tradiderūt & Paulum, & quoſdam alios vinctos centurioni nomine Iulio, cohortis Auguſtæ. Conſcenſa autem naue Adramytina, nauigaturi iuxta loca Aſiæ, ſoluimus, perſeuerante nobiſcum *Ariſtarcho Macedone Theſſalonicenſi. Sequēti autē die appulimus Sidonem. Et Iulius humaniter tractato Paulo, *permiſit vt ad amicos profectus, ab illis curaretur. Et inde cum ſoluiſſemus, ſubnauigauim⁹ iuxta Cyprum. *Propterea quod eſſent venti cōtrarij. Et pelagus quod eſt contra Ciliciam & Pamphyliam, emenſi, peruenimus Myram, quæ eſt Lyciæ, & ibi nactus centurio nauem Alexandrinam nauigantem in Italiam, impoſuit nos in eam. Et cum multis diebus tarde nauigaremus, vixque deueniſſemus contra Gnidum, prohibente nos vento, adnauigauimus Cretæ iuxta Salmonem. Et vix prætereuntes illam, peruenimus in locum quendam qui vocatur Pulchri portus, cui vicina erat ciuitas Laſæa. Multo autem tempore peracto, *& cum eſſet iam

periculoſa nauigatio, ob id quoque quod iam vltra tempus ſuſtinuiſſent inediam, admonebat eos Paulus dicẽs eis: Viri, video quod cum iniuria multoq; damno, non ſolum oneris & nauis, ſed etiam animarum noſtrarum futura ſit nauigatio. Centurio autem gubernatori & nauclero magis credebat quam his quæ à Paulo dicebantur. Et cum aptus portus non eſſet ad hybernandum, complures ceperunt cõſilium ſoluendi illinc, ſi quo modo poſſent peruenire Phœnicem illic hybernare. Is eſt portus Cretæ ſpectans ad Africũ & ad Corum. Aſpirante autem Auſtro rati ſe propoſiti cõpotes, cum ſoluiſſent Aſſon, prætelegebant Cretam. Verum haud multo poſt coortus eſt contra ipſum ventus Typhonicus, qui vocatur Euroaquilo. Cumque correpta eſſet nauis, nec poſſet obniti vento, data naue flatibus, ferebamur in inſulam autem quandam deuecti, quæ vocatur Clauda, vix potuimus obtinere ſcapham. Qua ſublata, adiutoriis vtebantur, ſubcingentes nauem, timentes ne in Syrtim inciderent, demiſſo vaſe, ſic ferebantur. Cum autem vehementi tempeſtate iactaremur, ſequenti die iactum fecerunt, ac tertio die noſtris manibus armamenta nauis proiecimus. Porro neque ſole, neque ſideribus apparentibus ad complures dies, & tempeſtate nõ exigua imminente, iam ablata erat ſpes omnis ſalutis noſtræ. Cũ autem multa iam eſſet inedia, tũc ſtans Paulus in medio eorum, dixit: Oportebat quidem ò viri audito me non ſoluere à Creta, nec accerſere nobis iniuriam hanc & iacturam. Et nunc hortor, vt bono animo ſitis. Iactura enim animæ nulla erit ex vobis, ſed tantum nauis. Adſtitit enim mihi hac nocte angelus Dei, cuius ſum ego, quẽ & colo, dicẽs: Ne timeas Paule, Cæſari te oportet ſiſti. Et ecce donauit tibi deus omnes qui nauigant tecũ. Propter quod bono animo eſtote viri. Credo enim deo quod ſic erit quemadmodũ dictũ eſt mihi. In inſulam autẽ quandã oportet nos eiici. Sed poſtea quã quartadecima nox ſuperuenit, nauigantibus nobis in Adria circa

medium

ieopardous, becauſe alſo that we had ouer long faſted, Paul put them in remembraunce and ſayd vnto them: Syrs, I perceyue that thys vyage wyll be with hurt and muche domage, not of the ladynge & ſhyp onely, but alſo of our lyues. Neuertheles the vnder captayne beleued the gouerner & the maſter better, then thoſe thynges whiche were ſpoken of Paul. Infra.2.

And becauſe the hauen was not commodious to wynter in, many toke councell to departe thence, yf by any meanes they myght attayne to Phenices and there to wynter, which is an hauen of Candy & ſerueth to the ſouth weſt and north weſt wynde. Whẽ the ſouth wynde blew, they ſuppoſyng to obtayne theyr purpoſe, lowſed vnto Aſſon, and ſayled paſt all Candy. But anone after, ther aroſe agaynſte theyr purpoſe a flawe of wynde out of þ northeſte. And whẽ þ ſhyp was caught and coulde not reſiſte the wynde, we let her go & drane with the wether: and we came vnto an yle named Clauda, & had much worke to come by a bote, which they toke vp & vſed helpe, vndergyrdyng the ſhyp, fearing leaſt we ſhuld haue fallẽ into Syrtes, & we let downe a veſſel & ſo were caryed. The next daye when we were toſſed wt an exceadyng tẽpeſt, they lyghtened þ ſhyp, & the thyrde daye we caſt out with our owne handes the tacklyng of the ſhyp. When at the laſt nether ſunne nor ſtarre in many dayes apered & no ſmal tẽpeſt laye vpon vs, al hope that we ſhulde be ſaued, was then taken away. Then after lõg abſtinẽce, Paul ſtode forth in the myddes of thẽ & ſayd: Syrs ye ſhuld haue harkened to me, & not haue lowſed from Candy, nether to haue brought vnto vs this harme & loſſe. And now I exhort you to be of good chere. For there ſhall be no loſſe of anye mans lyfe among you, ſaue of the ſhyp onely. For there ſtode by me this nyght an angel of god, whoſe I am, and whõ I ſerue, ſaying: Feare not Paul, for thou muſt be brought before Ceſar. And lo, God hath geuen vnto the al that ſayle with the. Wherfore Syrs, be of good chere, for I beleue God, that it ſhal be euen as it was tolde me. Howbe it we muſt be caſt into a certayne ylande.

2.Cor.11.

C

Ibidem.

Supra.2.

D

Supr.23.b

Supra.25.

Infra.28.

But when the fourtenth nyght was come, as we were caryed in Adria aboute

mydnyght

mydnight, the ſhypmen demed that there
appered ſom countre vnto thẽ, & ſoũded,
and founde it .xx. fedoms. And when they
had gone a lytel further, they ſounded agayne,
& foũd .xv. fedoms. Then fearyng
leaſt they ſhould haue fallẽ on ſom rocke,
they caſt fowre ancres out of the ſterne, &
wyſhed for the day. As the ſhypmen were
aboute to flee out of the ſhyp, and had let
downe the bote into the ſee, vnder a coloure
as though they wold haue caſt ancres
out of ÿ forſhyp, Paul ſayd vnto the
vnder captayne, and the ſouldyers, except
theſe abyde in the ſhyp, ye can not be ſafe.
Then the ſouldiers cut of the rope of the
F bote, & let it fal away. And in the meane
tyme betwyxt that & day: Paul beſought
thẽ all to take meate ſayinge: thys is the
fourtenth daye that ye haue taryed & cõtynued
faſtynge, receauyng nothing at al.
Wherfore I pray you to take meate, for
this no doubte is for your health: for
Mat.10. there ſhal not an heere fal frõ the head of
Luc.12. any of you. And when he had thus ſpokẽ,
Mat.15. he toke bread & gaue thãkes to God in
Joan.6. preſence of them all, & brake it, & begãne
to eate. Thẽ were they al of good cheare,
& they alſo toke meate. We were al togither
in the ſhyp two hũdred thre ſcore and
ſyxtene ſoules. And when they had eaten
ynough, they lyghtened the ſhyppe, & caſt
out the wheat into the ſea. When it was
Sup. eodẽ. daye, they knew not ÿ land, but they ſpyed
a certayne hauẽ with a bãke into ÿ which
they were mynded (yf it were poſſyble) to
thruſt ĩ ÿ ſhyp. And whẽ they had takẽ vp
the ancres, they cõmitted thẽ ſelues vnto
G the ſea, & lowſed the rudder bandes and
hoyſed vp ÿ mayn ſayle to the wynde and
drue to lãd. But they chaũced on a place,
which had ÿ ſea on both the ſydes, & thruſt
Ibidem. in the ſhyp. And the forepart ſtucke faſt
& moued not, but the hynder brake with
the violence of the waues. The ſoudiers
councel was to kyll the pryſoners, leaſte
any of thẽ when he had ſwomme out ſhulde
flee away. But the vnder captayne wyllyng
to ſaue Paule, kept them frõ theyr
purpoſe, & cõmaũded ÿ they ÿ could ſwym
ſhulde caſt thẽ ſelues fyrſt into the ſea, &
ſcape to land. And the other he cõmaunded
to go, ſome on bordes, and ſome on
broken peces of the ſhyp. And ſo it came
to paſſe that they came al ſafe to lande.

ad medium noctis, ſuſpicabantur nautæ
apparere ſibi aliquam regionẽ.
Qui & demiſſa bolide, repererũt
paſſus viginti: ac puſillum inde digreſſi,
ruſſumq; demiſſo bolide, repererunt
paſſus quindecim. Timẽteſq;,
ne in aſpera loca inciderent,
de puppi iactis ancoris quatuor,
optabant diem oriri. Nautis vero
quærentibus fugere è naui, cum
demiſiſſent ſcapham, in mare, ſub
prætextu velut è prora ancoras
extenſuri, dixit Paulus centurioni
& militibus: niſi hi in naui manſerint,
vos ſalui fieri non poteſtis. Tūc
abſciderunt milites funes ſcaphæ,
& paſſi ſunt eam excidere. Et cū
dies inciperet apparere, hortabatur
Paulus omnes ſumere cibum,
dicens: Dies hic decimus quartus
eſt, quod expectantes ieiuni permanetis,
nihil accipientes, propter
quod hortor vos, vt ſumatis cibũ,
hoc enim ad ſalutem veſtram pertinet,
* quia nullius veſtrum capillus
de capite cadet. Et cum hoc
dixiſſet, * ſumpto pane gratias egit
deo in conſpectu omniũ: & cũ
fregiſſet, cœpit edere. Porrò animiſtam
increatiq; omnium ſumpſerunt
& ipſi cibum. Eramus vero
vniuerſæ animæ in naui ducentæ
ſeptuaginta ſex. Et ſatiati cibo,
alleuabāt nauem, * eiicientes triticum
in mare. Cum autem dies
eſſet, terram non agnoſcebant: ſinum
vero quendam animaduerterunt,
habentem littus, in quod
cogitabant, ſi poſſent, impingere
nauem. Et cum ancoras ſuſtuliſſẽt,
committebant ſe mari, ſimul laxatis
iuncturis gubernaculorum
& ſublato artemone ad auræ flatum,
tendebāt ad littus. Et cum incidiſſent
in locum bimarem, * impegerunt
nauem. Ac prora quidẽ
infixa, manebat immobilis: puppis
vero ſoluebatur à vi vndarum.
Militum autem conſilium erat vt
vinctos occiderent, ne quis cum enataſſet,
effugeret. Ac centurio
volens ſeruare Paulum, compeſcuit
eos à conſilio: iuſſitq;, vt qui
poſſent natare, abiicerent ſe primos,
& in terram euaderent. cæterique
partim in tabulis, partim
in quibuſdam nauis fragmentis.
Et ſic factum eſt vt omnes incolumes
euaderent in terram.

CAPVT XXVIII.

Migat in Melite dyſenteron, hæret echidna.
Romulidas Chriſtum nocte dieq; docet.

ET cū euaſiſſent, tunc cognouerunt ꝗ quòd Melite inſula vocaretur. Barbari vero præſtabant non vulgarem humanitatē nobis. Accenſa enim pyra, recipiebant nos omnes propter imbrem qui imminebat, & propter frigus. ⁎Cum congregaſſet autem Paulus ſarmentorum multitudinem, & impoſuiſſet in ignem, vipera è calore prorepēs inuaſit manum eius. Vt vero viderunt Barbari pendentem beſtiam de manu eius, inter ſeſe dicebant. Omnino homicida eſt homo hic, quem ſeruatum è mari vltio nō ſinit viuere. Et ille quidē excuſſa vipera ī ignē, mali nihil paſſus eſt. At illi exiſtimabant futurum, vt incenderetur, aut concideret repente mortuus. Diu aūt illis expectantibus & intuentibus nihil mali illi accidere, cōmutata mente dicebant eum eſſe deum. In locis autem illis erant prædia primari inſulæ, nomine Publio, qui nos exceptos triduo benigne tractauit hoſpitio. Contigit autem patrem Publii febribus ac dyſenteria vexatum decūbere. Ad quem Paulus intrauit, & cum oraſſet, ⁎impoſuiſſetque ei manus, ſanauit eum. Hoc igitur facto, ⁎ cæteri quoque qui habebāt infirmitates in inſula, accedebant & ſanabantur, qui etiam multis honoribus nos honorauerunt, & ſoluentibus impoſuerunt quæ neceſſaria erant. Poſt menſes autem tres nauigauimus in naui Alexandrina, quæ in inſula hyemauerat, cui erat inſigne caſtor & pollux. Et cum veniſſemus Syracuſas, manſimus triduo. Inde circumlegentes deuenimus Rhegium. Et poſt vnum diem afflante auſtro, poſtridie venimus Puteolos: vbi repertis fratribus, rogati ſumus manere apud eos dies ſeptem, & ſic venimus Romam.

¶ The.xxviii. Chapter.

¶ The kyndnes yͭ yͤ people of that place ſhewed vnto Paule & hys companye.
How a vyper crept on Paules hande.
Howe Paul healed yͤ father of Publius which was ſycke of a feuer.
Paule declareth to the Jewes wherfore he appealed to Rome.
How Paule dwelt.ii. yeares in his lodgynge & preached yͤ goſpell vnto them. Supra. 27.

A AND whē they were ſcaped, thē they knewe yͭ yͤ yle was called Melite. And the people of yͤ coūtre ſhewed vs no lytel kyndnes: for they kyndled a fyre & receyued vs euery one, because of the preſent rayne & because of the colde. And when Paul had gathered a bondel of ſtyckes, & put thē into the fyre, ther came a vyper out of yͤ heet & lept on his hāde. Whē the mē of the coūtre ſaw yͤ worme hange on hys hande: they ſayde amonge thē ſelues: this man muſte nedes be a morderer. Whome (though he haue eſcaped the ſea) yet vēgeaūce ſuffreth not to lyue. But he ſhouke of yͤ worme into the fyre & felt no harme. Howbeit they wayted whē he ſhuld haue ſwolne or fallen downe dead ſodēly. But after they had loked a great whyl & ſawe no harme come to hym, they chaunged theyr myndes and ſayd yͭ he was a God. In the ſame quarters the chefe man of the yle whoſe name was Publiꝰ had a lordſhyppe: yͤ ſame receaued vs, & lodged vs thre dayes courteouſly. And it fortuned yͭ the father of Publiꝰ laye ſicke of yͤ feuer & of a blody flixe. To whom Paul entred in & prayed, & layd his hādes on hym & healed him. Whē this was done, other alſo whyche had dyſeaſes in yͤ yle came & were healed. And they dyd vs great honour. And whē we departed, they laded vs wᵗ thinges neceſſarie. After thre monethes we departed in a ſhyp of Alexādry, whyche had wintred in yͤ yle, whoſe badge was Caſtor & Pollux. And whē we came to Syracuſa, we taried there.iii. dayes. And frō thēce we fet a cōpaſſe & cāe to Regiū. And after one daye the ſouth wind blew, and we cāe the next day to Puteolus where we foūd brethrē, & were deſyred to tary with them ſeuē dayes, and ſo came to Rome.

A
2. Cor. 11.
Supra. 14.
B
Mat. 8.
Marc. 1.
Luc. 4.
C

Supra. 15. And from thence, when the brethrē hearde of vs, they came agaynſt vs to Apiphorum, and to the thre tauernes. Whē Paul ſaw them, he thāked God and waxed bolde. And whē he came to Rome, the vnder captayne delyuered the priſoners to the chefe captayne of the hoſt, Supra. 27. but Paul was ſuffered to dwel by hym ſelfe with one ſoudier that kept him.

D And it fortuned after thre dayes, that Paul called ẏ chefe of ẏ Jewes together. Supra. 24. & 25. And when they were come, he ſayde vnto thē: Mē & brethrē, though I haue cōmitted nothyng agaynſt the people or lawes of our fathers, yet was I delyuered pryſoner frō Jeruſalē into the hādes of the Luc. 23. Supra. 26. Romains. Which when they had examined me, wold haue let me go, becauſe they founde no cauſe of death in me. But whē the Jewes cryed contrary, I was conſtrayned to appeale vnto Ceſar, not becauſe I had ought to accuſe my people Deut. 18. of. For this cauſe haue I called for you, euen to ſe you, & to ſpeake with you, becauſe that for the hope of Iſrael, I am bounde with thys chayne. And they ſayde vnto hym: We nether receyued letters out of Jewry pertayning vnto ẏ, nether came any of the brethren that ſhewed or Luc. 2. ſpake any harme of ẏ. E But we wil heare of the what thou thynkeſt. For we haue hearde of this ſecte that euery wheare it is ſpoken agaynſt. And whē they had apoynted him a day, there came many vnto hī into his lodgyng. To whō he expounded Gene. 3. Eſo. 7. 9. 11 Mich. 5. Supra. 17. & teſtifyed the kyngdō of God, & preached vnto thē of Jeſu, both out of the lawe of Moſes, & alſo out of the Prophetes, euē frō mornyng to nyght. F And ſome beleued the thynges whiche were ſpoken, & ſome beleued not. When they agreed not amōg thē ſelues they departed, after that Paul had ſpoken one worde: wel ſpake the Eſa. 6. Mat. 13. Marc. 4. Luc. 8. Ioan. 12. holy ghoſt by Eſaye the prophet vnto your fathers, ſaying: go vnto thys people and ſaye: with your eares ſhal ye heare, and ſhall not vnderſtande, and with your eyes ſhal ye ſe, and not perceyue.

For ẏ hert of this people is waxed groſſe & their eares were thycke of hearyng, & G their eyes haue they cloſed, leſt they ſhuld ſe with theyr eyes, & heare wt their eares, and vnderſtande with theyr hertes, and ſhuld

Et inde cum audiſſent fratres de nobis, prodierunt in occurſum nobis vſque ad Appii forum ac tres tabernas. Quos cum vidiſſet Paulus, gratiis actis deo, ſumpſit fiduciam. Cum autem veniſſemus Romam, centurio tradidit vinctos principi exercitus. * Permiſſum eſt autem Paulo, vt maneret ſolus cum cuſtodiente ſe milite. Poſt tertium autem diem cōuocauit Paulus Iudæorum primores. Cumque veniſſent, dicebat eis: Ego viri fratres, * cum nihil fecerim aduerſus plebem, aut inſtituta maiorū, vinctus ab Hieroſolymis, traditus ſum in manus Romanorum, qui cum examinaſſent, voluerunt me dimittere, * eo quod nulla eſſet cauſa mortis in me. Sed contradicentibus Iudæis coactus ſum appellare Cæſarem, non quaſi habeam de quo gentem meam accuſem. Propter hanc igitur cauſam aduocaui vos, vt viderem & alloquerer. * Propter ſpem enim Iſraelis catena hac circundatus ſum. At illi dixerūt ad eum, Nos neque literas accepimus de te a Iudæis, neque adueniens aliquis fratrum nuntiauit, aut loquutus eſt aliquid de te mali. Volumus autem ex te audire quæ ſentias. Nam de ſecta iſta notum eſt nobis, * quod vbique ei contradicitur. Cum conſtituiſſent autem illi diem, venerunt ad eum in hoſpitium complures, quibus exponebat, teſtificans regnum dei, * ſuadenſque eis de Ieſu ex lege Moſi & prophetis, a mane vſque ad veſperam: * & quidam credebant his quę dicebantur, quidam vero non credebant. Cumque inter ſe non eſſent concordes, diſcedebant, vbi dixiſſet Paulus vnum verbum, Bene ſpiritus ſanctus loquutus eſt per Eſaiam prophetam ad patres noſtros, dicens: * Vade ad populum iſtum, & dic, Auribus audietis & non intelligetis: & videntes videbitis, & non perſpicietis. Incraſſatum eſt enim cor populi huius, & auribus grauiter audierunt, & oculos ſuos compreſſerunt: ne quando videant oculis, & auribus audiant, & corde intelligant. * &

conuertantur, & sanem eos. Notũ ergo sit vobis, ꝙ quod gentibus missum est hoc salutare dei, & ipsi audient. Et cum hæc dixisset, exierunt ab eo Iudæi, multam habentes inter se disceptationem. Mansit autem Paulus biennio toto in suo conductu, & suscipiebat omnes qui ingrediebantur ad ipsum, prædicans regnum dei, & ac docens quæ sunt de domino Iesu cum omni fiducia, nemine prohibente.

ACTVVM APOSTOlorum.

FINIS.

shuld be conuerted and I shulde heale the. Be it knowen therfore vnto you, that this saluacion of God is sent to the gentils & they shal heare it. And when he had sayd ÿ, the Jewes departed, and had greate desputacions amonge them selues. And Paul dwelt two yeares full in his lodgynge, & receyued all that came to him, preachinge ÿ kingdome of god, and teachinge the thynges which concerne the Lord Jesus w all confidēce vnforboden.

Psal. 66.
Esa. 11. 42. & 60.
Hie. 16. 31.
Iohel. 3.
Malac. 1.

Supra. 19.

¶ Here endeth the Actes of the Apostles.

The Epiſtle of the Apoſtle S. Paul to the Romayns.

¶ The fyrſt Chapter. ✠

Paul the ſeruaunt of Jeſus
Chriſte called to be an Apoſtle
A put a parte to preache the goſpell
of god, which he promiſed
a fore by his prophetes in the
holy ſcriptures that make mencion of his
ſonne, the whych was begotten of the ſeed
of Dauid as pertaynyng to the fleſhe: &
declared to be the ſonne of god: with
power of the holy gooſt that ſanctyfyeth,
2.Tim.2. ſence the tyme that Jeſus Chryſte oure
Luc.1. Lord roſe agai frō death, by whō we haue
receiued grace and Apoſtleſhyp: to bring
al maner hethē people vnto ÿ obedyēce of
the fayth that is in his name, of ÿ whych
hethen are ye a part alſo whych are Jeſꝰ
Chriſtes by vocation. ✠

To al you of Rome beloued of god &
ſaynctes by callinge. Grace be wͭ you &
peace from god our father, and from ÿ
B Lord Jeſus Chriſt. Firſt verely I thāke
1.Cor.1. my god thorowe Jeſus Chryſte for you
2.Cor.1. all, becauſe youre fayth is publyſhed
Gala.1. throughout al the world. For god is my
Ephe.1. wytnes, whō I ſerue wͭ my ſpirite in the
goſpel of hys ſonne, ÿ wͭout ceaſynge I
2.Tim.1. make mēcion of you alwaies in my prayers:
beſechyng ÿ at one tyme or other, a
proſperous iorney (by the wyll of god)
myght fortune me, to come vnto you.
For I lōge to ſe you ÿ I myght beſtowe
amonge you ſome ſpyrytuall gyfte, to
ſtrēgth you wͭall, ÿ is ÿ I myght haue cōſolaciō
together wͭ you through ÿ commen
fayth, whych both ye & I haue. I wold ÿ
ye ſhuld knowe brethrē, howe ÿ I haue oftē
tymes purpoſed to cōe vnto you (but
haue bē let hytherto) to haue ſome frute
amōg you as I haue amōge other of the
C gentyls. For I am detter both to the
Grekes & to thē whiche are no Grekes:
vnto ÿ learned & alſo vnto ÿ vnlerned.
Likewiſe as moch as in me is, I am redy
to preache ÿ goſpell to you of Rome alſo.
For I am not aſhamed of the goſpel of
Chriſt: becauſe it is ÿ power of god vnto
ſaluaciō to al that beleue, namely to the
Jew and alſo to the gentyle.

For

EPISTOLA PAVLI AD ROmanos.

CAPVT I.

Attollit fidei virtutem, moroſophorum
Quod male patrarint turpia facta notans.

Paulus ſeruus Ieſu Chriſti, vocatꝰ ad munꝰ apoſtolicū, ſegregatus in euangeliū dei, quod ante promiſerat per ꝓphetas ſuos in ſcripturis ſanctis de filio ſuo ✻ qui genitꝰ fuit ex ſemine Dauid, ſecundū carnē: qui declaratus fuit filius dei cū potentia, ſecundū ſpiritū ſanctificationis, ex eo quòd reſurrexit è mortuis Ieſus Chriſtus dominus noſter, per quē accepimꝰ gratiā ac muneris apoſtolici functionem, vt obediatur fidei inter omnes gētes, ſuper ipſius nomine, quorū de numero eſtis & vos, vocati Ieſu Chriſti. Omnibus qui Romę eſtis dilectis dei, vocatis ſāctis, ✻ gratia vobis & pax à Deo patre noſtro & dn̄o Ieſu Chriſto. Primū quidē gratias ago Deo per Ieſum Chriſtū, ſuper omnibꝰ vobis, quod fides veſtra annunciatur in toto mūdo. ✻ Teſtis enim mihi eſt deꝰ, quē colo ſpiritu meo, in Euangelio filii ipſiꝰ ꝙ indeſinēter mentionē veſtri faciā, ſēp in precibus meis orās, ſi quo modo tandē aliquādo proſperū iter contingat, volēte deo, vt veniā ad vos. Deſidero enim videre vos, vt aliquod impartiar vobis donū ſpirituale, quo cōfirmemini: hoc eſt, vt cōmunē capiā cōſolationē in Vobis, per mutuā fidē, veſtrā ſimul & meā. Nolo autem vos ignorare fratres, ꝙ ſępe propoſuerā venire ad vos, licet prępeditus fuerim ad hūc vſq; diē, quo fructū aliquē haberē inter vos quoq;, quēadmodū & inter reliquas gētes. Gręcis ſimul & barbaris, eruditis pariter ac rudibꝰ debitor ſum, ita quātū in me eſt, paratꝰ ſum vobis quoq; q Romę eſtis euangelizare. Non enim me pudet Euangelii CHRISTI. Potentia ſiquidem eſt dei, ad ſalutem omni credēti, Iudęo primū ſimul & Gręco.

Iuſtitia eñi dei per illud patefit ex fide in fidē. Sicuti ſcriptū eſt: ☙ Iuſtus autē ex fide victurus eſt. Palā fit enim ira dei de cælo aduerſus oēm impietatē, & iniuſtitiā hominū, qui veritatē in iniuſtitia detinent propterea ꝙ id quod de deo cognoſci poteſt, manifeſtum eſt in illis. Deus enim illis patefecit. Siquidem quæ ſunt inuiſibilia illius, ex creatione mūdi, dum per opera intelligūtur, peruidētur: ipſaq̃ æterna eius potentia ac diuinitas, in hoc, vt ſint excuſabiles, ☙ propterea ꝙ cū deum cognouerint, non vt deū glorificauerūt, neq̃ grati fuerūt, ſed fruſtrati ſunt ꝑ cogitatiōes ſuas, & obtenebratū eſt inſciens cor eorū. ☙ Cū ſe crederēt eſſe ſapientes, ſtulti facti ſunt, mutaueruntq̃ gloriā immortalis dei, per imaginē, non ſolū ad mortalis hōis ſimilitudinem, effigiē, verū etiā volatiliū & quadrupedū & reptiliū: quapropter tradidit illos deus per cupiditates cordium ſuorū in immūditiā, vt ignominia afficiāt corpora ſua inter ſe mutuo, qui cōmutarunt veritatē eius mendacio, & venerati ſunt, colueruntq̃ ea quę cōdita ſunt, ſupra eū qui condidit, qui eſt laudandus in ſecula, Amen ☙ Quāobrem tradidit eos in cupiditates ignominioſas. Nā & fœminæ illorū mutauerunt naturalē vſum, in eū qui eſt præter naturā. Similiterq̃ & maſculi, relicto naturali vſu fœminæ, exarſerūt per appetētiā ſui, alius in aliū, maſculi in maſculos fœditatē ꝑpetrantes, & præmiū, quod oportuit, erroris ſui in ſeipſis recipientes. Et quēadmodū non probauerunt, vt deū agnoſcerēt, ita tradidit eos deus in reprobā mentē, vt facerent quæ nō conueniebat, repleti omni iniuſtitia, ſcortatione, verſutia, auaritia, malitia, pleni inuidia, cæde, cōtentiōe, dolo, malis præditi morib⁹, ſuſurrones, obtrectatores, dei oſores, cōtumelioſi, elati, glorioſi, excogitatores malorū, parentibus immorigeri, expertes intelligētię, pactorū haud quaquā tenaces, alieni a charitatis affectu, neſciī fœderis, immiſericordes. Qui cū dei iuſtitiā nouerint, nēpe quod ij qui talia faciunt, digni ſint morte, nō ſolum ea faciunt, verumetiam aſſentiuntur iis qui faciunt.

CAPVT

Abac. 2.
Gala. 3.
Heb. 10.
Rom. 10.

For by it ŷ righteouſnes whiche cōmeth of god is opened frō faith to fayth as it is writtē: ŷ iuſt ſhall lyue by faith. For ŷ wrath of God apereth frō heauē agaynſt all vngodlynes and vnryghtwiſenes of mē, which withhold ŷ trueth in vnrightewiſnes: ſeyng, what may be knowē of God ŷ ſame is manifeſt amōge thē. For god dyd ſhewe vnto thē. So ŷ hys inuiſible thīges, ŷ is to ſay, hys eternall power & godhed, are vnderſtād & ſene by the workes frō the creaciō of the worlde. So that they are without excuſe, in as moch as whē they knewe God, they glorifyed him not as God, nether were thankfull, but wexed full of vanities in their ymaginaciōs, & their folyſhe hertes were blynded. Whē they cōſited thē ſelues wyſe they became foles, & turned ŷ glory of the immortal God vnto the ſimilitude of the ymage of a mortall mā, & of byrdes, and foure foted beaſtes, & of ſerpētes. Wherefore God lyke wyſe gaue thē vp vnto theyr hertes luſte vnto vnclennes, to defyle theyr owne bodyes betwene themſelues, whiche turned his truthe vnto a lye, & worſhypped & ſerued the creatures more thē the maker whyche is bleſſed for euer. Amē. For thys cauſe God gaue thē vp vnto ſhamfull luſtes. For euen their wemē dyd chaūge the naturall vſe vnto ŷ vnnaturall. And lyke wyſe alſo the mē lefte the naturall vſe of ŷ womā & brent in their luſtes one on another. And mē wt mē wroughte fylthynes & receyued i thēſelues ŷ rewarde of theyr erroure, as it was accordig. And as it ſemed not good vnto thē to be a knowē of God, euen ſo God delyuered them vp vnto a leawde mīde, ŷ they ſhulde do thoſe thīges which were not comlye, beinge ful of al vnrighteous doynge, of fornicacion, wyckednes, couetouſnes, maliciouſnes, full of enuie, morther, debate, diſceyte, euyl cōdicioned, whyſperers, backbyters, haters of God, doers of wronge, proude, boſters, bryngers vp of euyl thynges, diſobedient to father and mother, without vnderſtādyng, cōuenaunte breakers, vnlouynge, truce breakers & mercyles. Whych mē though they knowe the ryghtewiſnes of god, how that they which ſoche thinges cōmyt are worthy of death, yet not only the ſame, but alſo haue pleaſure in them that do them.

D

1. Cor. 1.
Ephe. 4.

1. Cor. 1.

Rom. 2.

E

The.

¶ The .ij. Chap.

A Wherfore arte thou inexcuſable o
mā whoſoeuer thou be that iudgeſt.
For in that ſame wherin þ iudgeſt
another, thou condemneſt thy ſelf. For
thou that iudgeſt doeſt euen theſame ſelf
thynges. But we are ſure that the iudge
mēt of god is according to truth againſt
Math. 7. thē which committe ſoch thīges. Thinkeſt
thou this (O thou mā) that iudgeſt them
whyche do ſoche thinges, and yet doeſte
euē the very ſame, that thou ſhalt eſcape
the iudgement of god? Wether deſpyſeſte
thou the ryches of hys goodnes, pacience
and longe ſufferaunce? and remembreſte
not howe that the kyndnes of god ledith
the to repentaunce?

But thou after thyne harde harte that
can not repente, heapeſt the togethrr the
treaſure of wrath agaynſt the day of ven
geaunce, when ſhalbe opened þ righetewes
B iudgement of God which wil rewarde e=
uerye man accordinge to his dedes: that
Mat. 25. is to ſay, praiſe honoure and im̄ortalite
to them which contynue in good doynge
and ſeke eternall lyfe. But vnto them
that are rebellyous, and dyſobeye the
trueth, and folowe inyquitie, ſhall come
indygnacyon and wrath tribulacyon and
anguyſſhe, vpon the ſoule of euery man
that doth euyll: of the Jewes firſt, and
alſo of the gentyls. To euerye man that
doth good, ſhal come prayſe, honour, and
peace, to þ Jewes fyrſt, & alſo to þ gētils.
C For ther is no parcialyte with god. But
whoſoeuer hath ſinned without law, ſhal
Ephes. 6. peryſſhe without law. And as many as haue
Galat. 2. ſynned vnder the lawe, ſhalbe iudged by
Coloſ. 3. þ law. For before god they are not righ=
teous which hear the lawe.: but the *
Act. 10. doers of the lawe, ſhalbe iuſtyfyed.
Iaco. 2. For yf the Gentyls whiche haue no law
1. Pet. 1. do of nature the thynges cōtained in the
*Math. 7. lawe: then they hauyng no law, are a law
Iacob. 1. vnto them ſelues. which ſhew the dede of
the lawe wrytten in theyr hartes.: whyle
theyr conſcience beareth witnes vnto thē
and alſo theyr thoughtes, accuſynge one
another or excuſynge at the day whē god
ſhall iudge the ſecretes of men by Jeſu
Chriſt, accordyng to my goſpell.

Beholde, thou arte called a Jewe, and
truſteſt in the lawe, & reioyſeſt in God, &
knoweſt

CAPVT II.

Eucacus eſt iudex eadem quæ iu
dicat, idem
Deſignans, prodeſt nomen inani
nihil.

Q Vapropter inexcuſabilis es
ô homo quiſquis es qui iu
dicas. * Nam hoc ipſo
quod iudicas alterum, teipſum
condemnas. Eadem enim facis
tu, qui iudicas. Scimus autem
quod iudiciū dei eſt ſecundū veri
tatē, aduerſus eos qui talia agunt.
Cogitas autē hoc ô homo, qui iu
dicas eos qui talia faciunt, & fa
cis eadem, quod tu ſuffugies iudi
cium Dei? Aut diuitias bonitatis il
lius, ac tolerantiæ, lenitatiſq; con
tēnis, ignorans quod bonitas Dei
ad pœnitentiā te inuitat: Sed iuxta
duritiā tuam, & cor pœnitere ne
ſciū, colligis tibiipſi irā in die iræ,
quo pateſiet iuſtum iudicium Dei,
* qui redditurus eſt vnicuiq; iuxta
facta ſua: his quidē qui perſeuerā
tes in benefaciendo, gloriā & ho
norē & immortalitatē quærunt,
vitā æternā: his vero qui ſunt con
tentioſi, & qui veritati quidem nō
obtemperant, ſed obtēperant iniu
ſtitiæ, vētura eſt indignatio & ira,
afflictio & anxietas, aduerſus om
nem animā hominis perpetrantis
malū, Iudęi primū ſimul & Gręci.
Gloria vero & honor, & pax omni
operāti bonū, Iudæo primū ſimul
& Gręco. * Non enim eſt perſona
rum reſpectus apud deum. Quis
cunque enim ſine lege peccaue
runt, ſine lege & peribunt. & quis
cūq; in lege peccauerūt, per legem
iudicabūtur. * Nō enī qui audiūt le
gē iuſti ſunt apud deum: ſed qui
legē factis exprimunt, iuſti habe
būtur. Nam cū gentes quæ legē nō
habent, natura quæ legis ſunt, fa
cerint: eæ legē nō habentes ſibiip
ſis ſunt lex, qui oſtendūt opus le
gis ſcriptū in cordibus ſuis, ſimul
atteſtante illorū conſcientia, & co
gitationibus inter ſe accuſantibus,
aut etiam excuſantibus, in eo die
cū iudicabit dominus occulta ho
minum, iuxta Euangelium meum
per Ieſum Chriſtum. Ecce tu Iu
dæus cognominaris, & acqui
eſcis in lege, & gloriaris in deo, &
noſti

noſti voluntatem, ac probas eximia, inſtitutus ex lege, confidiſque teipſum ducem eſſe cæcorum, lumen in tenebris verſantium, eruditorem inſipientium, doctorem imperitorum, habentem formam cognitionis ac veritatis per legem. Qui igitur doces aliū, teipſum non doces? qui prædicas non furandū, furaris: qui dicis non adulterandum, adulterium committis: qui execraris ſimulacra, ſacrilegium admittis, qui de lege gloriaris, per legis tranſgreſſionem Deum dehoneſtas. Nam nomen Dei propter vos male audit inter gentes, quemadmodum ſcriptum eſt. Nā circunciſio quidem prodeſt ſi legem ſeruaris, quòd ſi tranſgreſſor legis fueris, circunciſio tua in præputium verſa eſt. Ergo ſi præputium iuſtificationes legis ſeruauerit, nonne præputium illius pro circunciſione imputabitur? & iudicabit quod eſt ex natura præputiū, ſi legem ſeruauerit, te qui per literam & circunciſionē tranſgreſſor es legis? Non is qui in manifeſto Iudæus ſit, Iudæus eſt: nec eā quæ in manifeſto ſit carnis circūciſio, circunciſio eſt: ſed qui in occulto Iudæus fuerit, is Iudæus eſt: & circunciſio cordis, circūciſio eſt, quæ ſpiritu cōſtat, nō litera: cuius laus non ex hominibus eſt, ſed ex Deo.

CAPVT. III.

Cælica præfecto data ſunt oracula Verpo,
At nihilo eſt Græcis iuſtus Apella magis.

QVid igitur habet (quo præcellat Iudæus) aut quæ vtilitas circunciſionis? Multū per omnē modū. Nam primū quidem illud, q illis cōmiſſa ſunt oracula Dei. Quid enim, ſi quidā fuerunt increduli? Num incredulitas illorum, fidem dei faciet irritam? Abſit. Immò ſit deus verax, omnis autem homo mendax. Quēadmodum ſcriptum eſt. Vt iuſtificeris in ſermonibus tuis, & vincas cum iudicaris. Quòd ſi iniuſtitia noſtra dei iuſtitiam commendat, quid dicemus? Num iniuſtus Deus, qui infligit iram? Humano more loquor,

knoweſt hys wyll, and haſte experience of good & bad, in that thou arte infourmed by the lawe: & beleueſt that thou thy ſelfe arte gyde vnto the blynde, a lyght to them which are in darknes, an infourmer of thē whyche lacke diſcrecion, a teacher of vnlearned, which haſt the enſample of yͤ which ought to be knowē, & of the truth, in the lawe. But thou which teacheſt another, teacheſt not thy ſelfe. Thou preacheſt, a man ſhulde not ſteale: & yet thou ſtealeſt. Thou ſayeſt, a man ſhuld not cōmyt aduoutry: and yͤ breakeſt wedlocke. Thou abhorreſt ymages, and robbeſt god of hys honour. Thou reioyſeſt in yͤ lawe, & thorow breakyng the law diſhonoureſt god. For the name of God is euyl ſpokē of amonge the gentyls thorow you, as it is wrytten.

E Circumciſyon verely auayleth, yf thou kepe the lawe. But yf thou breake the law, thy circumciſyon is made vncircumciſyon. Therfore yf the vncircumciſed kepe the ryghte thynges conteyned in yͤ lawe: ſhall not hys vncircumciſion be counted for circumciſyon? And ſhal not vncircumciſion which is by nature (yf it kepe the law) iudge the which beynge vnder the letter and circumciſion, doſt tranſgreſſe yͤ lawe? For he is not a Jewe which is a Jewe outwarde, nether is that thynge circumciſion which is outwarde in yͤ fleſhe: But he is a Jewe whiche is hyd wythin, and the circumciſion of the herte is the true circumciſyon, which is in the ſpyrit, and not in the letter, whoſe prayſe is not of men, but of God. Deu.10.30

The.iii.Chap.

A What preferment then hath yͤ Jewe other what auauntageth circumciſion? Surely very moch. Fyrſt vnto them was commytted the word of god. What then though ſome of them did not beleue? ſhal theyr vnbelefe make the promes of god without effect? God forbyd. Let God be true, & al men lyars, as it is wrytten: That thou myghteſt be iuſtifyed i thy ſaying, & ſhuldeſt ouercome when thou arte iudged. Yf oure vnryghtwouſnes make the ryghteouſnes of God more excellēt: what ſhall we ſaye? Is god vnryghteous which taketh vengeaunce? Iohn.3 b. Pſal.115. Pſal.50.

I ſpeake after ẏ maner of mē. God forbyd. For how then ſhall god iudge the worlde? yf the veritee of god appere more excellēt thorow my lye vnto hys prayſe, why am I hēce forth iudged as a ſynner? & ſaye not rather (as mē euyll ſpeake of vs, & as ſome affirme that we ſaye) let
B vs do euyll that good maye come therof. Whoſe damnaciō is iuſte. What ſaye we then? Are we better then they? No, in no wiſe. For we haue al readye proued howe that both Iewes & Gentyls are al vnder
Psal.xx. ſynne, as it is writtē. There is none ryghteous, no not one: there is none ẏ vnderſtandeth, there is none that ſeketh after god, they al are gone out of ẏ waye, they
Psal.5.13. are al made vnprofitable, there is none that doth good, no not one. Theyr throte is an open ſepulchre: wyth theyr tounges they haue diſceyued ẏ poyſen of aſpes is vnder their lyppes. Whoſe mouthes are full of curſinge & bytternes. Theyr fete are ſwyfte to ſhede bloud. Deſtructiō and wretchednes are in theyr wayes. Alſo the waye of peace they haue not knowen. Ther is no feare of god before theyr eyes.
C ✠ Ye & we knowe that whatſoeuer the lawe ſayth, he ſayth it to them which are vnder ẏ lawe. That al mouthes maye be ſtopped & al ẏ world be ſubdued to God, becauſe ẏ by the dedes of the ✠ lawe, ſhall
Galat.2. no fleſhe be iuſtified in ẏ ſyght of God. For by the lawe cometh ẏ knowledge of ſynne. Now verely is ẏ ryghteouſnes ẏ cometh of god declared wythout the fulfyllyng of law, hauyng wytnes yet of ẏ lawe & of the Prophetes. The ryghteouſnes no doute which is good before God commeth by the fayth of Jeſus Chriſt, vnto all and vpon all that beleue.

D Ther is no differēce: for al haue ſinned, & lacke the prayſe ẏ is of valoure before
1.Ioan.1. God: but are iuſtified freelie by hys grace,
1.Timo.2. through the redemptiō that is in Chriſt Jeſu, whom God hath made a ſeate of mercy thorow fayth in hys bloude, to ſhewe the ryghteouſnes whyche before hym is of valoure, in ẏ he forgeueth the ſynnes ẏ are paſſed, which God dyd ſuffre to ſhewe at this tyme, the righteouſnes ẏ is alowed of hym, ẏ he myght be counted iuſte, & a iuſtifyar of hym which beleueth on Jeſu. Where is then thy reioyſyng? It is excluded. By what lawe? by ẏ lawe of workes?

loquor, abſit. Nam quomodo iudicabit Deus mundum? Etenim ſi veritas dei per meū mendaciū excelluit in gloriā ipſius, quid poſthac & ego veluti peccator iudicor? Ac non potius (quēadmodum de nobis male loquuntur, & ſicut quidam aiunt nos dicere) faciam' mala, vt veniant bona. Quorum damnatio iuſta eſt. Quid igitur? Præcellimus eos? Nullo modo. Nā ante cauſis redditis oſtendimus, & Iudæos & Græcos omnes peccato eſſe obnoxios, ſicut ſcriptum eſt: *Non eſt iuſtus, ne vnus quidem: non eſt qui intelligat, nō eſt qui exquirat Deum: omnes deflexerūt, ſimul inutiles facti ſunt, nō eſt qui exerceat bonitatē, nō eſt vſq; ad vnū. *Sepulchrū apertū guttur eorum, linguis ſuis ad dolū vſi ſunt, venenum aſpidum ſub labijs eorum. Quorum os execratione & amarulentia plenum eſt, veloces pedes illorum ad effundendum ſanguinem. Contritio & calamitas in vijs eorum, & viam pacis non cognouerunt. Non eſt timor dei coram oculis eorum. Scimus autem ꝙ quæcunq; lex dicit, his qui in lege ſunt, dicat: vt omne os obturetur, & obnoxius fiat totus mūdus deo: propterea ꝙ ex operibus legis non iuſtificabitur omnis caro in conſpectu eius. *Per legem enim agnitio peccati. Nunc vero abſq; lege iuſtitia Dei manifeſtata eſt, dum comprobatur teſtimonio legis ac prophetarum. Iuſtitia vero Dei per fidem IESV CHRISTI in omnes, & ſuper omnes eos qui credunt. Nō enim eſt diſtinctio. Omnes enim peccauerunt, ac deſtituuntur gloria Dei. Iuſtificantur autem gratis per illius gratiam, per redemptionē quæ eſt in CHRISTO IESV, *quem propoſuit Deus reconciliatorem, per fidem interueniente ipſius ſanguine, ad oſtenſionem iuſtitiæ ſuæ, propter remiſſionem præteritorum peccatorum, quæ Deus tolerauit, ad oſtendendam iuſtitiam ſuam, in præſenti tempore: in hoc, vt ipſe ſit iuſtus & iuſtificans eum, qui eſt ex fide IESV. Vbi igitur gloriatio? Excluſa eſt. Per quam legem?

operum? Non, imò per legem fidei. Arbitramur igitur fide iuſtificari hominem abſque operibus legis. An Iudæorum Deus tantū? an non & gentium? Quandoquidē unus Deus, qui iuſtificabit circunciſionem ex fide, & præputiū per fidem. Legem igitur irritam facimus per fidem? Abſit, imò legem ſtabilimus.

CAPVT. IIII.

Debetur fidei quòd iuſtificatus Abramus
cæſio pelliculæ ſignum erat ipſa fidei.

Qvid igitur dicem⁹ inueniſſe Abraham patrem noſtrū ſecundum carnem? Nam ſi Abraham ex operibus iuſtificatus fuit, habet quod glorietur, at non apud Deū. Quid enim ſcriptura dicit? Credidit autem Abrahā Deo, & imputatum eſt ei ad iuſtitiam. Ei vero qui operatur, merces non imputatur ſecundum gratiam, ſed ſecundum debitum. Porro ei qui non operatur, ſed credit in eū qui iuſtificat impium, imputatur fides ſua ad iuſtitiam. Quemadmodum & Dauid explicat beatificationem hominis, cui Deus imputat iuſtitiā abſq; operibus. Beati quorum remiſſæ ſunt iniquitates, & quorum obtecta ſunt peccata. Beatus vir, cui non imputabit dominus peccatum. Beatificatio igitur hæc in præputium tantum, an & in circūciſionem deuenit? Dicim⁹ enim quòd imputata fuerit Abrahæ fides ad iuſtitiam. Quomodo ergo imputata eſt? cum eſſet in circūciſione, an cum eſſet in præputio? Non in circunciſione, ſed in præputio. Et ſignum accepit circunciſionis ſignaculum iuſtitiæ fidei, quæ fuerat in præputio, vt eſſet pater omniū credentium per præputium, vt imputaretur & illis iuſtitia. & pater circunciſionis, iis qui non ſolum genus ducerent à circunciſis, verū etiam ingrederentur veſtigiis fidei, quæ fuit in præputio patris noſtri Abrahæ. Nō enim per legem promiſſio cōtigit Abrahæ, aut ſemini eius, illum hæredē fore mūdi, ſed per

workes? Naye: but by the lawe of fayth. For we ſuppoſe that a man is iuſtifyed by faythe wythout the dedes of the lawe. Galat.2. Is he the God of the Iewes onlye? Is he not alſo the God of the gentyls? Yes, euen of the gentyles alſo. For it is God only which iuſtifyeth circumciſion which is of fayth, and vncircumciſion thorow fayth. Do we then deſtroye ỹ lawe thorow fayth? God forbid. But we rather mayntayne the lawe.

¶ The .iiii. Chapter.

A What ſhall we ſaye then, that Abraham oure father as pertaynyng to the fleſhe, dyd fynde? yf Abraham were iuſtifyed by dedes, then hathe he wherin to reioyſe: but not with God. For what ſayth the ſcripture. Abraham beleued God, & it was counted vnto hym for ryghteouſnes. To hym that worketh, is the rewarde not reckened of fauoure, but of dutye. Gene.15. Galat.3. Iacobi.2. To hym that worketh not, but beleueth on hym that iuſtifyeth the vngodly, is hys fayth counted for ryghteouſnes. Euen as Dauid deſcrybeth the bleſſedfulnes of the man vnto whō God aſcrybeth ryghteouſnes wythout dedes. ✠ Bleſſed are they whoſe vnryghteouſnes are forgeuen, and whoſe ſynnes are couered. Psal.32. Bleſſed is that man, to whome the Lorde imputeth not ſynne.

B Came thys bleſſednes then vpō the circūcyſed or vpō the vncircūciſed? We ſay verelie how ỹ fayth was reckened to Abrahā for righteouſnes. How was it rekened in ỹ time of circūciſiō? or in ỹ tyme before he was circūciſed? Not in ỹ time of circūciſiō, but whā he was yet vncircūcyſed. And he receyued ỹ ſygne of circūciſiō, as a ſeale of ỹ ryghteouſnes, whyche is by fayth, which fayth he had yet beynge vncircūciſed, ỹ he ſhulde be ỹ father of all thē ỹ beleue, though they be not circumcyſed, ỹ ryghteouſnes myght be imputed to thē alſo: & ỹ he myght be the father of the circūciſed, not becauſe they are circumcyſed onely: but becauſe they walke alſo i ỹ ſteppes of ỹ fayth ỹ was in oure father Abraham before the tyme of circumcyſyon.

C For ỹ promes that he ſhulde be the heyre of the worlde, was not geuen to Abraham, or to hys ſeed thorow the lawe: but

Gala.3. thorow the ryghteouſnes whiche cometh of fayth. For yf they which are of ẏ lawe be heyres, thẽ is fayth but vayne, and the promes of none effecte. Becauſe the lawe cauſeth wrath. For where no lawe is, D there is no tranſgreſſyon.

Therfore by fayth is the inheritaunce geuen that it myght come of fauoure: & the promes myght be ſure to all ẏ ſeed. Gen.17.18. Eccle.44. Not to them only whyche are of ẏ lawe, but alſo to thẽ whych are of the fayth of Abraham, whiche is the father of vs all. As it is wrytten: I haue made ẏ a father to many naciõs, euen before God whome thou haſt beleued, whiche quyckeneth the Gen.15.22. dead, and calleth thoſe thynges whych be not as though they were.

Whiche Abraham cõtrary to hope, beleued in hope, ẏ he ſhulde be the father of manye nacyons, accordyng to that which was ſpoken. So ſhall thy ſeed be. And he faynted not in the fayth, nor yet cõſidered hys owne body which was now dead, euẽ whẽ he was almoſt an hondred yeare old: nether yet that Sara was paſte chyld bearyng. He ſtackered not at the promes of God thorow vnbelefe: but was made ſtrong in ẏ fayth & gaue honoure to god, ful certified, that what he had promiſed ẏ he was able to make good. And therfore was it reckened to hym for ryghteouſnes.

1.Timo.[illegible] 1.Ioan.1. It is not wrytten for hym onlye, that it was rekened to hym for ryghteouſnes, but alſo for vs, to whome it ſhalbe cõted for ryghteouſnes, ſo we beleue on hym that rayſed vp Ieſus oure Lorde from death. Whiche was delyuered for oure ſynnes & roſe agayne for to iuſtifie vs.

¶The. v. Chapter.

A BEfore therfore that we are iuſtified by fayth, we are at peace with god thorowe oure Lorde Ieſu Chriſte, by whom we haue away in thorowe fayth vnto thys grace wherein we ſtond and reioyce in hope of the prayſe that ſhalbe geuen of God.

Nether do we ſo onlye: but alſo we reioyce in tribulacion. For we knowe that Iacobi.1. trybulacyon bryngeth pacience, pacience bryngeth experience, experience bryngeth hope. And ẏ hope maketh not a ſhamed for the loue of god is ſheed abroad

ĩ oure

per iuſtitiam [illegible]. Etenim ſi hi qui ad legem [illegible] hæredes ſunt, inanis fac[illegible]des, & irrita facta eſt promiſsio. Nam lex iram operatur. Siquidẽ vbi non eſt lex, ibi nec tranſgreſsio eſt. Idcirco ex fide datur hæreditas, vt ſecũdum gratiam, firma ſit promiſsio vniuerſo ſemini: non ei, quod eſt ex fide Abrahæ, qui eſt pater omniũ noſtrum. Sicut ſcriptum eſt. *Patrem multarum gẽtium conſtitui te: nimirum ad exemplum dei cui crediderat. qui vitæ reſtituit mortuos, ac vocat ea quæ non ſunt, tanq̃ ſint, qui præter ſpem ſub ſpe credidit, ſe fore patrem multarũ gẽtium, iuxta id quod dictum eſt. *Sic erit ſemen tuum. Ac no[illegible]firmatus fide, haud conſide[illegible] ſuum ipſius corpus iam emortuũ, cum centum fere natus eſſet annos, nec emortuam vuluam Saræ: verum ad promiſsionem dei non hæſitabat ob incredulitatem: ſed robuſtus factus eſt fide, tribuens gloriam deo, certa perſuaſione cõceptaq; is qui promiſerat, idem potens eſſet & præſtare. Quapropter etiam imputatũ eſt illi ad iuſtitiã. Nõ ſcriptũ eſt autem propter illum tantũ, imputatum fuiſſe illi, ſed etiã propter nos, quib⁹ imputabitur, credentibus in eũ, qui excitauit Ieſum dominum ẽ mortuis: *qui traditus fuit propter peccata noſtra, & excitatus eſt propter iuſtificationem noſtri.

CAPVT. V.

Eſt & gratuitæ fidei ſpes certa ſalutis.
Lex obiter ſubit ad multiplicanda mala.

IVſtificati igitur ex fide, pacem habemus erga deum, per dominum noſtrũ IESVM CRISTVM: per quẽ & contigit nobis, vt fide perduceremur in gratiam hanc, in qua ſtamus, & gloriamur ſub ſpe gloriæ dei. Nec id ſolum, verumetiã gloriamur ſuper afflictionibus, ſcientes, *quòd afflictio patiẽtiã pariat, patientia vero probationẽ, probatio autẽ ſpem. Porrò ſpes nõ pudefacit, quòd dilectio dei effuſa ſit in cordibus noſtris per ſpiritum ſanctum, qui datus eſt nobis. Chriſtus enim cum adhuc eſſemus infirmi iuxta temporis rationem, pro impijs mortuus eſt. Nã vix pro iuſto quiſquam morietur. Siquidẽ pro bono forſitan aliquis etiam mori ſuſtinet. ❧Commendat autẽ ſuam charitatẽ erga nos deus, quòd cũ adhuc eſſemus peccatores Chriſtus pro nobis mortuus fuit. Multo igitur magis iuſtificati nunc ſanguine eius, ſeruabimur per eum ab ira. Nam ſi cum inimici eſſemus, reconciliati fuimus deo per mortem filij eius, multo magis reconciliati ſeruabimur per vitam ipſius. Non ſolum autem hoc, verumetiam gloriantes in deo per dñm noſtrũ IESVM CHRISTVM: per quem nunc reconciliationem aſſequuti ſumus. Propterea quemadmodum propter vnum hominem peccatum in mũdum introijt, ac per peccatum mors, & ſic in omnes hoĩes mori peruaſit, quatenus omnes peccauimus. Vſq; ad legem enim peccatũ erat in mundo. Porrò peccatũ nõ imputatur, cum nõ eſt lex. Imò regnauit mors ab Adã vſque ad Moſen, in eos quoq; qui non peccauerant, ad ſimilitudinem trãſgreſſionis Adam, qui typum gerit illius futuri. At non vt peccatum, ita & donũ. Nam ſi vnius delicto multi mortui ſunt, multo magis gratia Dei, & donum per gratiam, quæ fuit vnius hominis Ieſu Chriſti, in multos exuberauit. Et non ſicut per vnum qui peccauerat, venerat mors, ita donum. Nam condẽnatio quidem ex vno delicto ad cõdemnationem, donum autem ex multis delictis ad iuſtificationem. Etenim ſi per vnius delictũ mors regnauit per vnũ: multo magis hi qui exuberantiã gratiæ & doni iuſtitiæ accipiunt, per vitã regnabũt authore vno Ieſu Chriſto. Itaque ſicut per vnius delictũ propagatũ eſt malum in omnes homines ad condemnationẽ, ita & per vnius iuſtificationẽ propagatur bonum in oĩs homines ad iuſtificationẽ vitæ. Quemadmodum enim per inobedientiã vnius hoĩs peccatores cõſtituti fuimus multi, ita per obedientiã vnius iuſti conſtituentur multi.

❧Cæterum

in oure hertes by the holy gooſt, whiche is geuen vnto vs.

B For when we were yet weake according to the tyme: Chriſt dyed for vs whiche were vngodly. Yet ſcarce wyll any mã dye for a ryghteous man. Parauenture for a good man durſte a man dye. ✠ But god ſetteth out hys loue that he hath to vs, ſeynge that whyle we were yet ſynners, Chriſt dyed for vs: Moche more thẽ now (ſeyng we are iuſtifyed in his bloud) ſhall we be ſaued from wrath thorow hym.

Hebr. 9.
1. Pet. 3.

For yf when we were enemyes, we were reconcyled to god by the death of hys ſonne: moche more, ſeyng we are reconcyled, we ſhal be preſerued by hys lyfe. Not only ſo, but we alſo ioye in god by the meanes of oure Lorde Jeſ' Chriſt, by whõ we haue receyued the attonement.

C Wherfor as by one man ſynne entred into the worlde, and death by the meanes of ſynne. And ſo death went ouer all mẽ, in ſo moche that all men ſynned. For euẽ vnto the tyme of the lawe was ſynne in the worlde, but ſynne was not regarded, as long as ther was no lawe: neuertheleſſe death rayned frõ Adã to Moſes, euẽ ouer them alſo that ſynned not, wyth lyke tranſgreſſyon as dyd Adam: whych is the ſimilitude of hym that is to come.

But the gyfte is not lyke as the ſynne. For yf thorow the ſynne of one many be dead: moche more plenteous vpon many was ỹ grace of God and gyfte by grace: Whiche grace was geuen by one man Jeſus Chriſt.

D And the gyfte is not ouer one ſynne, as death came thorow one ſynne of one that ſynned. For damnacyon came of one ſynne vnto condemnacion, but the gyfte came to iuſtifye from many ſynnes. For yf by the ſynne of one, death raygned by the meanes of one: moche more ſhall they whych receyue aboundaunce of grace and of the gyfte of ryghteouſnes, raygne in lyfe by the meanes of one (that is to ſaye) Jeſus Chriſte.

E Lykewyſe thẽ as by the ſynne of one, cõdẽnacyon came on al men: euen ſo by ỹ iuſtifying of one cõmeth the ryghteouſnes that bryngeth lyfe vpõ all mẽ. For as by one mannes diſobedience many became ſynners: ſo by the obedience of one ſhall many be made ryghteous.

Galat.3. But the ✠ lawe in the meane tyme entred in, that ſynne ſhuld encreace. Neuertheleſſe where aboūdance of ſynne was, there was more plenteouſnes of grace. That as ſynne had raygned vnto death, euē ſo myght grace raygne thorow ryghteouſnes, vnto eternall lyfe, by the helpe of Jeſus Chriſt.

¶The.vi.Chapter.

A What ſhal we ſaye then? Shal we cōtinue in ſynne, that there maye be aboundance of grace? God forbyd. How ſhall we that are dead as touchynge ſynne lyue any lenger therin? Galat.3. ✠ Remember ye not, that all we whyche are baptyſed in the name of Jeſu Chryſte are baptyſed to dye wyth hym? We are buried wyth hym by baptyme, for to dye, that lykewyſe as Chryſt was rayſed vp frō death by the glory of the father euen ſo we alſo ſhuld walke ī a newe lyfe. Ephe.4. Coloſ.3. For yf we be grafte in death lyke vnto hym, euen ſo muſt we be in the reſurrection. Thys we muſt remēber, ỹ oure olde man is crucifyed wt hym alſo, that the bodie of ſynne myght vtterly be deſtroyed ỹ hence forth we ſhuld not be ſeruaūtes of ſynne.

B Wherfore yf we be dead wyth Chriſt, we beleue that we ſhal lyue wyth hym: remembrynge that Chriſt once reyſed from death, dyeth no more. Death hath no more power ouer hym. For as touchynge that he dyed, he dyed concernynge ſynne, once. And as touchynge ỹ he lyueth, he lyueth vnto God. Lykewyſe ymagē ye alſo, that ye are dead cōcernynge ſinne: but are aliue vnto God thorow Jeſus Chriſt oure Lorde. ✠ Let not ſynne raygne therfore in your mortal bodyes, that ye ſhuld therūto obey in the luſtes of it. Nether geue ye your mēbers as inſtrumētes of vnryghteouſnes vnto ſynne: but geue youre ſelues vnto God, as they that are aliue frō death. And geue your members as inſtrumētes of ryghteouſnes vnto God. Let not ſynne haue power ouer you. For ye are not vnder the lawe but vnder grace.

C What then? Shal we ſynne, becauſe we are not vnder the lawe: but vnder grace? God forbyd. ✠ Remember ye not howe that

*Cæterum lex obiter ſubijt, vt abundaret delictum. Vbi vero exuberauit peccatum, ibi magis exuberauit gratia: vt quemadmodum regnauerat peccatum in morte, ſic & gratia regnaret per iuſtitiā ad vitam æternam per IESVM CHRISTVM.

CAPVT. VI.

Fons ſacer occidit mundo, cæloq; regignit.
Nullum igitur vitium putre cadauer amet.

QVid igitur dicemus? Manebimus in peccato, vt gratia abūdet? Abſit. Qui mortui ſumus peccato, quomodo poſthac viuemus in eodem? *An ignoratis quod quicunq; baptizati ſumus in Chriſtum Ieſum, in mortem eius baptizati ſumus? Sepulti igitur ſumus vnà cum illo per baptiſmum in mortem: vt quemadmodum excitatus eſt CHRISTVS ex mortuis per gloriam patris, *ita & nos in nouitate vitæ ambulemus. Nam ſi inſititij facti ſumus illi per ſimilitudinem mortis eius nimirum & reſurrectionis participes erimus: illud ſcientes, ꝙ vetus ille noſter homo cum illo crucifixus eſt, vt aboleretur corpus peccati, vt poſthac non ſeruiamus peccato. Etenim qui mortuus eſt, iuſtificatus eſt à peccato. Quod ſi mortui ſumus cum CHRISTO, credimus ꝙ & viuemus cum illo: ſcientes ꝙ Chriſtus excitatus à mortuis, non āplius moritur, mors illi non amplius dominatur. Nā ꝙ mortuus fuit, peccato mortuus fuit ſemel: ꝙ autē viuit, viuit deo. Ita & vos exiſtimate voſipſos mortuos quidem eſſe peccato, viuentes autem deo per Chriſtū Ieſum dominum noſtrum. Ne regnet igitur peccatum in mortali veſtro corpore, vt obediatis illi per cupiditates eius. Neq; accommodetis mēbra veſtra, arma iniuſtitiæ peccato: ſed accommodetis voſmetipſos deo, velut ex mortuis viuentes, & membra veſtra, arma iuſtitiæ deo. Peccatum enim vobis non dominabitur. Nō enim eſtis ſub lege ſed ſub gratia. Quid igitur? Peccabimus ꝙ non ſumus ſub lege, ſed ſub gratia? Abſit. An neſcitis, ꝙ cui

quod cui accõmodatis vos ipſos ſeruos ad obediendum, eius ſerui eſtis cui obeditis, ſiue peccati ad mortem, ſiue obedientiæ ad iuſtitiam? Gratia autem deo, quod fuiſtis quidem ſerui peccati, ſed obedis ex animo in eam, in quam traducti eſtis, formam doctrinæ. Cæterum liberati à peccato, ſerui facti eſtis iuſtitiæ: Humanum quiddam dico, propter infirmitatẽ carnis veſtræ. * Quemadmodum enim præbuiſtis membra veſtra ſerua immunditiæ & iniquitati, ad aliam atque aliam iniquitatem: ſic & nunc præbete membra veſtra ſerua iuſtitiæ, ad ſanctificationem. cum enim ſerui eſſetis peccati, liberi eratis iuſtitiæ. Quem igitur fructum habebatis tunc in his de quibus nunc erubeſcitis? Nam finis illorum mors. Nunc vero manumiſſi à peccato, ſerui autem facti deo, habetis fructum veſtrum in ſanctificationem, finem autem vitam æternam. Etenim authoramenta peccati, mors: donum autem dei, vita æterna, per Chriſtũ Ieſum dominum noſtrum.

CAPVT VII.

Grande iugum ponit mulier moriente marito.
Corpus Chriſte tuum ſuſtulit omne iugum.

A

AN ignoratis fratres (ſciẽtibꝰ enim legem loquor) quod lex tantiſper dominetur homini, quoad ea vixerit? * nam viro obnoxia mulier, viuẽti viro alligata eſt per legem, quod ſi mortuus fuerit vir, liberata eſt à lege viri. * Proinde viuente viro, adultera iudicabitur, ſi ſe iunxerit alteri viro. Sin autem mortuus fuerit vir, libera eſt a iure viri, vt non ſit adultera, ſi iuncta fuerit alteri viro. Itaque fratres mei: vos quoq; mortificati eſtis legi per corpus CHRISTI, vt iungeremini alteri: nimirum ei qui ex mortuis ſurrexit, vt fructificemus deo. Cum enim eſſemus in carne, affectus peccatorum, qui ſunt per legem, vigebant in membris noſtris ad fructificandum morti. Nũc autem liberati ſumus à lege, mortui

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that to whom ſoeuer ye commit your ſelues as ſeruauntes, to obey, his ſeruauntes ye are to whome ye obeye, whether it be of ſynne vnto death, or of obedience vnto righteouſnes? God be thanked ÿ though ye were once the ſeruauntes of ſynne, ye haue yet obeyed with hert vnto the forme of doctryne wherevnto ye were delyuered: Ye are then made fre from ſynne and are become the ſeruauntes of righteouſnes. ✠ I will ſpeake groſly becauſe of the infirmitie of your fleſhe: As ye haue geuẽ your membres ſeruauntes to vncleannes and to iniquitie, from iniquitie vnto iniquitie: euen ſo now geue your membres ſeruauntes vnto ryghteouſnes, that ye maye be ſanctifyed. For when ye were the ſeruauntes of ſynne, ye were not vnder ryghteouſnes. What frute had ye then in thoſe thynges wherof ye are nowe aſhamed? For the ende of thoſe thynges is death. But now are ye delyuered from ſynne, and made the ſeruauntes of god, & haue your frute that ye ſhould be ſanctifyed, and the ende euerlaſtynge lyfe. For the rewarde of ſynne is death. But eternall lyfe is the gyfte of God, through Jeſus Chriſte our Lord.

Ioan 8.
Esa.1.
Ezech.36.

The.vii. Chapter ✠

B

REmember ye not brethren (I ſpeake to them that know the law) how that the law hath power ouer a man as lõg as it endureth. For the woman whiche is in ſubiection to a man, is bounde by the law to the mã, as long as he lyueth. Yf the man be dead, ſhe is lowſed from the law of the man. So thẽ yf whyl the mã lyueth ſhe couple her ſelfe with another man, ſhe ſhal be coũted a wedlocke breaker. But if the mã be dead, ſhe is fre from the law, ſo that ſhe is no wedlock breaker, though ſhe couple her ſelfe with another man.

A
1.Cor.7.
Mat.5.

Euen ſo ye my brethren, are dead concernyng the law by the body of Chriſt, that ye ſhould be coupled to another (I meane to hym that is ryſen again from death) that we ſhould bring forth frute vnto God. For whẽ we were ĩ the fleſh, the luſtes of ſynne whiche were ſtered vppe by the law reygned in our membres, to bring forth frute vnto death. But now are we delyuered from the law &

and dead from that wher vnto we were
in bondage that we ſhould ſerue in a new
conuerſation of the ſpryte, and not in the
Gala.3. olde conuerſation of the letter.
What ſhal we ſaye then? is ẏ lawe ſinne?
God forbyd. but I knewe not what ſyn=
Exod.20. ne meane but by the lawe. For I had not
Deut.5. knowne what luſt had meant excepte the
law had ſayde: thou ſhal not luſte. But
ſynne toke an occaſyon by the meanes of
the commaundement, and wrought in me
all maner of concupiſcence. For verely
without the lawe, ſynne was dead. I once
lyued wythout lawe. But when the com
maundement came, ſynne reuyued, and I
was dead. And the very ſame commaun=
dement whiche was ordeyned vnto lyfe:
was found to be vnto me an occaſyon of
death. For ſynne toke occaſyon by the
C meanes of the commaundement, and ſo
diſceyued me, and by the ſelf commaund=
1.Timo.3 ment ſlewe me. Wherfore the lawe is ho=
lye, ⁊ the cõmaũdemẽt holy iuſte ⁊ good.

Was that then whiche is good, made
death vnto me? God forbyd. Naye, ſynne
was death vnto me, that it myght appere
how that ſynne by the meanes of ẏ which
is good, hath wrought death in me: that
D ſynne which is vnder the commaundemẽt
myght be out of meaſure ſynful. For we
knowe that the lawe is ſpirituall, but
I am carnal ſold vnder ſynne, becauſe I
wote not what I do. For what I wolde,
that do I not, but what I hate, that do
I. yf I do nowe that which I wolde not,
I graunte to the lawe that it is good.
So then now it is not I that do it, but
ſynne that dwelleth in me. For I knowe
that in me (that is to ſaye in my fleſhe)
dwelleth no good thynge. To wyl, is pre
ſent with me: but I fynde no meanes to
performe that whiche is good. For I do
not that good thyng whiche I wolde: but
that euyll do I, which I wolde not. Fy=
nally yf I do that I woulde not, then is
it not I that do it, but ſinne that dwelleth
in me, doeth it. I fynd then by the lawe,
that when I wolde do good, euyll is pre=
ſent with me. I delyte in the law of God,
concernynge the inner man. But I ſe
E another law in my membres rebellynge
agaynſt the lawe of my mynde, and ſub=
duynge me vnto the lawe of ſynne, which
is in my membres. O wretched man
that

mortui eſt in qua detinebamur, vt ſeruiamus per nouitatem ſpiritus, & non per vetuſtatem literæ. Quid ergo dicemus? Lex peccatum eſt? Abſit. Sed peccatum non cognoui, niſi per legem. Nam & concupiſcentiam non nouiſſem niſi lex dixiſſet: * Non concupiſces. Sed occaſione accepta, peccatum per præceptum genuit in me omnem concupiſcentiam. Siquidem abſque lege, peccatum erat mortuum. Ego autem viuebam ſine lege quondam. Porro veniente mandato, peccatũ reuixit, ego vero mortuus ſum. Et repertum eſt mandatum, quod inſtitutum erat ad vitam, mihi cedere ad mortem. Nam peccatum occaſione accepta per præceptum decepit me, & per illud occidit. * Itaque lex ipſa quidem ſancta, & præceptum ſanctum ac iuſtum & bonum. Ergo quod bonum erat, mihi factum eſt mors? Abſit. Imò peccatum, Vt appareret peccatum, per id quod erat bonum, mihi gignere mortem, vt fieret maiorem in modum peccans peccatum per præceptum. Scimus enim quod lex ſpiritualis eſt, at ego carnalis ſum venditus ſub peccatum. Quod enim ago, non probo. Non enim quod volo, hoc facio: ſed quod odi hoc ago. Si vero quod non volo, hoc facio, conſentio legi, quod bona ſit. Nunc autem non iam ego perpetro ilud, ſed inhabitans in me peccatum. Noui enim quod non habitet in me, hoc eſt in carne mea, bonum. Nam velle adeſt mihi, at vt faciam bonum, non reperio. Non enim quod volo, facio bonum, ſed quod non volo malum, hoc ago. Porrò ſi quod non volo ego, hoc facio, non iam ego perpetro illud, ſed inhabitans in me peccatum. Reperio igitur per legem, volenti mihi facere bonum, quod mihi malum adiunctum ſit. Delectat enim me lex dei ſecundum internum hominem. Sed video aliam legem in membris meis rebellantem legi mentis meæ, & captiuum reddentem me legi peccati, quæ eſt in membris meis. Miſer
ego

ego homo, quis me eripiet ex hoc corpore morti obnoxio? Gratias ago deo per Ieſum Chriſtũ dominũ noſtrũ. Itaq idẽ ego mẽte quidẽ ſeruio legi dei, carne vero legi pcti.

CAPVT. VIII.

Inſitus es quiſquis Chriſto ſeruaberis, vt quem
Separet immenſi nil ab amore dei.

NVlla igitur nũc eſt cõdemnatio his, q inſiti ſunt Chriſto Ieſu: qui non iuxta carnem verſantur, ſed iuxta ſpiritum. Nam lex ſpiritus vitæ per Chriſtum Ieſum, liberum me reddidit à iure peccati & mortis. Etenim quod lex præſtare non poterat, ea parte qua imbecillis erat per carnem, hoc Deus proprio filio miſſo ſub ſpecie carnis peccato obnoxiæ, præſtitit, ac de peccato condemnauit peccatum per carnem, vt iuſtificatio legis impleretur in nobis, qui non ſecundum carnem verſamur, ſed ſecundum ſpiritum. Nam qui carnales ſunt, quæ carnis ſunt curant: at qui ſpirituales, quæ ſpiritus ſunt. Nam affectus carnis, mors eſt: affectus vero ſpiritus, vita & pax. Propterea quod affectus carnis inimicitia eſt aduerſus deum, nam legi dei nõ ſubditur, ſiquidem ne poteſt quidem. Qui vero in carne ſunt, deo placere non poſſunt. Vos autem nõ eſtis in carne, ſed in ſpiritu: ſiquidẽ ſpiritus dei habitat in vobis. Quod ſi quis ſpiritum Chriſti non habet, hic non eſt eius. Porro ſi Chriſtus in vobis eſt, corpus quidẽ mortuũ eſt propter peccatũ, ſpiritus autẽ vita eſt propter iuſtificationem. Quod ſi ſpiritus eius qui excitauit Ieſum à mortuis, habitat in vobis, is qui excitauit Chriſtũ ex mortuis, viuificabit & mortalia corpora veſtra, propter ipſius ſpiritũ inhabitantẽ in vobis. Proinde fratres, debitores ſumus nõ carni, vt ſecundum carnem viuamus: nam ſi ſecundũ carnem vixeritis, moriemini. Quod ſi ſpiritu facta corporis mortificetis, viuetis. Etenim quicunque ſpiritu dei ducũtur, hi ſunt filij dei. Nõ enim accepiſtis ſpiritũ ſeruitutis iterum ad timorem, ſed accepiſtis ſpiritum adoptionis, per quẽ clamamus, abba pater. Idẽ ſpiritus teſtatur vnà cũ ſpiritu noſtro,

quod

that I am: who ſhal delyuer me frõ this body of death? I thanke god through Jeſus Chriſt our Lord. So then I my ſelfe in my mynde ſerue the lawe of God and in my fleſhe the lawe of ſynne.

The .viii. Chapter. ✠

There is then no damnacion to them which are in Chriſt Jeſus, which walke not after the fleſhe: but after the ſpyrete. For the law of the ſpyrete that bryngeth lyfe through Jeſus Chriſte, hath delyuered me from the lawe of ſynne and death. For what the lawe could not do in as moch as it was weake because of the fleſhe: that performed god, & ſent his ſonne in the ſimilitude of ſynful fleſhe, & by ſynne damned ſinne in the fleſhe: that the ryghteouſnes requyred of the lawe myght be fulfylled in vs, which walke not after the fleſhe, but after the ſpyrte. For they that are carnal, are carnally mynded. But they that are ſpiritual, are ghoſtlye mynded. To be carnally mynded is death. But to be ſpyritually mynded is life and peace. ✠ Becauſe that the fleſhely mynde is enemye againſt god: for it is not obedient to the lawe of god, nether can be. So then they that are geuen to the fleſhe, can not pleaſe god. **A**

But ye are not geuen to the fleſh, but to the ſpyrte: yf ſo be that the ſpyrte of god dwel in you. Yf there be any man that hath not the ſpyrt of Chriſte, the ſame is none of his. Yf Chriſt be in you, the body is dead becauſe of ſynne: but the ſpyrte is lyfe for ryghteouſnes ſake. Wherfore yf the ſpyrte of hym that raiſed vp Jeſus from death, dwell in you: euen he that raiſed vp Chriſt frõ deyth ſhall quycken youre mortall bodyes, becauſe that thys ſpyrte dwelleth in you. **B**

✠ Therfore brethren we are nowe detters not to ẏ fleſh, to lyue after the fleſh. For yf ye lyue after the fleſhe, ye muſte dye. But yf ye mortify the dedes of the body, by the helpe of the ſpyrte, ye ſhal liue. For as many as are led by the ſpyrte of God, they are the ſonnes of god. For ye haue not receyued the ſpyrte of bõdage to feare any more: but ye haue receyued the ſpyrte of adoption, wherby we crye Abba father. The ſame ſpyrte certyfieth our ſpirit

2. Timo.1.
Gala.4.

that

Ibidem. that we are the ſonnes of God. yf we be
.Corin.12. ſonnes, we are alſo heyres, the heyres I
Hebr.3. meane of God, and heyres annexed wyth
Chriſte, yf ſo be that we ſuffer together,
C that we may be gloriſyed together.

✠ For I ſuppoſe that the afflictions of thys lyfe are not worthy of the glorye whiche ſhalbe ſhewed vpon vs. Alſo the feruent deſyre of the creatures abydeth lokyng when the ſonnes of God ſhal appere, becauſe the creatures are ſubdued to vanitie againſt theyr wyl: but for his wyl whiche ſubdued them in hope. For the very creatures ſhalbe delyuered frō the bondage of corruption into the glorious lybertie of ye ſonnes of God. For we know that euery creature groneth with vs alſo, & trauayleth in payne euē vnto this tyme.

Not they onely, but euen we alſo which
D haue the fyrſt frutes of the ſpyrite, morne in our ſelues and wayte for the (adoptiō) and loke for the deliueraunce of our bodyes. ✠ For we are ſauyd by hope. But hope that is ſene is no hope. For how cā a man hope for that which he ſeyth? But and yf we hope for that we ſe not, then do we with pacience abyde for it.

Lykewyſe the ſpirite alſo helpeth our infirmityes. For we know not what to deſyre as we ought, but the ſpirite maketh interceſſyon myghtely for vs with gronynges whiche can not be expreſſed with tounge. And he that ſearcheth the hartes, knoweth what is the meanynge of the ſpyrite, for he maketh interceſſyon for the ſainctes accordyng to the pleaſure of God.

Psal..7. ✠ For we knowe that all thynges
Hiere 17. worke for the beſte, vnto them that loue god, whiche alſo are called of purpoſe. For thoſe whiche he knewe before, he alſo ordeyned before, that they ſhoulde be lyke faſhyoned vnto the ſhape of hys ſonne that he myght be the fyrſt begotten ſonne amonge many brethren. Moreouer whiche he appointed before, them alſo he called. And whiche he called them alſo he iuſtifyed, whyche he iuſtifyed, them he alſo gloriſyed.

What ſhal we then ſaye to theſe thynges? yf god be on oure ſyde, who can be a-
Ioan.3. gaynſte vs? whiche ſpared not hys owne
Esa 53. ſonne, but gaue hym for vs al, how ſhall he not with hym geue vs all thynges alſo? Who ſhall laye anye thynge to the charge

quod ſimus filij dei. * Quod ſi filij, igitur & hæredes. Heredes quidem dei, cohæredes autem CHISTI. * Siquidem ſimul cum eo patimur vt & vnacum illo gloriſicemur. Nam reputo non eſſe pares afflictiones præſentis temporis ad gloriam, quæ reuelabitur erga nos. Etenim ſolicita creaturæ expectatio expectat vt palam fiant filij dei. Quippe vanitati creatura ſubiacet, non volens, ſed propter eum qui ſubiecit illam ſub ſpe. Quoniam & ipſa creatura liberabitur à ſeruitute corruptionis, in libertatem gloriæ filiorum dei. Scimus enim quod omnis creatura congemiſcit, ſimulque nobiſcum parturit vſque ad hoc tempus. Non ſolum autem illa, ſed & ipſi, qui primitias ſpiritus habemus: & nos ipſi in nobiſipſis gemimus, adoptionem expectantes, redemptionem corporis noſtri. Siquidem ſpe ſeruati ſumus. Porro ſpes ſi videatur, non eſt ſpes. Quod enim quis cernit, cernit, cur idem ſperet? Si vero quod non videmus, ſperamus, id per patientiam expectamus. Conſimiliter autem & ſpiritus auxiliatur infirmitatibus noſtris. Siquidem hoc ipſum, quid oraturi ſimus, vt oporteret, non nouimus: verum ipſe ſpiritus intercedit pro nobis gemitibus inenarrabilibus.

* At ille qui ſcrutatur corda, nouit quis ſit ſenſus ſpiritus: quoniam ſecundum deum intercedit pro ſanctis. Scimus autem, quod his qui diligunt Deum, omnia ſimul adiumento ſunt in bonum, nimirum his qui iuxta propoſitum vocati ſunt. Quoniam quos præſciuerat, eoſdem & præfiniuit, conformes imaginis filij ſui, vt ipſe ſit primogenitus inter multos fratres. Porro quos prædefini erat eoſdem & vocauit: & quos vocauit, eos & & iuſtificauit: quos autem iuſtificauit, hos & glorificauit. Quid igitur dicemus ad hæc? Si deꝰ pro nobis, quis contra nos? * Qui proprio filio nō pepercit, ſed pro nobis omnibus tradidit illum: qui fieri poteſt, vt non & cū eodē omnia nobis donet? Quis intrabit criminis adue-

rſus electos dei? Deus eſt qui
ſtificat,quis ille,qui cõdẽnet? Chri
us eſt qui mortu⁹ eſt, imo qui &
ſcitatus eſt , qui etiã eſt ad dex-
ram dei , qui & intercedit pro
bis. Quis nos ſeparabit à dilec-
tione dei? num afflictio? num angu
ſtia? num perſecutio? num fames?
num nuditas? num periculum?
gladi⁹? Quẽadmodum ſcriptum
eſt: Propter te morti tradimur to
ta die, habiti ſumus velut oues de-
ſtinatę mactationi. Verũ in his om
nibus ſuperamus per eum qui dile
xit nos. Nam mihi perſuaſum ha-
beo, ꝙ neq; mors,neq; vita, * neq;
angeli,neque principatus,neq; po-
teſtates,neque inſtãtia, neque futu
ra,neque altitudo, neque profun-
ditas,neque vlla creatura alia po-
terit nos ſeparare à dilectione dei,
quę eſt in Chriſto Ieſu dño noſtro.

CAPVT IX.

Legis cognatos iuſte deplango re-
pulſus.
Huc licet vſque aliquot ſeruet a-
mentis deus.

V Eritatem dico in Chriſto,
* nõ mentior, atteſtãte mihi
ſimul conſcientia mea , per
ſpiritũ ſanctũ , quod dolor mihi ſit
magnus, & aſsiduus cruciatus cor-
di meo. Optarim enim ego ipſe ana
thema eſſe à chriſto pro fratribus
meis , cognatis meis ſecundũ car-
nẽ,qui ſunt Iſraelitæ: quorũ eſt ado
ptio,& gloria , & teſtamenta , &
legis conſtitutio,& cultus, & pro-
miſsiones: quorũ ſunt patres , & hi
ex quibus eſt Chriſtus , quãtũ atti-
net ad carnẽ,* qui eſt in omnibus
deus laudandus in ſecula , Amen.
Nõ aũt hæc loquor,quod exciderit
ſermo dei . Non enim omnes qui
ſunt ex Iſrael , ſunt Iſrael, neque
quia ſunt ſemen Abrahæ , ſtatim
omnes filii: * ſed per Iſaac nomina-
bitur tibi ſemen,hoc eſt,non qui fi-
lii carnis,hi filii Dei, ſed qui ſunt fi-
lii promiſsionis , recenſentur in ſe-
men . Promiſsionis enim ſermo
hic eſt : * In tempore hoc ve-
niam , & erit Sara filius. Non ſo-
lum autem hoc , ſed & * Rebecca
ex vno

charge of goddes choſen? it is God that
iuſtifyeth,who then ſhall condemne? it is
Chryſt whych is dead ye rather whych is
ryſen agayn,which is alſo on ÿ ryghthãde
of god,and maketh intercesſion for vs.
Who ſhal ſeparate vs from the loue of G
God? ſhal tribulacion? or anguyſhe? or
perſecucion? other hunger? ether naked-
neſſe? ether parell? ether ſwearde? As it
is wrytten: For thy ſake are we kylled all Pſal. 43.
day longe, and are counted as ſhepe ap-
poynted to be ſlayne. Neuertheleſſe in all
theſe thynges we ouercome ſtrongly
through hys helpe that loued vs. Ye and 2.Cor.11.
I am ſure that nether death nether lyfe,
neyther angels , nor rule,neyther power,
neyther thynges preſent, neyther thynges
to come, ney ther heyth , neyther loweth,
neyther any other creature ſhalbe able to
departe vs frõ the loue of God , ſhewed
in Chryſt Ieſu our Lord. ☩

The.ix.Chap.

I Saye the trueth in Chriſt, and A
lye not in that wherof my cõſciẽce
beareth me witnes in ÿ holy gooſt,
that I haue great heuynes and cõtynuall
ſorow in my hert. For I haue wyſhed my
ſelf to be curſed from Chryſte , for my Galat.1.
brethren and my kinſmen as pertaynynge
to the fleſhe,whyche are the Iſraelytes.
To whome pertayneth the adopcion, and
the glorye,and the couenauntes and the
lawe that was geuen , and the ſeruice of
God and the promyſes : whoſe alſo are ÿ
fathers & they of whome (as concernynge
the fleſhe) Chryſt came , whyche is God
ouer al thynges bleſſed for euer. Amen.
I ſpeake not theſe thynges as thoughe
the wordes of god had take none effecte. Supra.3.
For they are not all Iſraelites whyche
came of Iſrael: neyther are they all chyl-
dren ſtrayght waye becauſe they are the
ſeed of Abraham. But in Iſaac ſhall thy
ſeede be called: that is to ſaye they which
are the chyldren of the fleſhe, are not the Gala.4.
chyldren of God . But the chyldren of Gene.21.
promes are counted the ſeede. B
For this is a worde of promes, aboute
thys tyme wyll I come, and Sara ſhall
haue a ſonne. Gene.18.
Nether was it ſo wyth her onlye, but Gene.25.
alſo when Rebecca was wyth chylde
by one

by one, I meane by oure father Iſaac, yet the chyldren were borne, when they had neither done good neither badde, that the purpoſe of God whiche is by eleccion, myght ſtāde, it was ſayd vnto her, not by the reaſon of workes but by grace of the caller: the elder ſhal ſerue the yonger. As it is written. Iacob he loued, but Eſau he hated. Malac.1.

What ſhall we ſaye then? is there anye vnryghteouſnes with God? God forbyd. For he ſayth to Moyſes: I wyll ſhewe mercye to whō I ſhewe mercy, and wyl haue cōpaſſyon on whō I haue compaſſion. Exod.33. So lyeth it not then in a mans wyl or cunnyng but in the mercy of God. For the ſcripture ſayth vnto Pharao. Exod.9. Euē for this ſame purpoſe haue I ſtered the vp, to ſhewe my power on thee, that my name myght be declared thorowe out al ỹ worlde. So hath he mercy on whom he wyll, and whome he wyll, he maketh hard harted. Thou wylt ſaye then vnto me: why then blameth he vs yet? For who can reſiſt his wyl? Eſa.45. But o man, what arte thou which diſputeſt wͭ God? Shall the worke ſaye to the workemā: why haſt thou made me on this faſhion? Eccle.33. Hiere.18. Hath not the potter power ouer the claye, euen of the ſame lompe to make one veſſel vnto honoure and another vnto diſhonoure? Euen ſo, God wyllyng to ſhew his wrath and to make hys power knowen ſuffered with longe pacience the veſſels of wrath, ordeyned to damnacyon, that he myght declare the ryches of hys glorye on the D veſſels of mercye, whiche he had prepared vnto glorye, that is to ſaye, vs which he called, not of the Iewes onely, but alſo of the Gentyls. Oſee.2. 1.Pet.2. As he ſayth in Oſee: I wyl cal them my people which were not my people: and her beloued whiche was not beloued. And it ſhal come to paſſe in the place where it was ſayd vnto them: ye are not my people: that there ſhalbe called the chyldren of the lyuynge God.

But Eſayas cryeth concernynge Iſraell, Eſa 10. though the nomber of the chyldren of Iſrael be as the ſande of the ſea, yet ſhall a remnaunt be ſaued. He fyniſheth the word verely and maketh it ſhort in ryghteouſnes. For a ſhort worde wyll God make on earth. Eſa.1. And as Eſayas ſayd before: Except the Lord of Sabaoth had

ex vno conceperat Iſaac patre noſtro. Nondum enim natis pueris, cum neque boni quippiam feciſſent, neque mali, vt ſecundum electionem propoſitum dei maneret, non ex operibus, ſed ex vocante, dictum eſt illi: Maior ſeruiet minori. Sicut ſcriptum eſt: * Iacob dilexi, Eſau vero odio habui. Quid igitur dicemus? Num iniuſtitia eſt apud deum? Abſit. Nam Moſi dicit: * Miſerebor, cuiuſcunque miſereor: & commiſerabor, quemcunque commiſereor. Itaque non volentis eſt, neque currentis, ſed miſerentis dei. Dicit enim ſcriptura Pharaoni: * In hoc ipſum te excitaui, vt oſtendam in te potentiam meam, & vt annuntietur nomen meum in tota terra. Itaque cui vult miſeretur: quem autem vult, indurat. Dices ergo mihi: Quid adhuc conqueritur? Nam voluntati illius quis reſtitit? Atqui o homo, tu quis es, qui ex aduerſo reſpōdens deo? * Num dicet figmētū ei qui finxit, cur me finxiſti ad hūc modū? * An nō habet poteſtatem figulus luti, vt ex eadem maſſa fingat aliud quidem vas in honorem, aliud vero in ignominiam? Quod ſi deus volens oſtendere iram, & notam facere potentiam ſuam, tulit multa animi lenitate vaſa iræ, apparatā in interitum: & vt notas faceret diuitias gloriæ ſuæ erga vaſa miſericordiæ, quę præparauerat in gloriam: Quos & vocauit, nimirum nos non ſolum ex Iudæis, verumetiam ex gentibus. Quemadmodum & Oſee dicit: * Vocabo populum, qui meus non erat, populum meum: & eam quæ dilecta non erat, dilectam. Et erit in loco, vbi dictum fuerat eis: Non populus meus vos, ibi vocabuntur filij dei viuentes.

Eſaias autem clamat ſuper Iſrael. * Si fuerit numerus filiorum Iſrael, vt arena maris, reliquiæ ſaluæ erunt. Sermonem enim perficiens, & abbreuians cum iuſtitia: quoniam ſermonem abbreuiatum faciet dominus in terra.

Et quemadmodum prius dixit Eſaias: * Niſi dominus ſabaoth

reliquiſſet nobis ſemen, vt Sodoma facti fuiſſemus, & Gomorrhæ aſsimilati fuiſſemus. Quid igitur dicemus? quod gentes quæ non ſectabantur iuſtitiam, apprehenderunt iuſtitiam, iuſtitiam autem eam, quæ eſt ex fide, contrà Iſrael, qui ſectabatur legem iuſtitię, ad legem iuſtitiæ non peruenit. Propter quid? quia non ex fide, ſed tanquam ex operibus legis. Impegerunt enim in lapidem offendiculi: quemadmodum ſcriptū eſt, a Ecce pono in Sion lapidem offendiculi, & petram offenſionis: & omnis qui credit in eo, non pudefiet.

CAPVT X.

Miror quod Iudas legi tam mordicus hæret,
  Cogitet vt vera de pietate nihil.

Fratres, propēſa quidem voluntas cordis mei, & deprecatio quæ fit ad deum pro Iſrael eſt ad ſalutem. Teſtimonium enim illis perhibeo, quod ſtudium dei habent, ſed non ſecundum ſcientiam. Nā ignorātes dei iuſtitiā, & propriā iuſtitiā quęrētes conſtituere, iuſtitiæ dei non fuerunt ſubditi. Nam perfectio legis CHRISTVS, ad iuſtificationem omni credenti. Moſes enim ſcribit de iuſtitia, quæ eſt ex lege, a quod qui fecerit ea homo, viuet per illa. Cæterum quæ ex fide eſt iuſtitia, ea ſic loquitur: a Ne dixeris in corde tuo: Quis aſcendet in cælum? Hoc eſt chriſtum ex alto deducere. Aut, quis deſcendet in abyſſum? Hoc eſt CHRISTVM ex mortuis reducere. Sed quid dicit? b Prope te verbum eſt in ore tuo, & in corde tuo. Hoc eſt verbum fidei, quod prædicamus: Nempe ſi confeſſus fueris ore tuo dominum IESVM, & credideris in corde tuo, ꝙ deus illum excitauit ē mortuis, ſaluus eris. Corde enim creditur ad iuſtitiā, ore aūt cōfeſſio fit

had lefte vs ſede, we had bene made as Zodoma, and had bene lykened to Gomorra. What ſhal we ſaye thẽ? We ſaye that the gentyles whyche folowed not ryghteouſnes, haue ouertaken ryghteouſnes, I meane the ryghteouſnes whyche cometh of fayth.

But Iſrael whych folowed the lawe of ryghteouſnes, coulde not attayne vnto ỹ lawe of ryghteouſnes. And wherfore? Becauſe they ſoughte it not by fayth: but as it were by the workes of the law. For they haue ſtombled at the ſtomblyng ſtone. As it is wrytten: Beholde I put in Siō a ſtōblyng ſtone: & a rocke which ſhal make mē faule. And none that beleue on hym, ſhalbe aſhamed.

E
Eſa. 28.

¶ The. x. Chapter.

A

Brethrē, my hartes deſire & prayer to god for Iſrael, is that they myghte be ſaued. For I beare thē recorde that they haue a feruent mynde to god warde, but not accordyng to knoweledge. For they are ignoraunt of the ryghteouſnes, whyche is alowed before God, & go about to ſtabliſhe theyr owne ryghteouſnes, and therfore are not obedyente vnto the ryghteouſnes whyche is of value before God. For Chryſte is the ende of ỹ lawe, to iuſtifie al ỹ beleue.

B

Moſes diſcrybeth the ryghteouſnes whyche cometh of the lawe, how that the man whych doth the thinges of the lawe, ſhal lyue therin. But the ryghteouſnes which cōmeth of fayth, ſpeaketh on thys wyſe: Say not in thyne harte, who ſhall aſcende into heauen? (that is nothynge els then to fetche Chriſte downe) other, who ſhal deſcende into the depe? (that is nothynge els but to fetche vp Chriſte frō death) But what ſayth the Scrypture? The worde is nye the, euen in thy mouth and in thyne harte.

Leui. 18.
Galat. 3.
Deut. 30.

C
Hiere. 5.

This worde is the worde of fayth whiche we preache. For yf thou ſhalt knowledge wyth thy mouth that Ieſus is the Lord, and ſhalt beleue wyth thyne harte that God raiſed hym vp frō death, thou ſhalt be ſafe.

✠ For the beleſe of the herte iuſtifieth, the knowledge with the mouthe maketh a man

Eſa. 28. a man ſafe. For ẏ ſcripture ſayth, whoſoeuer beleueth on hym, ſhal not be aſhamed. There is no difference
D 2.Cor.4. betwene the Iewe and the Gentyll. For one is Lorde
Ioel.2. of all, whych is ryche vnto al that call on
Acte.2. hym. For whoſoeuer ſhal cal on the name of the Lorde, ſhal be ſafe. But howe ſhal they call on hym, on whome they beleued not? howe ſhall they beleue on hym of whome they haue not hearde? howe ſhall
Eſa.52. they heare without a preacher?
Naum.1. And how ſhall they preache, excepte they be ſent? As it is wrytten: how beautyfull are the fete of them whyche bryng glad
Eſa.53. tydynges of peace, ⁊ bryng glad tydinges
Ioan.15. of good thynges.

But they haue not all obeyed to the
Pſal.18. Goſpell. For Eſaias ſayth: Lorde who ſhal beleue oure ſayinges? So then fayth cometh by hearynge: ⁊ hearynge cometh by ẏ word of God. But I aſke: haue they
Deut.32. not hearde? No doute theyr ſounde went out vnto the endes of the worlde.

But I demaunde whether Iſrael dyd know or not? Fyrſt Moſes ſayth: I will
Eſa.65. prouoke you for to enuye by them ẏ are no people, and by a folyſh nacion I wyll anger you. Eſayas after that, ys bolde, ⁊ ſayeth: I am founde of them that ſought me not, and haue appered to them ẏ aſked not after me. And agaynſt Iſrael he ſayeth: All daye longe haue I ſtretched forth my handes vnto a people that beleueth not, but ſpeaketh agaynſt me.

¶The.xi.chapitre.

A I Saye then: hath God caſte awaye hys people? God forbyd. For euē I verely am an Iſraelyte, of the ſeed of Abraham, ⁊ of the tribe of Beniamin, God hathe not caſt awaye hys people whyche he knewe before. Eyther wote ye not what the ſcrypture ſayth by the mouth of Helias, howe he maketh interceſſion to God agaynſte Iſrael ſayinge? Lorde they haue kylled thy prophetes
3.Reg.19. and dygged downe thyne alters: and I am lefte only, and they ſeke my lyfe.
But what ſayeth the anſwer of God to
Ibidem. hym agayne? I haue reſerued vnto me ſeuen thouſande men, whyche haue not bowed the knee to Baal.

Euen

ſit ad ſalutē, dicit enim ſcriptura: *Omnis qui fidit illi, nō pudefiet. Non enim eſt diſtinctio, vel Iudæi, vel Græci. *Nam idē dominus omnium, diues in oēs inuocantes ſe. *Quiſquis enim inuocauerit nomē domini, ſaluus erit. Quomodo igitur inuocabunt eum, in quem nō crediderunt? Quomodo autē audient abſque prædicante? Quomodo autē prædicabunt, niſi miſſi fuerint? Sicut ſcriptū eſt: *Quàm ſpecioſi pedes annunciantiū pacem, annunciantiū bona. At non omnes obedierunt euangelio. Eſaias enim dicit: *Domine, quis credidit ſermonibus noſtris? Ergo fides ex auditu eſt: auditus aūt per verbū dei. Sed dico, An non audierunt? Atqui *in omnem terram exiuit ſonus eorū, & in fines orbis terrarū verba illorū. Sed dico, Nunquid non cognouit Iſrael? Primus Moſes dicit, *Ego ad æmulationem prouocabo vos per gentem quæ non eſt gens, per gentē ſtultam ad irā commouebo vos. Eſaias autē poſt hunc audet, ac dicit: *Inuentus fui his, qui me non quærebant: conſpicuus factus ſum his, qui de me non interrogabant. Aduerſus Iſrael autē dicit: Toto die expādi manus meas ad populum non credentem, & contradicentem.

CAPVT XI.

Non omnes repulit, poterunt que
redire repulſi,
Quod facit Iudam tēnere nemo
queat.

D DIco igitur: Num repulit deus populum ſuum? Abſit. Nam & ego Iſraelita ſum, ex ſemine Abrahæ, tribus Beniamin. Non repulit deus populum ſuum, quē ante agnouerat. An neſcitis de Helia quid dicat ſcriptura? Quomodo interpellat apud deum aduerſus Iſrael, dicens: *Domine, prophetas tuos occiderunt, & altaria tua ſubruerunt & ego relictus fui ſolus, & inſidiantur vitæ meæ. *Sed quid dicit ei diuinum reſponſum? Reliqui mihi ipſi ſeptem millia virorum, qui non inflexerūt genu imagini Baal.

Sic igitur & in hoc tempore reliquiæ secundum electionem gratiæ fuerunt. Quod si per graciam, non iam ex operibus. Quandoquidem gratia iam non est gratia. Sin ex operibus, non iam est gratia. Quandoquidem opus, iam non est opus. Quid igitur? Quod quærit Israel, hoc non assequutus est, sed electio consequuta est: reliqui vero excæcati sunt. Quemadmodum scriptum est: ✠ Dedit eis deus spiritum cõpunctionis: oculos, vt non videant: & aures, vt non audiãt, vsque ad hodiernum diem.

Et Dauid dicit: ✠ Vertatur mensa illorum in laqueum, & in captionem, & in offendiculum, & in retaliationem ipsis. Obtenebrentur oculi eorum, vt non videant, & tergum illorum semper incurua. Dico igitur: Num ideo impegerunt, vt conciderent? Absit. Sed per lapsum illorum salus cõtigit gentibus, in hoc, vt eos ad æmulandum prouocaret.

Quod si lapsus illorum diuitiæ sunt mundi, & diminutio illorum diuitiæ gentium: quanto magis plenitudo illorum? Vobis enim dico gentibus, quatenus ego quidem sum apostolus gentium, ministerium meum illustro, si quo modo ad æmulandum prouocem carnem meam, & saluos reddam nonnullos ex illis.

Nam si reiectio illorum est reconciliatio mundi, quæ erit assumptio, nisi vita ex mortuis?

Quod si primitiæ sanctæ, sancta est & conspersio. Et si radix sancta, sancti erunt & rami.

Quod si nonnulli rami defracti sunt: tu vero cum esses oleaster, insitus fuisti illis, & consors radicis, & pinguitudinis oleæ factus es, ne glorieris aduersus ramos: quod si gloriaris non tu radicem portas, sed radix te.

Dices igitur, defracti sunt rami, vt ego insererer. Bene dicis: per incredulitatem defracti sunt, tu vero fide constitisti. Ne efferaris animo, sed timeas. Nam si deus naturalibus ramis non pepercit, vide ne quõ fiat, vt nec tibi p̄cat. Ecce igitur bonitatem ac seueritatem dei:

B Euē ſo at thys tyme is ther a remnaunte lefte thorowe þ eleccion of grace. Yf it be of grace, thē is it not of workes. For thē were grace no more grace: yf it be of workes then is it no more grace. For thē were deſeruinge no lenger deſeruynge.

What then? Iſrael hath not obtayned þ he ſoughte? No, but yet þ eleccion hathe obtayned it. The remnaunte are blynded, accordynge as it is written: God hath geuē them the ſpyrte of vnquyetnes, eyes þ they ſhulde not ſe, & eares that they ſhulde not heare, euen vnto thys daye. And Dauid ſayeth: Let theyr table be made a ſnare to take them wyth all, and an occaſion to faule, and a rewarde vnto thē. Let their eyes be blynded that they ſe not: and euer bowe downe theyr backes.

Eſa.6.M.13. R.4. Lu.8. Ioan.12. Act.28. ✠Pſal.68.

C I ſaye then: Haue they therfore ſtombled, that they ſhuld but faule only? God forbid. But thorow theyr faule is ſaluacion happened vnto the Gentyls, for to prouoke them withall. Wherfore yf þ faule of thē be the ryches of the worlde: and the ryches of þ Gentyls, howe moche more ſhulde it be ſo yf they all beleued.

I ſpeake to you gentyls, in as moche as I am the Apoſtle of þ gentyls, I wyll magnifye myne offyce, þ I might prouoke them which are my fleſh, and myght ſaue ſome of them. For yf þ caſtynge awaye of them, be the recōcylyng of þ worlde: what ſhal þ receauyng of thē be, but lyfe agayne from death? For yf one pece be holye, the whole heepe is holy. And yf the roote be holy, the braunches are holy alſo.

D Though ſome of the braunches be broken of, and thou beynge a wylde olyue tree, arte graft in amonge them, and made partaker of the roote and fatnes of the olyue tree. Boſt not thy ſelfe agaynſte the braunches.

For yf thou boſt thy ſelfe, remember þ thou beareſt not the roote, but þ roote þe. Thou wylt ſay then: the braunches are broken of that I myght be grafte in.

Thou ſayeſt well, becauſe of vnbeleſe they are broken of, and thou ſtandeſt ſtedfaſte in fayth.

Be not hye minded, but feare: ſeynge þ God ſpared not the naturall braunches, leſt happly he alſo ſpare not thē.

Beholde the kyndnes and rigorouſnes of God of god: on them which fell, rigorousnes, but towardes the, kyndnes, yf y cõtinue in hys kyndnes. Or els thou shalt be hewẽ of, and they yf they byde not styll in vnbelefe, shalbe graffed i agayne. For God B is of power to graffe thẽ in agayne.

For yf thou wast cut out of a naturall wylde olyuetree, & wast graffed cõtrary to nature in a true olyue tree, how moche more shall the naturall braunches be graffed in theyr owne olyue tree agayne.

Esa.59. I woulde not that thys secrete shulde be hyd from you my brethren (lest ye shulde be wyse in youre owne consaytes) that partly blyndenes is happened in Israel, untyll the fulnes of the gentyls be come in, and so all Israell shalbe saued. As it is wrytten. There shal come out of Syon he that doth delyuer, & shal turne awaye the vngodlynes of Jacob. And thys is my couenaũt vnto thẽ, whẽ I shal take awaye theyr synnes. As concernynge the gospell they are enemyes for youre sakes: but as touchynge the electiõ, they are loued for the fathers sake.

C For verely the gyftes and callyng of God are soche, y it cannot repent hym of them: for loke, as ye in tyme passed haue not beleued God, yet haue now obtayned mercy thorowe theyr vnbelefe: euen Sapien.17. so now haue they not beleued the mercy, Ibidem.9. which is happened vnto you, that they also maye obtayne mercye. God hath wrapped al nacions in vnbelefe, that he myght haue mercye on all.

Esa.40. 1.Cor.2. Rom.15. O the depnes of the aboundant wysdome and knowledge of God, howe vnsercheable are hys iudgementes, and hys wayes past fyndynge out? For who hath knowen the mynde of the Lorde? or who was his counceller? other who hath geuẽ vnto hym fyrst, that he myght be recompensed agayne? For of hym, & thorow hym, and for hym are al thinges. To hym be glorie for euer.

Philip.4.

¶The.xii. Chapter.✠

A I Beseche you therfore brethren, by the mercyfulnes of god, that ye make youre bodyes a quicke Ephe.5. 1.Thes.4. sacrifice, holye and acceptable vnto God, which is youre resonable seruig of God,

and

dei: in eos quidem qui ceciderunt, seueritatẽ: in te vero bonitatẽ, si permanseris in bonitate. Quin & tu excideris: & illi rursum, si nõ permanserint in incredulitate, inserentur. Potens enim deus denuo inserere illos. Etenim si tu ex naturali excisus es oleastro, & præter naturam insitus es in veram oleam: quanto magis hi, qui naturales sunt, inserentur propriæ oleæ? Non enim volo vos ignorare fratres mysterium hoc, vt ne sitis apud vosmetipsos elati animo, quod excæcatio ex parte Israeli accidit, donec plenitudo gentium aduenerit, & sic totus Israel erit. Sicut scriptum est, *Adueniet ex Sion ille qui liberat, & auertet impietates à Iacob. Et hoc illis à me testamentum, cum abstulero peccata ipsorum. Secundum euangelium quidem inimici propter vos, secundũ electionem autẽ dilecti propter patres. Nam dona quidem & vocatio dei, eiusmodi sunt, vt eorum illum pœnitere non possit. Quemadmodũ enim & vos quondam increduli fuistis deo, nũc autem misericordiã estis consequuti per illorum incredulitatem: sic & illi nunc increduli facti sunt, eo quod vos misericordiam estis adepti, vt & ipsi misericordiã cõsequantur. Conclusit enim deus omnes sub incredulitatem, vt omnium misereretur. O profunditatẽ diuitiarum & sapientiæ & cognitionis dei? *Quàm inscrutabilia sunt iudicia eius, & imperuestigabiles viæ eius? *

*Quis enim cognouit mentem domini? Aut quis illi fuit à consiliis? *Aut quis prior dedit illi, & reddetur ei? Quoniam ex illo & per illum, & in illum omnia. *Ipsi gloria in secula, Amen.

CAPVT XII.

Obsecro veterem Christo mactetis
Adamum:
Lædoria, officiis pendite amant
piis.

OBsecro igitur vos fratres per miserationes dei, vt præbeatis corpora vestra hostiã viuentem, sanctam, acceptam deo, rationalem cultum vestrum.

Et ne accommodetis vos ad figurā ſeculi huius,ſed transformemini p renouationem mentis veſtræ, • vt probetis quæ ſit voluntas dei, quod bonum ſit, acceptumque & perfectum. Dico enim per gratiam, quæ data eſt mihi,cuilibet verſanti inter vos,ne quis arrogantér de ſe ſentiat, ſupra quàm oportet de ſe ſentire:ſed ita ſentiat,vt modeſtus ſit & ſobrius,vt cuiq; de⁹ partitus eſt menſuram fidei. •Quemadmodum enim in vno corpore multa membra habemus , membra vero omnia non eundē habent actum:ſic multi vnum corpus ſumus in Chriſto,ſingulatim autem alij aliorum membra , ſed tamen habentes dona iuxta gratiam datam nobis varia : ſiue prophetiam iuxta portionem fidei,ſiue miniſterium in adminiſtratione, ſiue qui docet,in doctrina,ſiue qui exhortatur,in exhortatione,qui impertit,i ſimplicitate,qui præeſt,in diligentia,qui miſeretur,in hilaritate.

•Dilectio ſit non ſimulata. Sitis odio proſequentes quod malū eſt, adhærentes ei quod bonū eſt,per fraternā charitatē ad mutuo vos diligendos propenſi, honore alius alium præcedentes : ſtudio non pigri,ſpiritu feruentes,tempori ſeruientes , ſpe gaudentes , in afflictione patientes,precationi inſtantes,•neceſſitatibus ſanctorum cōmunicantes, hoſpitalitatem ſectantes.•Bene loquamini de ijs , qui vos inſectantur: bene loquamini, inquam , & ne male precemini. Gaudete cum gaudentibus,& flete cum flentibus: eodem animo alij in alios affecti,• non arroganter de vobiſipſis ſentientes,ſed humilibus vos accommodantes. Ne ſitis arrogātes apud voſmetipſos, nemini cuiquam malum pro malo reddatis.

•Prouide parantes honeſta in conſpectu omnium hominum, ſi fieri poteſt,quantum in vobis eſt,•cū omnibus hominibus in pace viuētes,non voſmetipſos vlciſcentes dilecti,quin potius date locū iræ. Scriptum eſt enim : • Mihi vlcio, ego rependam,dicit dominus. •Si igitur eſurit inimicus tu⁹,paſce illum:ſi ſitit, da illi potum. Hoc enim

And faſhion not youre ſelues lyke vnto thys worlde:but be ye chaunged in youre ſhape,by ỹ renuynge of youre wyttes , ỹ ye maye fele what thynge that good, that acceptable , ⁊ parfayte wyll of God is.

Ephe. 5.
1.Theſſ.4.

For I ſaye (thorowe the grace that vnto me geuē is) to euery mā amōge you, that no man eſteme of hym ſelfe more then it becometh hī to eſteme:but ỹ he diſcretely iudge of hym ſelfe , accordinge as God hathe dealte to euery mā the meaſure of fayth. As we haue many membres in one body,⁊ all mēbers haue not one offyce: ſo we beyng many,are one body ī Chriſt, ⁊ euery mā amōge oure ſelues one anothers mēbers.

1.Corin.12.
Ephe.4.
B

✠ Seynge ỹ we haue diuers gyftes accordynge to ỹ grace ỹ is geuen vnto vs:yf any mā haue the gyfte of ✠ prophesye,let hī haue it ỹ it be agreyng vnto the fayth. Let hym ỹ hath an offyce, wayte on hys offyce. Let hym ỹ teacheth, take hede to hys doctrine. Let hym that exhorteth,geue attēdaunce to hys exhortaciō. Yf any man geue,let hym do it wyth ſinglenes. Let hym ỹ ruleth , do it wyth diligēce. Yf any man ſhewe mercy,let hym do it wᵗ cherfulnes.

Amos 5.
Ephe.4.
1.Petr.2.
C

Let loue be without diſſimulacion. Hate that which is euyll,⁊ cleaue vnto ỹ which is good. Be kynde one to another wyth brotherly loue. In geuyng honoure,go one before another. Let not ỹ buſynes whyche ye haue in hāde be tedyous to you. Be feruēt in ỹ ſpyrte: Applye youre ſelues to ỹ tyme. Reioyce ī hope. Be paciēt in tribulacion. Cōtynue in prayer. Diſtribute vnto the neceſſitie of the ſayntes , and be ready to harboure. Bleſſe them whych perſecute you : bleſſe but courſe not. Be mery wyth them that are mery,wepe with them that wepe. Be of lyke affectyon one towardes another. Be not hye mynded:but make youre ſelues equall to thē of the lower ſorte.

Hebr.13.
Math.5.
Luc.6.

Prouerb.3.
Eſa.5.

D

✠ Be not wyſe in youre owne opiniōs. Recōpence to no man euyl for euyl. Prouyde afore hande thynges honeſt in the ſyght of all men , yf it be poſſyble. How be it of youre parte haue peace wyth all men. Dearly beloued auenge not youre ſelues,but geue roume vnto ỹ wrath of God. For it is wrytten , vengeaunce is myne,⁊ I wyll rewarde,ſayth the Lorde. Therfore yf thyne enemy honger , fede hym:yf he thyrſt,geue hym drynke,

Prouer.20.
1.Petr.3.
2 Cor.8.
Exod.23.
Hebr.12.

Deut.32.
Heb.10.
Prouer.25.

For in ſo doyng thou ſhalt heape coles of fyre on hys head. Be not ouercome of euyll: but ouercome euyll wt goodnes. ⁋

¶ The. xiii. Chap.

A L Et euery ſoule ſubmyt hym ſelfe
vnto the auctoryte of the hyer
powers. For there is no power
1. Petr. 2. but of God. The powers yt be, are ordey-
Sapien. 6. ned of god. Who ſoeuer therfore reſiſteth
power, reſiſteth the ordinaunce of God.
And they that reſyſte, ſhall receyue to them
ſelfe damnacion. For rulers are not to
be feared for good workes, but for euyll.
Wylt thou be without feare of yt power?
Do well then: and ſo ſhalt thou be pray-
ſed of the ſame. For he is the miniſter of
God for thy welth. But and yf yu do euyl
then feare: for he beareth not a ſwearde
for nought, but is the miniſter of God to
take vengeaunce on them that do euyll.
Wherfore ye muſte nedes obeye, not for
feare of vengeaũce only, but alſo becauſe
of conſcience. And euen for this cauſe
paye ye tribute. For they are Goddes mi-
B niſters, ſeruinge for the ſame purpoſe. ⁋
Geue to euery man therfor hys duetie.
Trybute to whom tribute belongeth:
Mat. 22. Cuſtome to whom cuſtome is due, feare
to whom feare belongeth, honoure to
whome honoure partayneth. ✠ Owe no-
thynge to any man, but to loue *one* ano-
ther. For he that loueth another fulfyl-
leth the lawe. For theſe commaundemen-
tes: Thou ſhalt not cõmyt aduoutrye:
Deut. 5. Thou ſhalt not kyl. Thou ſhalt not ſteale
Thou ſhalt not beare falſe witnes: Thou
ſhalt not deſyre and ſo forth (yf there be
anye other commaundement) they are all
Leui. 19. comprehended in thys ſaying: Loue thyne
Math. 22. neyghboure as thy ſelf. Loue hurteth not
Gala. 5. hys neyghboure. Therfore is loue yt ful-
Iacob. 2. fyllyng of the lawe. ⁋
C ✠ This alſo we knowe. I meane yt ſeaſon
how that it is tyme, that we ſhuld now
awake out of ſlepe. For now is oure ſal-
uacion nearer then when we beleue. The
nyght is paſſed, and the daye is come nye.
Let vs therfore caſt awaye the dedes of
Luc. 21. darcknes, & let vs put on yt (armoure) of
lyght. Let vs walke honeſtly as it were i
ye daye lyght: not in eatyng & drinkynge.
neyther

enim ſi feceris, carbones ignis congeſtabis in caput illius. Ne vinceris à malo, imò vince bono malũ.

CAPVT. XIII.

Principibus pare, nullum non diliges, totam
Perficies legem, ſi Philadelphus eris.

O Mnis anima poteſtatibus ſupereminentibus ſubdita ſit. *Nõ enim eſt poteſtas, niſi à Deo: quæ vero ſunt poteſtates, à Deo ordinatæ ſunt. Itaq; quiſquis reſiſtit poteſtati, dei ordinationi reſiſtit. Qui autẽ reſtiterint, ſibiipſis iudicium accipient. Nam principes non terrori ſunt bene agẽtibus, ſed malè. Vis autẽ non timere poteſtatem? Quod bonum eſt, facito, & feres laudem ab illa. Dei enim miniſter eſt tibi in bonum. Quòd ſi feceris id quod malum eſt, time. Nõ enim fruſtra gladium geſtat. Nam dei miniſter eſt, vltor ad iram ei, qui quod malum eſt, fecerit. Quapropter oportet eſſe ſubditos, non ſolum propter iram, verumetiam propter cõſcientiam. Propter hoc enim & vectigalia ſoluitis. Siquidem miniſtri dei ſunt, in hoc ipſũ incumbentes.

*Reddite igitur omnibus, quod debetur: cui tributum, tributũ: cui vectigal, vectigal: cui timorem, timorem: cui honorem, honorem. Nemini quicquam debeatis, niſi hoc, vt *inuicem diligatis*. Nam qui diligit alterum, legem expleuit. Siquidem illa: *Non adulterabeEris, non occides, non furaberis, nõ falſum teſtimonium dices, non cõcupiſces: & ſi quod aliud præceptum, in hoc ſermone ſummatim comprehenditur: Nempe, *diliges proximum tuum ſicut teipſũ. Dilectio, proximo malum nõ operatur. *Cõſummatio itaq; legis, eſt dilectio. Præſertim cum ſciamus tempus, quòd tempeſtiuum ſit, nos iam à ſomno expergiſci. Nunc enim propius adeſt nobis ſalus, quàm tum, cum credebamus. Nox progreſſa eſt, dies autẽ appropinquat. Abijciamus igitur opera tenebrarũ, & induamur arma lucis: tanquam in die cõpoſite ambulemus: *non commeſſationibus & ebrietatibus,
non

non cubilibus ac laſciuijs, non cõtentione & æmulatione, ſed induimini dominum Ieſum Chriſtum. Et carnis curam ne agatis ad concupiſcentias.

CAPVT. XIIII.

Qui ſine delectu comedit ne ſperne puſillos

Quanquam ſunt puris omnia pura legis.

POrrò eum qui infirmatur fide, aſſumite, non ad diiudicationes diſceptationum. Alius quidem credit veſcendum eſſe quibuſlibet, alius autẽ qui infirmus eſt holeribus veſcitur. Qui veſcitur, non veſcentem ne deſpiciat: & qui non veſcitur, veſcentem ne iudicet. Deus enim illum aſſumpſit. • Tu quis es, qui iudicas de alieno famulo? Proprio domino ſtat aut cadit, imò fulcietur vt ſtet. Potens eſt enim deus efficere, vt ſtet. Hic quidem iudicat, diem ad diem conferens: ille autem idem iudicat de quouis die. Vnicuiq; ſua mens ſatiſfaciat. Qui curat diem, domino curat. Et qui non curat diem, domino non curat. Qui veſcitur, domino veſcitur, gratias enim agit deo: & qui non veſcitur, domino non veſcitur, & gratias agit deo. Nullus enim noſtrum ſibiipſi viuit, & nullus ſibiipſi moritur. Nam ſiue viuimus, domino viuimus: ſiue morimur, domino morimur. Siue igitur viuamus, ſiue moriamur, domini ſumus. In hoc enim CHRISTVS & mortuus eſt, & reſurrexit, & reuixit, vt mortuis ac viuentibus dominetur.

• Tu vero cur iudicas fratrẽ tuũ? Aut etiam tu cur deſpicis fratrem tuum? Omnes enim ſtatuemur apud tribunal CHRISTI. Scriptum eſt enim.

• Viuo ego, dicit dominus: Mihi ſe flectet omne genu, & omnis lingua confitebitur deo.

• Igitur vnuſquiſq; noſtrum de ſe ipſo rationem reddet deo. Ne poſt hac igitur alius alium iudicemus: verũ illud iudicate magis, ne offendiculum ponatur fratri, aut

lapſus

nether in chamberinge and wantonnes, nether in ſtryfe and envyinge: but put ye on the Lorde Jeſus Chryſte. And make not prouiſion for the fleſhe, to fulfyl the luſtes of it.

¶ The. xiiii. Chapter.

A

Him that is weake in the fayth, receyue vnto you, not in diſputynge and troublinge hys conſcience. One beleueth that he maye eate al thing. Another whiche is weake, eateth erbes. Let not him that eateth, deſpyſe him that eateth not. And let not him whiche eateth not, iudge him that eateth. For God hath receyued him. What arte thou that iudgeſte another mannes ſeruaunte? Whether he ſtande or faule, that pertayneth vnto his maiſter: ye he ſhall ſtande. For God is able to make him ſtande.

Iacob. 4.

B

This man putteth difference betwene day & day. Another man counteth al dayes alyke. Se that no man wauer in his own meaning. He that obſerueth one day more then another, doth it for the Lordes pleaſure. And he that obſerueth not one day more then another, doth it to pleaſe the Lord alſo. He that eateth doth it to pleaſe the Lorde, for he geueth God thankes. And he that eateth not, eateth not, to pleaſe the Lorde wyth all, and geueth god thankes. For none of vs lyueth his own ſeruaunte, nether doth anye of vs dye hys own ſeruaunt. yf we lyue, we lyue to the Lordes wyll. And yf we dye, we dye at the Lordes wil. Whether we lyue therfore or dye, we are the Lordes: for Chriſte therfore dyed and roſe agayne and reuyued, that he myghte be Lorde bothe of dead and quycke.

C

But why doeſt thou then iudge thy brother? Other why doeſt thou deſpiſe thy brother? We ſhall al be brought before þ iudgement ſeate of Chriſt. For it is written: As truely as I lyue, ſayth the Lorde, al knees ſhall bowe to me, and all tounges ſhal geue a knowledge to God. So ſhall euerye one of vs geue accomptes of hym ſelfe to god. Let vs not therefore iudge one another more.

Iacob. 4.

Eſa. 45.
Philip. 2.
2. Corin. 5.

But iudge thys rather, that no man put a ſtomblynge blocke, or an occaſyon to

faule

cauſe i hys brothers waye. For I knowe & am full certifyed in the Lorde Jeſus ỷ there is nothynge comen of it ſelfe, but unto hym that iudgeth it to be comen: to hym is it comen. Yf thy brother be greued wyth thy meate, nowe walkeſte thou not charytably. Deſtroye not hym wyth thy meate for whom Chryſt dyed. Cauſe not youre treaſure to be euyll ſpoken of. For the kyngdome of God is not meate & drynke: but ryghtewesnes peace and ioye in the holye gooſt. For whoſoeuer in theſe thynges ſerueth Chriſt, pleaſeth wel God, and is commended of men.

D Let vs folowe tho thynges whyche make for peace, & thynges wherwith one maye edyfye another. Deſtroye not the worke of God for a lytel meates ſake. All thynges are pure, but it is euyll for ỷ man whych eateth wyth hurte of his cōſcyence. It is good nether to eate fleſhe, nether to drynke wine, nether any thyng, wherby thy brother ſtombleth, eyther falleth or is made weake. Haſt thou fayth? haue it wt thy ſelfe before God. Happy is he ỷ condēneth not hym ſelfe in ỷ thyng whych he aloweth. For he that maketh cōſcience, is damned yf he eate: becauſe he doth it not of fayth. For whatſoeuer is not of fayth, that ſame is ſynne. ✠

Titum.1.

1.Corint.8

The.xv.Chapter.

A We which are ſtronge, ought to beare the frayltes of thē whych are weake & not to ſtande in our owne cōſaytes. Let euery man pleaſe hys neyghbour vnto hys welth and edifyinge. For Chriſte pleaſed not hym ſelfe: but as it is wrytten: The rebukes of them which rebuke the fel on me.

Galat.6.

Pſal.68.

✠ Whatſoeuer thynges are wrytten afore tyme, are wryttē for oure learnynge that we thorow pacience and conforte of the ſcripture myght haue hope.

B The God of pacience & cōſolaciō, geue vnto euerye one of you, ỷ ye be lyke mynded one towardes another after ỷ enſample of Chriſt Jeſu that ye al agreyng together: maye wt one mouth prayſe God the father of our Lord Jeſus. Wherfore receyue ye one another as Chriſte receyued vs, to the prayſe of God.

And I ſay that Jeſus Chryſte was a miniſter

lapſus occaſio. Noui ſiquidem, & perſuaſum habeo per dñm Ieſum, nihil eſſe cōmune per ſe, niſi ei qui exiſtimat aliquid eſſe cōmune, illi cōmune eſt. Verū ſi propter cibum frater tuus cōtriſtatur, non iam ſecundum charitatē ambulas. Ne cibo tuo illū perdas, pro quo Chriſtus mortuus eſt. Ne veſtrū igitur bonū hominū maledicentiæ ſit obnoxium. Non enim eſt regnū dei cibus ac potus, ſed iuſtitia & pax, & gaudium, in ſpiritu ſancto. Etenim qui per hæc ſeruit Chriſto, acceptus eſt deo, & probatus hominibus. Itaq; quæ ſunt pacis ſectemur: & quæ ædificationis alius erga aliū. Ne cibi cauſa deſtruas opꝰ dei. *Omnia quidem pura ſed malum eſt homini, qui per offendiculum veſcitur. *Bonū eſt non edere carnes, neq; bibere vinū, neq; quicquā per quod frater tuus impingit aut offenditur, aut infirmatur. Tu fidem habes? Apud temetipſum habe coram deo. Beatus qui nō iudicat ſeipſum in eo quod probat. At qui diiudicat, ſi ederit, cōdēnatus eſt: quoniam non edit ex fide. Porro quicquid ex fide non eſt, peccatum eſt.

CAPVT. XV.

Robuſti *infirmis* de veſtro cedite iure,
Exemplum Chriſti ne pigeatque ſequi.

D *Ebemus autē nos qui potentes ſumus, infirmitates impotentiū portare, ac nō placere nobiſipſis. Nam vnuſquiſq; noſtrū proximo placeat in bonum ad ædificationem. Etenim Chriſtꝰ non placuit ſibiipſi, ſed quēadmodum ſcriptum eſt.

*Opprobria opprobrātiū tibi inciderunt in me. Nam quęcunq; pręſcripta ſunt, in noſtram doctrinam pręſcripta ſunt, vt per patientiam, & conſolationem ſcripturarū ſpē habeamus. Deus autem patientiæ & conſolationis det vobis idē mutuo inter vos ſentire ſecundum Ieſum Chriſtum, vt vnanimiter, vno ore glorificetis Deum, ac patrem domini noſtri Ieſu Chriſti. Quapropter aſſumite vos inuicē, quēadmodum & Chriſtus aſſumpſit nos in gloriam Dei. Illud autem dico: IESVM CHRISTVM

miniſtrum fuiſſe circunciſionis pro veritate dei, ad cõfirmandas promiſſiones patrum. Cæterũ vt gentes pro miſericordia glorificent Deum, ſicut ſcriptũ eſt: *Propter hoc confitebor tibi in gentibus, & nomini tuo canam. Et rurſum dicit: *Gaudete gentes cũ populo ei⁹. Et rurſum: *Laudate dominũ omnes gentes, & collaudate eum omnes populi. Et rurſum Eſaias dicit. *Erit radix Ieſſe, & qui exurget ad imperandum gentibus, in eo gentes ſperabunt. Deus autẽ ſpei impleat vos omni gaudio & pace in credendo, in hoc, vt exuberetis in ſpe per potentiã ſpiritus ſancti. Perſuaſum enĩ habeo fratres mei & ipſe ego de vobis, ꝙ & ipſi pleni eſtis bonitate, impleti omni ſciẽtia, valentes etiam inuicem alius alium admonere. Sed tamẽ audacius ſcripſi vobis fratres, ex parte veluti cõmonefaciens vos, propter gratiam quæ data eſt mihi à deo, in hoc, vt ſim miniſter Ieſu Chriſti in gentes, adminiſtrans euangeliũ Dei, vt fiat oblatio gentium acceptabilis, ſanctificata per ſpiritũ ſanctum. Habeo igitur quod glorier per Chriſtum Ieſum, in his quæ ad Deum pertinẽt. Non enim auſim loqui quicquam eorum, quæ non effecit Chriſtus per me, in obedientiam gentium verbo & facto per potentiam ſignorum ac prodigiorum, per potentiam ſpiritus dei, vt a Hieruſalem, & in circũiacentibus regionibus, vſq; ad Illiricum impleuerim Euangelium Chriſti: ita porro annitens prædicare Euangelium, non vbi nominat⁹ erat Chriſtus, vt ne ſuper alienum fundamentum ædificarem, ſed quemadmodum ſcriptum eſt. *Quibus non eſt annunciatum de eo, videbunt: & qui non audierant, intelligent. Quapropter & præpeditus ſum ſæpe, quo minus venirẽ ad vos. Nunc vero cum non amplius habeam locum in regionib⁹ his, deſiderium autem habeam veniendi ad vos multis iam annis, quandocunque iter inſtituerõ in Hiſpaniam, veniam ad vos. Spero enim fore, vt iſthac iter faciens, videam vos, à vobis producar illuc, ſi tamen veſtra conſuetudine prius ex parte fuero expletus.

ministers of the circumcision for ye trueth
of god, to conferme the promyses made
vnto the fathers. And let the Gentyls
prayse God for hys mercy as it is wrytten:
For thys cause I wyll prayse ye amonge 2. Reg. 22.
the Gentyls, and synge in thy name. And
agayne he sayth: reioyse ye Gentyls with Psal. 17.
his people. And agayne, prayse the Lorde Psal. 116.
all the gentyls, & laude hym al nacions.
And in another place Esayas sayth: ther Esa. 11.
shalbe the roote of Jesse, & he that shall
ryse to raygne ouer the Gentyls, in hym
shal the gentyls truſt. The God of hope
fyll you wt all ioye and peace in beleuynge:
that ye maye be ryche in hope thorowe ye
power of the holye gooſt. ❧

I my ſelfe am full certifyed of you my C
brethren, that ye youre ſelues are full of
goodnes & fylled wyth all knowledge, &
are able to exhorte one another. Neuerthelesse
brethrē I haue ſome what boldly
wryttē vnto you, as one that putteth you
in remembraunce, thorowe the grace yt is
geuen me of God, that I ſhuld be the minister
of Jesu Chriſt amonge ye Gentyls,
and ſhulde miniſter the glad tydinges of
God, that the gentyls myght be an acceptable
offerynge ſanctifyed by the holye
gooſt. I haue therfore wherof I maye
reioyce in Chriſt Jeſu in tho thynges
which partayne to God. For I dare not
ſpeake of any thoſe thynges whyche
Chriſte hath not wrought by me, to make
the gentyls obedient wyth worde & dede,
in myghty ſygnes & wonders, by ye power
of the ſpyrte of god, ſo that from Jeruſalem
and the coſtes rounde aboute vnto
Illyricum, I haue fylled all cou͂tres wyth
the glad tydinges of Chriſt. D

So haue I enforced my ſelf to preache Esa. 52.
the goſpel, not where Chriſt was named,
leſte I ſhulde haue buylt on another mannes
foundacion, but as it is wrytten: To
whome he was not ſpoken of, they ſhall
ſe: & they yt hearde not, ſhall vnderſtande.
For this cauſe I haue bene ofte let to
come vnto you, but nowe ſeynge I haue
no more to do in theſe countres, & alſo
haue bene deſyrous many yeares to come
vnto you: when I ſhall take my iorneye
into Spayne, I wil come to you. I truſte
to ſe you in my iorney, and to be brought
on my waye thytherwarde by you, after
that I haue ſome what enioyed you.

Nowe go I vnto Ieruſalem, and miniſter vnto ÿ ſaynctes. For it hath pleaſed them of Macedonia and Achaia to make a certayne diſtribucion vpõ the poore ſayncters whiche are at Ieruſalem. It had pleaſed them verely, & theyr detters are they. For yf the Gentyls be made partetakers of theyr ſpirituall thynges, theyr duetye is to miniſter vnto thẽ in carnalle thynges. When I haue perfourmed thys, & haue brought them thys frute ſealed, I wyll come backe agayn by you into Spayne. And I am ſure when I come, that I ſhal come wyth aboundance of the bleſſynge of the Goſpell of Chriſt.

1.Cor.9.
2.Corin.9.

I beſeche you brethren for our Lord Jeſus Chryſtes ſake, & for the loue of ÿ ſpyrite that ye helpe me in my buſynes wt your prayers to God for me, that I may be delyuered from them whych beleue not in Jewry, and that thys my ſeruice which I haue to Jeruſalem, maye be accepted of the ſayncters, that I maye come vnto you wyth ioye, by the wyll of God, and may with you be refreſhed. The God of peace be wyth you. Amen.

¶ The .xvi. Chaptere.

A I Commende vnto you Phebe oure ſyſter (which is a miniſter of the cõgregaciõ of Cẽchrea) that ye receyue her in the Lord, as it becommeth ſaincters and that ye aſſyſt her in whatſoeuer buſynes ſhe nedeth of your ayde. For ſhe hath ſuckered many and myne owne ſelf. Grete Pryſca and Aquyla my helpers in Chriſte Jeſu which haue for my lyfe layde downe theyr owne neckes. Vnto whiche not I onely gaue thãkes, but alſo the cõgregaciõ of the gentyls. Lykewyſe grete the cõgregaciõ ÿ is in theyr houſe. Salute my welbeloued Epenetes, whiche is the fyrſt frute amonge thẽ of Achaya. Grete Mary whiche beſtowed moche laboure on vs. Salute Andronicus & Junia my coſyns, whiche were pryſonners wt me alſo, whyche are wel takẽ among the Apoſtles, and were in Chriſte before me. Grete Amplias my beloued in the Lorde. Salute Vrban our helper in Chryſt, and Stachys my beloued. Salute Appelles approued i Chryſt. Salute thẽ which are of Ariſtobulus

Nunc autem proficiſcor Hieroſolymam, miniſtrãs ſanctis. Viſum eſt enim Macedoniæ & Achaiæ communicationem aliquam facere in pauperes ſanctos, qui ſunt Hieroſolymis. Nam ita viſum eſt ipſis, & debitores illorum ſunt. Etenim ſi ſpiritualia ſua communicauerunt gentibus, debent & hæc in carnalibus miniſtrare illis. Hoc igitur vbi perfecero, & obſignauero illis fructum hunc, reuertar per vos in Hiſpaniam. Scio nanq;, quòd vbi venero ad vos, cum plenitudine benedictionis Euangelij Chriſti venturus ſim. Obſecro autem vos fratres, per dominum noſtrũ Ieſum Chriſtum, & per dilectionem ſpiritus, vt me laborantem adiuuetis precationibus pro me ad deum, vt liberer ab incredulis in Iudæa, vtq; miniſterium hoc meũ, quod exhibebo Hieroſolymis, acceptum ſit ſctis: vt cũ gaudio veniã ad vos per volũtatẽ dei, vnaq; vobiſcũ refociller. Deꝰ aũt pacis ſit cũ oĩbus vobis. Amẽ.

CAPVT. XVI.

Suſcipiant Phœbẽ, deuitẽt Chriſtologoſq;.
Dogmata nam vitiant vẽtris amore ſacra.

C Commendo aũt vobis Phœben ſororem noſtram, quæ eſt miniſtra eccleſiæ Cenchreenſis, vt illam ſuſcipiatis in Chriſto: ita vt decet ſanctos, & adſitis ei, in quocũque vobis eguerit negotio. Nam hæc cũ multis adfuit, tum mihi etiam ipſi. Salutate Priſcam, & Aquilam, adiutores meos in Chriſto Ieſu, qui pro anima mea, ſuam ipſorum ceruicem ſuppoſuerunt. Quibus non ego ſolus gratias ago, ſed & oẽs eccleſiæ gentiũ. Item quæ in domo illorum eſt congregationẽ. Salutate Epænetum dilectum meũ, qui eſt primitiæ Achaiæ in Chriſto. Salutate Mariã, quæ multũ laborauit erga nos. Salutate Andronicum, & Iuniam, cognatos meos, & concaptiuos meos, qui ſunt inſignes inter apoſtolos, qui etiam ante me fuerũt in Chriſto. Salutate Ampliam dilectum meũ in domino. Salutate Vrbanũ adiutorẽ noſtrũ in chriſto & Stachyn dilectum meum. Salutate Apellam, probatum in Chriſto. Salutate eos qui ſunt ex

Ariſtobuli familiaribus. Salutate Herodionem cognatum meū. Salutate eos qui ſunt ex Narciſſi familiaribus, hos qui ſunt in domino. Salutate Tryphænā & Tryphoſam, quæ laborant in domino. Salutate Perſidē dilectā, quæ multū laborauit in domino. Salutate Rufum electum in domino, & matrem illius ac meā. Salutate Aſyncritum, Phlegontē, Hermā, Patrobam, Mercuriū, & qui cū his ſunt fratres. Salutate Philologū & Iuliam. Nereum & ſororē eius, & Olympam, & qui cum his ſunt omnes ſanctos. Salutate vos inuicem cum oſculo ſancto. Salutant vos eccleſiæ Chriſti. Obſecro autē vos fratres, vt conſideretis eos qui diſſidia & offendicula contra doctrinam, quam vos didiciſtis, gignunt: & declinetis ab illis. Nam qui eiuſmodi ſunt: domino Ieſu Chriſto non ſeruiunt, ſed ſuo ventri, & per blandiloquentiam & aſſentationem decipiunt corda ſimplicium. Nam veſtra obedientia ad omnes permanauit. Gaudeo igitur ſane de vobis. Sed volo vos ſapientes quidem eſſe ad bonum, ſynceros autē ad malum. Deus autem pacis conteret ſatanam ſub pedes veſtros breui. Gratia domini noſtri IESV CHRISTI ſit vobiſcum. Salutant vos Timotheus cooperarius meus, & Lucius, & Iaſon, & Soſipater, cognati mei. Saluto vos ego Tertius, qui ſcripſi epiſtolam in domino. Salutat vos Gaius hoſpes meus & eccleſiæ totius. Salutat vos Eraſtus, quæſtor ærarius ciuitatis, & Quartus frater. Gratia domini noſtri Ieſu Chriſti ſit cum omnibus vobis, Amen. Ei autem qui potens eſt vos cōfirmare ſecūdū Euangeliū meū, & præconium Ieſu Chriſti, iuxta reuelationē myſterii, tēporibus æternis taciti, manifeſtati vero nūc & per ſcripturas propheticas iuxta delegationē æterni dei in obedientiam fidei, in omnes gentes patefacti, ſoli ſapiēti deo, per Ieſum Chriſtum, cui gloria in ſecula. Amen.

AD ROMANOS MISSA fuit à Corintho per Phœben miniſtram Cenchreenſis Eccleſiæ.

Ariſtobulus houſholde. Salute Hero[illegible] my kynſman. Grete them of the h[illegible] of Narcyſſus which are in the [illegible] lute Triphena & Triphoſa, wh[illegible] dyd labour in the Lorde. Salute the beloued Perſis, whiche laboured moche in the Lord. Salute Rufus choſen in the Lord, and his mother & mine. Grete Aſyncritus, Phlegon, Herman, Patrobas, Mercury, and the brethren which are with them. Salute Philologus, & Julia, Nereus & his ſyſter, and Olympa, & all the ſainctes whiche are with them. Salute one another with an holy kyſſe. The congregacions of Chriſt ſalute you. B

I beſeche you brethren marke thē whiche cauſe diuiſion and geue occaſyōs of euyl contrary to the doctrine whiche ye haue learned, and auoyde them. For they that are ſuch, ſerue not the Lord Jeſus Chriſt, but their owne bellyes, and with ſwete preachyng and flatteryng wordes deceyue the hertes of the innocentes. For youre obedience extendeth to all men. I am glad no doute of you. But yet I wolde haue you wyſe vnto that whiche is good, and to be innocente as concernynge euyl. The God of peace treade Satan vnder youre fete ſhortly. The grace of oure Lorde Jeſu Chriſte be with you. Timotheus my worke felowe and Lucyus and Jaſon and Soſipater my kynſmen ſalute you. I Tertius ſalute you, whiche wrote thys Epyſtle in the Lorde. Gayus myne hoſte & the hoſte of all the congregacions, ſaluteth you. Eraſtus the chamberlayne of the cytie ſaluteth you. And Quartus a brother ſaluteth you. The grace of oure Lorde Jeſu Chriſte be with you al. Amē. To hym that is of power to ſtablyſh you accordyng to my goſpel and preachyng of Jeſus Chriſte, in vtteryng of the myſtery whiche was kepte ſecrete ſince the world begāne: but now is opened by the ſcriptures of propheſye at the commaundement of the euerlaſtyng god to ſtere vp obedience to the fayth, publyſhed amonge all nacions. To the ſame God, whiche alone is wyſe, be al prayſe, through Jeſus Chriſt for euer. Amen.

Phil. 3.

C

D

Rom. 3.

¶ Sent to the Romayns from Corinthū by Phebe, ſhe that was the myniſter vnto the congregation at Cenchrea.

The fyrſte Epiſtle of the Apoſtle S. Paul to the Corinthians.

The fyrſt Chapter. ✠

Paule by vocation an Apoſtle of Jeſus Chriſte thorow the wyll of God and brother Soſten. Vnto the congregation of God, whiche is at Corinthum. A To them that are ſanctifyed in Chryſte Jeſu, ſainctes by callynge with all that call on the name of oure Lorde Jeſus Chriſte in euerye place, bothe of theyrs and of oures. Grace be wyth you, and peace from GOD oure father, and from the Lord Jeſus Chriſt. ✠ I thanke my God alwayes on youre behalfe, for the grace of God whiche is geuen you by Jeſus Chriſte, that in all thynges ye are made ryche by hym, in all learnynge and in all knowledge, euen as the teſtimony of Jeſus Chriſte was confyrmed in you, ſo that ye are behynde in no gyft, and wayte for the apperynge of oure Lorde Jeſus Chriſte, whiche ſhal ſtrength you vnto the ende, that ye maye be blameleſſe in the daye of our Lorde Jeſus Chriſte. ✠

Galat. 1.
Ibidem.
Infra. 14.

B For god is faythfull, by whome ye are called vnto the felowſhyp of hys ſonne Jeſus Chriſte oure Lorde.

1. Theſ. 5.
Infra. 10.

I beſeche you brethren in the name of our Lord Jeſus Chriſt, ẏ ye al ſpeake one thynge, and that there be no diſſention amonge you: but be ye knyt together in one mynde and in one meanynge: It is ſhewed vnto me (my brethren) of you, by them that are of the houſe of Cloe, that there is ſtryfe amonge you. And this is it that I meane: howe that comenlye amonge you, one ſayth: I holde of Paule, another I holde of Apollo, the thyrde I holde of Cephas, the fourth I holde of Chriſte. C Is Chriſte deuyded? was Paul crucifyed for you? ether were ye baptiſed in the name of Paul? I thanke God that I Chriſtened none of you but Criſpus and Gaius, leſt any ſhoulde ſaye that I had baptyſed in myne owne name, I baptyſed alſo the houſe of Stephana. Furthermore

Infra. 3.

knowe

EPISTOLA PAVLI APOSTOLI ad Corinthios. Prima.

CAPVT I.

Admoneo ne ſint nos propter ſciſmata fratres.
Solus enim Chriſtus fonſq; parenſque boni eſt.

PAulus vocatus apoſtolus Ieſu Chriſti, * per voluntatem dei, & Soſthenes frater eccleſiæ Dei, quæ eſt Corinthi, ſanctificatis per Chriſtum Ieſum, vocatis ſanctis vnà cum omnibus qui inuocant nomen domini noſtri IESV CHRISTI in quouis loco, vel ſuo vel noſtro. * Gratia vobis & pax à deo patre noſtro, & domino IESV CHRISTO. Gratias ago deo meo ſemper pro vobis de gratia dei, quæ data eſt vobis per Chriſtum Ieſum, quod in omnibus ditati eſtis per ipſum, in omni ſermone, & omni cognitione, quibus rebus teſtimoniũ Ieſu Chriſti cõfirmatũ fuit in vobis adeo vt nõ deſtituamini in vllo dono: expectãtes reuelationem domini noſtri Ieſu Chriſti, qui & cõfirmabit vos vſque ad finẽ, inculpatos in die domini noſtri Ieſu Chriſti. * Fidelis deus, per quẽ vocati eſtis in cõſortiũ filii ipſius Ieſu Chriſti domini noſtri. Obſecro autẽ vos fratres, per nomen domini noſtri Ieſu Chriſti, vt idẽ loquamini omnes, & non ſint inter vos diſſidia, ſed ſitis integrũ corpus, eadẽ mẽte, eadẽ ſentẽtia. Significatũ eſt enim mihi de vobis fratres mei, à familiaribus Chloæ, ꝗ contentiones ſint inter vos. Dico aũt illud, quod vnuſquiſq; veſtrũ dicit: * Ego quidẽ ſum Pauli, ego vero Apollo, ego vero Cephæ, ego vero Chriſti. Nũ diuiſus eſt Chriſtus? Nũ Paulus crucifixus eſt pro vobis? aut in nomine Paulo baptiſati fuiſtis? Gratias ago deo, ꝗ neminẽ veſtrũ baptizauerim niſi Criſpũ & Gaiũ, ne q̃s dicat, ꝗ ĩ meo nomine baptizauerĩ. Baptizaui aũt & Stephanę familiã. Præterea haud

ſcio nō quē aliū baptizarim. Nō enim miſit me Chriſtꝰ vt baptizarē, ſed vt euangelizarē, non erudito ſermone, ne inanis reddatur crux CHRISTI. Nam ſermo crucis iis quidem qui pereunt, ſtultitia eſt, at nobis qui ſalutem conſequimur, potentia dei eſt. Scriptum eſt enim: * Perdam ſapientiā ſapientiū, & intelligētiā intelligentium reiiciā. * Vbi ſapiens? vbi Scriba? vbi diſputator ſeculi huius? Nonne infatuauit deus ſapientiam mūdi huius? Nam poſtquam in ſapientia dei non cognouit mundus per ſapiētiam deum, viſum eſt deo, per ſtultitiam prædicationis ſaluos facere credentes. * Quandoquidem & Iudæi ſignum poſtulant, & Græci ſapientiam quærunt, Nos autem prædicamus CHRISTVM crucifixum, Iudæis quidem offendiculum, Græcis vero ſtultitiam: ſed iiſdem vocatis Iudæis, pariter & Græcis, CHRISTVM dei potentiam, ac dei ſapientiam. Quoniam ſtultitia dei, ſapientior eſt quam homines: & imbecillitas dei robuſtior eſt quàm homines. Videtis enim vocationem veſtram fratres, quod non multi ſapientes ſecundum carnem, non multi potentes, non multi claro genere nati: verum quæ ſtulta erant ſecundum mundum, delegit deus, vt pudefaceret ſapientes: & quæ erant imbecillia in mundo, delegit deus, vt pudefaceret ea quæ ſunt robuſta: & quæ ignobilia erant in mūdo contemptaque, delegit deus, & ea quæ non erant, vt ea quæ ſunt obliteraret, vt ne gloriaretur vlla caro coram ipſo. Ex eodem autem vos eſtis in CHRISTO IESV, qui factus fuit nobis, ſapientia à deo, iuſtitiaque, & ſanctificatio, & redemptio. Vt quemadmodum ſcriptum eſt: * Qui gloriatur, in domino glorietur.

CAPVT

knowe I not whether I baptyſed anye man or no.

D

For Chriſte ſent me not to baptyſe, but to preache the goſpell, not with wyſdome of wordes, leaſt the croſſe of Chriſt ſhuld haue be made of none effect. For the preachynge of the croſſe is to them that peryſh, folyſhnes: but vnto vs which are ſaued, it is the power of God. For it is written: I wyl deſtroye the wyſdome of the wyſe, and wyl caſte awaye the vnderſtandyng of the prudent. Where is the wyſe? Where is the ſcribe? Where is the ſearcher of thys worlde? Hath not God made the wyſdome of this worlde folyſhnes?

Eſa.29.
Abdie.1.
Eſa.33.

For when the worlde thoroughe wyſdome knewe not God, in the wyſdome of God, it pleaſed God thorough folyſhnes of preachynge to ſaue them that beleue. For the Iewes require a ſigne, and the Grekes ſeke after wyſdome: But we preache Chriſt crucyfyed, vnto the Iewes an occaſion of fallynge, and vnto the Grekes folyſhnes, but vnto them whiche are called both of Iewes and Grekes, we preache Chriſte the power of God, and the wyſdome of God. For the folyſhnes of God is wyſer then men: & the weakenes of God is ſtronger then men.

E
Mat.12 &
Luc.11.

F

Brethren loke on your callyng howe that not many wyſe men after the fleſhe, not many myghty, not many of hye degre are called, but God hath choſen the foliſhe thynges of the worlde, to confounde the wyſe. And God hath choſen the weake thynges of the world, to cō founde thynges whiche are myghty. And vyle thinges of the worlde, and thinges which are deſpyſed, hath God choſen, ye and thynges of no reputation for to brynge to nought thynges of reputation, that no fleſhe ſhulde reioyce in his preſence. And vnto hym partayne ye, in Chriſt Ieſu, whiche of God is made vnto vs wyſdom, and alſo ryghteouſnes, and ſanctifying and redemption. That accordinge as it is written, he which reioyſeth, ſhuld reioyce in the Lord.

Hiere.9.
2.Cor.10.

(.˙.)

¶The.ii.Chapter.

A And I brethren, when I came to you, came not in glorioushes of wordes or of wyſdome, ſhewyng unto you the teſtimony of God. Neyther ſhewed I my ſelfe that I knewe any thyng amonge you ſaue Jeſus Chriſte, euen the ſame that was crucyfyed. And I was amonge you in weakenes, and in feare, & in moch treblyng. And my wordes and my preachyng was not with entyſyng wordes of mannes wyſdome: but in ſhewynge of the ſpryte and of power, that youre fayth ſhuld not ſtande in the wyſdome of men: but in the power of god. That we ſpeake of, is wyſdome among them that are perfecte, not the wyſdome of this world nether of the rulars of this worlde (whiche go to noughte) but we ſpeake the wyſdome of god, whiche is in ſecrete & ipeth hyd, which God ordeyned before þ worlde, unto our glory: whiche wyſdome none of the rulars of this worlde know, For had they knowen it, they wolde not haue crucifyed the Lord of glory. But as it is wrytten: The eye hath not ſeene, and the eare hath not hearde: nether haue entred into the herte of man, the thynges which God hath prepared for them that loue hym. Esa.64. But god hath opened thē unto vs by hys ſpryte.

B For the ſpryt ſearcheth al thynges, ye þ bottome of goddes ſecretes. For what man knoweth the thynges of a man: ſaue the ſpryte of a mā which is within hym. Euen ſo þ thynges of God knoweth no man, but the ſpryte of god. And we haue not receyued þ ſpyrite of the worlde, but the ſpryte whiche commeth of God, for to know the thynges that are geuen to vs of God, whiche thynges alſo we ſpeake, not in the connyng wordes of mannes wyſdō, but with the connyng wordes of the holy ghoſte, makyng ſpirituall cōpariſons of ſpirituall thynges. For the natural man perceyueth not þ thynges of the ſpryte of God. For they are but folyſhnes unto hym. Nether cā he perceyue thē, because he is ſpirituallly examined. But he þ is ſpiritual diſcuſſeth al thīges, yet he hīſelfe is iudged of no mā. For who knoweth þ mynde of þ Lord, other who ſhall informe hym: But we underſtande the mynde of Chriſte.

Sapien.9.
Esa.40.
Rom.11.

The.iii.Chapter

And

CAPVT. II.

Blandi vaniloquam contemno rhetoris artem.
Cęlica ſimplicib⁹ pdico ſcita logis.

Et ego cum venirem ad vos fratres, non veniebam cum eminentia ſermonis, aut ſapientiæ, annuntians vobis teſtimonium dei. Non enim me iudicaui quicquam ſcire inter vos, niſi Ieſum Chriſtum, & hunc crucifixum. Et ego per infirmitatem & & cum timore, ac in tremore multo apud vos veriatus ſum: & ſermo meus, & prædicatio mea, non erat in perſuaſoriis humanæ ſapientiæ verbis, ſed in oſtentatione ſpiritus ac potentiæ, vt fides veſtra non ſit in ſapientia hominum, ſed in potentia dei. Porro ſapientiam loquimur inter perfectos: ſapientiam autem non ſeculi huius, neque principum ſeculi huius, qui abolentur: ſed lopuimur ſapientiā Dei in myſterio, quæ eſt recondita, quam pra finierat Deus ante ſecula, in gloriam noſtram, quam nemo principum ſeculi huius cognouit. Nā ſi cognouiſſent, haudquaquam dominum gloriæ crucifixiſſent. Sed quemadmodū ſcriptum eſt: * Quæ oculus non vidit, & auris non audiuit, & in cor hominis non aſcenderunt, quæ præparauit Deus diligentibus ſe. Nobis autem Deus reuelauit per ſpiritum ſuum. Spiritus enim omnia ſcrutatur, etiam profunditates dei. Quis enim hominū nouit ea quæ ſunt hominis, niſi ſpiritus hominis qui eſt in eo? Sic & ea quę ſunt dei, nemo nouit, niſi ſpiritus dei. Nos vero non ſpiritū mūdi accepimus, ſed ſpiritū qui eſt ex deo, vt ſciam⁹ quæ à Chriſto donata ſint nobis, quæ & loquimur, non ſermonibus quos docet humana ſapientia, ſed quos docet ſpiritus ſanctus, ſpiritualibus ſpiritualia cōparantes. Animalis autem homo non accipit ea, quæ ſunt ſpiritus Dei, ſtultitia ſiquidē illi ſunt, nec poteſt cognoſcere, quia ſpiritualiter diiudicatur. At ſpiritualis diiudicat quidē omnia, ipſe vero à nemine diiudicatur. * Quis enim cognouit mentē domini, qui conſiliū daturus ſit illi? Nos autem mentem CHRISTI tenemus.

CAPVT. III.

Cœlica

Cælica pneumaticus poſuit fundamina Paulus,
Iam ſuperſtruier nõ pictura monẽs

Et ego fratres non potui loqui vobis, vt ſpiritualibus, ſed loquendum fuit vt carnalibus, vt infantibus in Chriſto. Lactis potu vos alui, & non cibo. Nondum enim poteratis, imo ne nunc quidem adhuc poteſtis, nam adhuc carnales eſtis. Siquidem cũ in vobis ſit æmulatio & contentio, & factiones, nonne carnales eſtis, & ſecundum hominem ambulatis? Etenim cũ dicat aliquis, * ego quidem ſum Pauli, alter vero, ego Apollo, nonne carnales eſtis? Quis igitur eſt Paulus, quis autẽ Apollo, niſi miniſtri, per quos credidiſtis, & vt cuique dominus dedit: Ego plantaui. Apollo rigauit, ſed deus dedit incrementum. Itaque neque qui plantat eſt aliquid, neq; qui rigat, ſed qui dat incrementũ, deus. Ceterum is qui plantat, & is qui rigat, vnum ſunt: Vnuſquiſque tamen ſuam mercedem accipiet iuxta ſuum laborem. Etenim dei ſumus cooperarii, dei agricolatio, dei ædificatio eſtis iuxta gratiam dei, quæ data eſt mihi. Vt ſapiens architectus fundamentum poſui, alius autem ſuper illud ædificat. Porro quiſque videat quomodo ſuperſtruat. Nam fundamentum aliud nemo poteſt ponere, præter hoc quod poſitum eſt, quod eſt Ieſus Chriſtus. Quod ſi quis ſuperſtruit ſuper fundamentum hoc, aurum, argentũ, lapides pretioſos, ligna, fœnũ, ſtipulã, cuiuſque opus manifeſtum fiet. Dies enim declarabit, quod in igne reuelatur: & cuiuſque opus quale ſit, ignis probabit. Si cuius opus mãſerit, quod ſuperſtruxit, mercedẽ accipiet: ſi cuius opus exuſtum fuerit, damnum patietur, ipſe vero ſaluus fiet, ſed ſic, tanquam per ignem. * An neſcitis quod templum dei eſtis, & ſpiritus dei habitat in vobis? Si quis templum dei profanat, hunc perdet de⁹. Nã tẽplũ dei ſanctũ eſt, quod eſtis vos. Ne quis ſeipſum fallat. Si quis ſibi videt ſapiẽs eſſe inter vos ĩ ſeculo hoc, ſtultus fiat, vt reddat ſapiẽs. * Etenim ſapientia mũdi huius, ſtultitia eſt apud deũ. Scriptũ eſt enim: * Qui comprehẽdit ſapientes in aſtutia ipſorum.

AND I coulde not ſpeake vnto you brethren as vnto ſpyrytual, but as vnto carnall, euen as it were vnto babes in Chriſt. I gaue you mylke to drincke, & not meate. For ye thẽ were not ſtrong, no nether ye are. For ye are yet carnall. As longe verelye as ther is amonge you enuyenge, ſtryfe and diſſencion: are ye not carnall, and walke after the maner of men? As longe as one ſayth, I holde of Paule, & another I am of Apollo, are ye not carnall? What is Paul? What thynge is Apollo? Only miniſters are they by whom ye beleued: euen as the Lord gaue euery man grace. I haue planted, Apollo watred, but God gaue ỹ encreace. So then, neyther is he ỹ planteth any thyng? nether he that watreth, but God that gaue the encreace. He that planteth and he that watreth, are nether better then the other. Euerye man yet ſhall receyue hys rewarde accordynge to hys laboure: We are Goddes labourers, ye are Goddes huſbandrye, ye are Goddes buyldyng. Accordynge to the grace of God geuen vnto me, as a wyſe buylder haue I layde the foundacion. And another buylt theron. But let euery man take hede howe he buyldeth theron. For other foundacyon can no man laye then that whyche is layde, whiche is Ieſus Chriſt. Yf any man buyld on thys foundacion, golde, ſyluer, precyous ſtones tymber, haye or ſtoble: euerye mannes worke ſhall appere. For the daye ſhal declare it, and it ſhalbe ſhewed in fyre. And the fyre ſhall trye euery mannes worke what it is. Yf anye mannes worke ỹ he hath buylt vpõ, byde, he ſhall receyue a rewarde. Yf any mannes worke burne, he ſhal ſuffre loſſe, but he ſhalbe ſafe hym ſelfe: neuertheleſſe yet as it were thorowe fyre. ✠ Are ye not ware that ye are the tẽple of god, and howe that the ſpyrte of God dwelleth in you? Yf any man defyle the tẽple of god, hym ſhal God deſtroye. For ỹ tẽple of God is holye, whyche temple ye are. Let no man deceyue hym ſelfe. Yf any man ſeme wyſe amonge you, let hym be a fole in thys worlde, ỹ he maye be wyſe. For the wyſdome of thys world is folyſhnes wt God. For it is wrytten: he compaſſeth the wyſe in theyr craftynes.

A

Supra.1.

B

C

Infra.6.
2.Cor.6.

Rom.12.
Iob.5.
Pſal.93.

And againe, God knoweth the thoughtes of the wyſe that they be vayne. Therfore let no man reioyce in mẽ. For all thinges are youres. whether it be Paul, ether Apollo, other Cephas: whether it be the worlde, eyther lyfe, ether death, whether they by preſent thynges, or thynges to come: all are youres and ye are Chriſtes, and Chriſte is Goddes. ⁋

¶ The. iiii. Chapter.

A Let mẽ this wyſe eſteme vs, euẽ as the miniſters of Chriſte, and diſpoſers of ẏ ſecretes of God. 2.Cor.6. Furthermore it is requyred of the diſpoſers that they be founde faythful. With me is it but a very ſmal thynge, that I ſhoulde be iudged of you, ether of (mans iudgemẽt.) No I iudge not myne owne ſelf I know nought by my ſelf: yet am I not ther by iuſtified. It is ẏ Lord that iudgeth me. Therfore iudge nothynge before the tyme vntyll the Lorde come, whiche wyll lyghten thynges that are hyd in darkenes, and open the counſels of the hertes. And then ſhall euery man haue prayſe of God. ⁋

B These thinges brethren I haue deſcribed in myne owne perſon & Apollos, for youre ſakes, that ye myght learne by vs, that no mã coũte of him ſelfe beyonde that which is aboue writtẽ: that one ſwel not againſt another for any mãs cauſe. For who preferreth the? What haſt thou, that thou haſt not receyued? yf thou haue receyued, why reioyſeſt thou as though thou haddeſt not receyued it? Now ye are ful: now ye are made ryche: ye raygne as kynges without vs: and I wolde to God ye dyd raygne that we myght raygne with you. Me thynketh that God hath ſette forth vs, which are Apoſtles for the loweſt of all as it were men appointed to death. For we are a gaſyng ſtocke vnto ẏ world, & to the angels, and to mẽ. We are foles for Chriſtes ſake, and ye are wyſe thorow Chriſte. We are weake, and ye are ſtrõg.

C Ye are honorable, & we are deſpyſed. Euẽ vnto thys day we honger and thyrſte, and are naked, and are buffeted with fiſtes, & haue no certayne dwellyng place, and laboure workynge with oure owne handes. We are reuyled, and yet we bleſſe.

We

Et rurſum, Dominus nouit cogitationes ſapiẽtiũ quod ſint vanæ. Itaque ne quis glorietur in hominibus. Omnia nanq; veſtra ſunt, ſiue Paul⁹, ſiue Apollos, ſiue Cephas, ſiue mundus, ſiue vita, ſiue mors, ſiue præſentia, ſiue futura: omnia inquã veſtra ſunt, vos autem Chriſti, Chriſtus vero dei.

CAPVT IIII.

Degeneres reuocare gradum, veſtigia patris,
Haud pigeat iuſtis paſsibus vſque ſequi.

Sic nos æſtimet homo vt miniſtros Chriſti & diſpẽſatores myſteriorum dei. Quod ſupereſt autem, illud requiritur in diſpenſatoribus, vt fidus aliquis reperiatur. Mihi vero pro minimo eſt, vt a vobis diiudicer, aut ab humano iudicio, imò nec meipſum diiudico. Nullius enim rei mihi conſcius ſum, ſed nõ per hoc iuſtificatus ſum. Cæterum qui me iudicat, dominus eſt. Proinde ne ante tempus quicquam iudicetis, donec venerit dominus qui & illuſtraturus eſt occulta tenebrarum, & patefaciet conſilia cordium, ac tunc laus erit vnicuique a deo. Hæc autem fratres per figuram tranſtuli in meipſum, & in Apollo, propter vos, vt in nobis diſceretis, ne q̃s ſupra id quod ſcriptum eſt, de ſe ſentiat, vt ne hic illi⁹, ille huius nomine inflemini alius aduerſus alium. Quis enim te diiudicat? Quid autẽ habes, quod nõ accepiſti? Quod ſi etiam accepiſti, quid gloriaris, quaſi non acceperis? Iam ſaturati eſtis, iam ditati eſtis, abſq; nobis regnũ adepti eſtis, atque vtinam adepti ſitis, vt & nos ſimul vobiſcum regnemus. Arbitror enim q̃ deus nos qui ſumus apoſtoli poſtremi oſtenderit tanquã morti addictos. Quoniam ſpectaculum facti ſumus mundo, & angelis, & hominibus. Nos ſtulti propter Chriſtum, vos autem prudentes per Chriſtum: nos imbecilles, vos autem validi: vos clari, nos contempti. Ad hoc vſque tempus & eſurimus & ſitimus, & nudi ſumus, & colaphis cædimur, & incertis vagamur ſedibus, & laboramus operantes proprijs manibus: male audiẽtes, benedicim⁹:

perſecutionem

perſecutionē patiētes ſuſtinemus. cōuitijs affecti obſecram⁹: veluti excremēta mūdi facti ſumus omniū reiectamentū ad hunc vſq̧ diē. Nō quo vos pudore ſuffundā hæc ſcribo, ſed vt filios meos dilectos admoneo. Nā etiam ſi innumeros pædagogos habeatis in Chriſto, nō multos habetis patres. Siquidē in Chriſto Ieſu per euangeliū ego vos genui. ✠ Adhortor itaq̧ vos, vt imitatores mei ſitis. Hac de cauſa miſi vobis Timotheū, qui eſt filius meus dilect⁹, & fidelis in domino, qui vobis in memoriā reducet vias meas quæ ſunt in Chriſto, quēadmodū vbique in omni eccleſia doceo. Perinde quaſi non ſim venturus ad vos, inflati ſunt quidam. Sed veniā breui ad vos, ſi dominus voluerit, & cognoſcam non ſermonem iſtorum qui inflati ſunt, ſed virtutem. Nō enim in ſermone regnum eſt dei, ſed in virtute. Quid vultis? Cum virga venio ad vos, an cum charitate, & ſpiritu lenitatis?

CAPVT V.

E cœtu infandi contagia pellite ſtupri,
Ne vitient omnem contaminentq̧ legem.

OMnino auditur inter vos ſtuprū, & huiuſmodi ſtuprū, quod nec inter gentes nominatur, vt aliquis vxorem patris habeat. Et vos inflati eſtis, ac nō potius luxiſtis, vt tolleretur de medio veſtrū, q̄ facin⁹ hoc perpetraſſet. Nam ego quidē, ✠ vt abſens corpe, præſens aūt ſpū, iā decreui tanq̄ præſens, vt is q̄ ſic hoc patrauit, in nōie dn̄i noſtri Ieſu Chriſti, cōgregatis vobis & meo ſpū, vnā cū poteſtate dn̄i noſtri Ieſu Chriſti, tradatur ſatanæ ad interitum carnis, quo ſpūs ſalu⁹ ſit in die dn̄i Ieſu. Nō eſt bona gloriatio veſtra. ✠ An neſcitis, q̄ paululū fermēti totā cōſperſionē fermētat? Expurgate itaq̧ vet⁹ fermētū, vt ſitis noua cōſperſio, ſicut eſtis ifermētati. Nā & paſcha noſtrū p̄ nobis imolatus eſt Chriſt⁹. Itaq̧ feſtum celebremus, non in fermento veteri, nec in fermento malitiæ & verſutiæ: ſed in panibus fermento carentibus: hoc eſt, ſynceritate & veritate.

Scripſi

We are perſecuted and ſuffre it. We are euyll ſpoken of and we praye.

We are made as it were the filthynes of the worlde, the offſcowrynge of all thynges, euen vnto thys tyme.

D I wryte not theſe thynges to ſhame you: but as my beloued ſonnes I warne you. For though ye haue ten thouſande inſtructours in Chryſt: yet haue ye not many fathers. In chriſte Jeſu, I haue begottē you thorowe ẏ Goſpell. Wherfore I deſyre you to folow me. For this cauſe haue I ſent vnto you Tymotheus which is my deare ſonne, & faythfull in ẏ Lord, whych ſhal put you in remēbraunce of my wayes whych I haue in Chryſt, euē as I teache euery where in all congregacions. Some ſwell as though I wolde come no more at you. But I wyll come to you ſhortlye, yf God wyll: and wyll knowe, not the wordes of thē which ſwell, but ẏ power: for the kyngdome of God is not in wordes, but in power. What wyll ye? Shall I come vnto you with a rodde, or els in loue and in the ſpirite of mekenes.

Infra. 11. Ephes. 5.

¶The. v. Chapter.

A THere goeth a cōmē ſayinge ẏ ther is fornicaciō amōge you, & ſoche fornicaciō as is not once named amōge ẏ gētiles: ẏ one ſhuld haue his fathers wyfe. And ye ſwell, & haue not rather ſorowed, that he whyche hath done thys dede, myght be put from amonge you. For I verely as abſent in bodye, euē ſo preſent in ſpirite haue determyned already as thoughe I were preſent, of hym that hath done thys dede in the name of oure Lorde Jeſu Chriſte, when ye are gathered together, and my ſpirite, wyth ẏ power of the Lord Jeſus Chryſte, to delyuer hym vnto Satan, for the deſtruccion of the fleſhe, that the ſpirite may be ſaued in the day of the Lorde Jeſus.

Chloſ.

B Youre reioiſyng is not good, knowe ye not ẏ a lytle leuē ſowreth the whole lumpe of dowe? ✠ Pourge therfore the olde leuen, that ye maye be newe dowe, as ye are ſwete bread. For Chriſte oure eſterlābe is offered vp for vs. Therfore let vs kepe holy daye, not ī olde leuen, nether ī the leuē of malycyouſnes and wyckednes, but ī the ſwete bread of pureneſ and trueth.

Gala. 5.

I wrote

Eccl.13. I wrote vnto you in an epiſtle ẏ ye ſhuld not cõpany wᵗ fornicatours. And I meante not at all of the fornicatours of thys worlde, ether of the couetous, or of ex-

C torſioners, ether of the ydolaters, for thē muſt ye nedes haue gone oute of ẏ world. But now I wryte vnto you that ye company not together, yf any that is called a brother, be a fornicatour, or couetous, or a worſhypper of ymages, ether a rayler, ether a dronckard, or an extorcionar with hym that is ſoche, ſe that ye eate not. For what haue I to do, to iudge thē which are wythout? Do ye not iudge thē that are wyth in? Them that are with out, god ſhal iudge. Put away from amonge you that euyl parſon.

¶ The .vi. Chapter.

A HOwe dare one of you hauynge buſynes wᵗ another, go to lawe vnder the wycked, and not rather vnder the ſayntes? Do ye not knowe that the ſayntes ſhall iudge the worlde? yf the worlde ſhal be iudged by you, are ye not good ynough to iudge ſmall tryfles, knowe ye not howe that we ſhall iudge the aungels? Howe moche more maye we iudge thynges that pertayne to the lyfe? yf ye haue iudgementes of worldly matters, take them whych are deſpyſed in the congregacion, and make thē iudges. Thys I ſaye to your ſhame. Is there vtterly no wyſe man amonge you? What not one at all, that can iudge betwene brother and brother, but one brother goeth to lawe wyth another, and that vnder the vnbeleuers?

B Now therfore there is vtterly a faute amõge you, becauſe ye go to lawe one wᵗ another. Why rather ſuffre ye not wrõge? Why rather ſuffre ye not your ſelues to be robbed? nay, ye your ſelues do wrõge, & robbe: & ẏ the brethrē. Do ye not remēber how ẏ the vnryghteous ſhal not inherete the kyngdome of god? Be not

Ephe.5. 1.Timo.1. deceyued. For neyther fornycatours, neyther worſhyppers of ymages, nether whoremõgers, nether weaklynges, nether abuſers of thē ſelues wᵗ mankind, nether theues, nether the couetous, nether drõckardes, nether curſed ſpeakers, nether pyllers, ſhal inherete the kyngdome of god.

And

Scripſi vobis per epiſtolam: ne commiſceremini cum ſcortatoribus; ac non oĩno cum ſcortatoribus mundi huius, aut cũ auaris, aut cũ rapacibus, aut ſimulacrorum cultoribus. Alioquin vtinam videlicet e mundo exiſſetis. Nunc autem ſcripſi vobis, ne commiſceamini. Si quis, cum frater appelletur, fuerit ſcortator, aut auarus, aut ſimulacrorum cultor, aut conuiciator aut ebrioſus, aut rapax, cum eiuſmodi, ne cibum quidem capiatis. Quid enim ad me attinet etiam de his, qui foris ſunt iudicare? Nonne de his qui intus ſunt iudicatis? Eos vero qui foris ſunt, deus iudicat. Etiam profligate iſtum qui malus eſt, ex vobiſipſis.

CAPVT VI.

Fratres deſinſcant contẽdere lite inhoneſta.

Expediunt pauca, etſi mihi multa liceant.

SVſtinet aliquis veſtrũ, negotium habens cum altero, iudicari ſub iniuſtis, & non magis ſub ſanctis? An neſcitis, quod ſancti mundum iudicabũt? Et ſi per vos iudicatur mundus, indigni eſtis minimis iudiciis? An neſcitis, quod angelos iudicabimus, non tantum iſta quæ ad victum pertinent? Proinde iudicia ſi quidem habueritis de iis, quæ ad vitæ vſum attinent, qui contẽpti ſunt in eccleſia, eos conſtituite. Ad erubeſcentiam veſtrã dico. Adeo nõ eſt inter vos ſapiens ne vnus quidẽ, qui poſſit diiudicare inter fratrem ſuum & fratrem? Sed frater cũ fratre litigat, idque ſub infidelibus? Itaque iam quidem omnino delictum in vobis eſt, ꝙ lites habetis īter vos inuicẽ. cur nõ potius iniuriam patimini? cur non potius damnũ accipitis, imo vos iniuriã facitis, & dãno afficitis, idq; fratres. An neſcitis ꝙ iniuſti regni dei hæreditatẽ nõ conſequentur? Ne erretis. Neque ſcortatores, neque cultores ſimulacrorũ, neq; adulteri, neq; molles, neq; qui concũbunt cum maſculis, neq; fures, neque auari, neq; ebrioſi, neque maledici, neque rapaces, regni dei hæreditatem accipient.

Atque

Et hæc eratis quidem, ſed abluti eſtis, ſed ſanctificati eſtis, ſed iuſtificati eſtis per nomen domini Ieſu, & per ſpiritũ dei noſtri. Omnia mihi licent, at non omnia conducunt. Omniũ mihi poteſtas eſt, at ego nõ redigar ſub ullius poteſtatẽ. Eſca ventri deſtinatæ ſunt, & venter eſcis. Deus autem & hunc & illas abolebit. Corpus vero nõ ſtupro, ſed domino, & dominus corpori. Deus autem & dñm ſuſcitauit, & nos ſuſcitabit per potentiam ſuam. An neſcitis, quod corpora veſtra mẽbra ſunt Chriſti? Nũ igitur tollens mẽbra Chriſti, faciam ſcorti membra? Abſit. An neſcitis, q qui adglutinatur ſcorto, vnũ corpus eſt? Redigentur enim, inquit, duo in carnẽ vnã. At qui adglutinatur dño, vnus ſpiritus eſt. Fugite ſcortationẽ. Omne peccatũ, quodcunq fecerit homo, extra corpus eſt, ſed qui ſcortatur, in proprium corpus peccat. An neſcitis, q corpus veſtrũ tẽplũ eſt habitãtis i vobis ſpiritus ſancti, quem habetis à deo, & non eſtis ipſi veſtri iuris? etiam empti eſtis precio. Glorificate iam deum in corpore veſtro, & in ſpiritu quæ ſunt dei.

CAPVT VII.

Gratus eris ſuperis ſi cœlebs vixeris, aſt non.
Cogito virginibus legifer eſſe ſtatis.

C Cæterum de quibus ſcripſiſtis mihi: Bonum eſt homini vxorem non attingere. Attamen propter ſtupra vitanda, ſed quiſq vxorẽ habeat, & ſuum quæq virũ habeat. Vxori vir debitã beneuolẽtiam reddat: ſimiliter autem & vxor viro. Vxor proprij corporis ſui non habet, ſed maritus: ſimiliter & maritus proprij corporis ſui non habet, ſed vxor. Ne fraudetis vos inuicem, niſi ſi quid ex conſenſu, pro tempore, vt vacetis ieiunio & precationi, & rurſum in vnum conueniatis, ne tentet vos ſatanas propter intemperantiam veſtram. Hoc autẽ dico iuxta indulgentiam, non iuxta præceptum. Nam velim omnes

homines

And ſuche were ye verely, but ye are waſhed, ye are ſanctifyed, ye are iuſtified by yͤ name of the Lord Jeſus, and by the ſpirite of oure God.

Infra. 10.
Eccle. 37.
C

Al thynges are lawfull vnto me, but al thynges are not profytable. I maye do all thynges, but I wil be brought vnder no mans power. Meates are ordeyned for the belly, & the belly for meates, but god ſhal deſtroye both it & thẽ: let not yͤ body be applied vnto fornicacion, but vnto yͤ Lord, and the Lorde vnto the body. God hath raysed vp the Lorde, and ſhal rayſe vs vp by hys power.

D

✠ Ether remember ye not, that youre bodyes are the members of Chryſte? Shal I nowe take yͤ members of Chryſte, and make them the members of an harlot? God forbyd. Do ye not vnderſtãde yͤ he which coupleth hym ſelf with an harlot, is become one bodye? For twoo (ſaith he) ſhall be one fleſhe. But he yͤ is ioyned vnto the Lorde, is one ſpirite.

Gene. 2.
Mat. 19.
Marc. 10.
Ephe. 5.

Fle fornicacion. Al ſynnes that a man doth, are without the body. But he that is a fornicator, ſynneth agaynſte hys owne body. Ether knowe ye not howe yͤ youre bodyes are the temple of the holy goſt, whyche is in you, whome ye haue of god, and how that ye are not youre owne? For ye are dearly bought. Therfore glorifye ye god in your bodies & in youre ſpirites, for they are goddes. ✠

Supra. 3.
2. Cor. 6.
Infra. 7.
1. Pet. 1.

¶ The. vii. Chapter. ✠

A As concernynge the thynges whereof ye wrote vnto me, it is good for a man, not to touche a woman. Neuertheleſſe to avoyde fornicacion, let euery man haue hys wyfe, & let euery woman haue her huſbãde. Let the man geue vnto yͤ wyfe due beneuolence. Lykewyſe alſo the wyfe vnto yͤ man. The wyfe hath not power ouer her owne body, but the huſbande. And lykewyſe the man hath not power ouer hys owne body, but yͤ wyfe. Withdrawe not youre ſelues one frõ another, excepte it be wyth cõſent for a tyme, for to geue youre ſelues to faſtynge and prayer. And afterwarde come agayne to the ſame thynge, leſt Satan tempte you for youre incontinencie. ✠ A

Thys I ſaye of fauoure, and not of commaundement. For I wolde that all men were as I my ſelfe am, but euery man hath hys proper gyfte of God, one after thys maner, another after that. I ſaye vnto the vnmaryed men & wydowes, it is good for them yf they abyde euen as I do. But and yf they can not abſtayne, let them mary. For it is better to mary, thē to burne. Vnto the maryed cōmaunde not I but þ Lord, þt þ wyfe ſeparate not her ſelfe frō þ mā. Yf ſhe ſeparat her ſelfe, let her remayne vnmaryed, or be reconcyled vnto her huſbande agayne. And let not þ huſbāde put away hys wyfe frō hym. To þ remnaūt ſpeake I, & not þ Lorde. Yf anye brother haue a wyfe þ beleueth not, yf ſhe be content to dwel wt hym, let hym not put her awaye. And þ womā which hath to her huſbāde an infydell, yf he cōſent to dwell wt her, let her not put him awaye. For þ vnbeleuīge huſbande is ſanctified by the wyfe: and þ vnbeleuynge wyfe is ſanctified by the huſbāde. Or els were youre chyldren vncleane, but now are they pure. But & yf þ vnbeleuinge departe, let hym departe. A brother or a ſiſter is not in ſubieccion to ſuche. God hath called vs in peace. For how knoweſt þ o woman, whether þ ſhalt ſaue þ man or no? Other howe knoweſt þ o mā, whether þ ſhalt ſaue þ womā or no? but euē as god hath diſtributed to euery man. As the Lorde hath called euerye perſone, ſo let hym walke, and ſo orden I in all congregacions. Yf any man be called beyng circumciſed, let hym adde nothynge therto. Yf anye be called vncircūciſed, let him not be circumciſed. Circumciſion is nothing, vncircumciſion is nothyng: but the kepyng of the commaundementes of God is all together.

Mat.5.

C

C

D

Ephe.4.

Let euery man abyde in the ſame ſtate wherin he was called. Arte thou called a ſeruaunt? care not for it. Neuertheleſſe yf thou mayſt be fre, vſe it rather.

For he þ is called in the Lorde beyng a ſeruaunt, is the Lordes freman.

Lykewyſe he that is called beynge fre, is Chriſtes ſeruaunt. Ye are dearly bought, be not mannes ſeruauntes.

Supra 6.
1.Petr.1.

Brethren let euery man wherin he is called, therin abyde with god. †

As cōcernīg virgins, I haue no cōmaūdement of the Lorde: yet geue I coūſell, as one

homines eſſe vt & ipſe ſum. Sed vnuſquiſque proprium donum habet ex deo, alius quidem ſic, alius autem ſic. Dico autem inconiugatis & viduis, bonum eis eſt, ſi manſerint vt & ego. Quod ſi ſe nō continent, contrahant matrimonium. Nam ſatius eſt matrimonium contrahere, quàm vri.

At coniugatis præcipio, non ego, imò dominus: * Vxor à viro ne ſeparetur: quod ſi ſeparata fuerit, maneat innupta, aut marito reconcilietur, & maritus vxorem ne dimittat. Reliquis autem ego dico, non dominus. Si quis frater vxorem habet infidelem, & hæc aſſentitur vt habitet cum illo, ne dimittat eam: & mulier quæ habet maritum infidelem, & is aſſentitur, vt habitet cum ea, ne dimittat illum. Sanctificatus eſt enim maritus incredulus per vxorem: & ſanctificata eſt vxor incredula per maritum. Alioqui filii veſtri immundi eſſent, nunc autem ſancti ſunt. Quod ſi incredulus diſcedit, diſcedat. Non eſt ſeruituti ſubiectus frater aut ſoror in huiuſmodi, ſed in pace vocauit nos deus. Qui nanqꝫ ſcis mulier, an maritum ſis ſeruatura, aut qui ſcis vir, an vxorem ſis ſeruaturus? Vtcunque fuerit, vnuſquiſque vt ipſi partitus eſt deus, *vnuſquiſque vt illum vocauit dominus, ita ambulet: & ſic in eccleſiis omnibus ordino.

Circunciſus aliquis vocatus eſt? ne accerſat præputium. In præputio aliquis vocatus eſt? ne circuncidatur. Circunciſio nihil eſt, & præputium nihil eſt, ſed obſeruatio mandatorum dei.

Vnuſquiſque in ea vocatione, in qua vocatus fuit, maneat. Seruus vocatus es? ne ſit tibi curæ: quin etiam ſi poteſ liber fieri, potius vtere. Etenim qui in domino vocatus eſt ſeruus, libertus domini eſt. Similiter & qui liber vocatus fuit, ſeruus eſt Chriſti.

* Prætio empti fuiſtis, nolite fieri ſerui hominum.

Vnuſquiſque in eo, in quo vocatus fuit, fratres, maneat apud deū.

De virginibus autē præceptū dñi non habeo, conſilium tamen do, tanquam miſericordiã cõſequutus à domino, in hoc, vt ſim fidelis. Arbitror igitur hoc bonũ eſſe propter præſentem neceſſitatem. Nam bonum eſt homini ſic eſſe. ✠ Alligatus es vxori? ne quæras divortium. Solutus es ab vxore? ne quæras vxorem. Quòd ſi duxeris vxorẽ, nõ peccaſti. Et ſi nupſerit virgo, nõ peccauit. Attamen afflictionẽ in carne habituri ſunt huiuſmodi. Ego verò vobis parco. Cæterum illud dico fratres, tẽpus cõtractũ eſt: ſupereſt vt qui habẽt vxores, ſint tanquam nõ habeant: & qui plorant, tanquã non plorẽt, & qui gaudent, tanquã non gaudeãt: & qui emunt, tanquã nõ poſſideant: & qui vtuntur mundo hoc, tanquã non vtantur. Præterit enim habitus huius mundi. Velim autem vos abſque ſollicitudine eſſe. Qui cœlebs eſt, curat ea quæ ſunt domini, quomodo placiturus ſit domino: at qui duxit vxorẽ, ſollicitus eſt de his quæ ſunt mundi, quomodo placiturus ſit vxori. Diuiſa ſunt hęc duo, mulier & virgo. Innupta curat ea, quæ ſunt domini, vt ſit ſancta, cum corpore, tum ſpiritu: contrà, quæ nupta eſt, curat ea quæ ſunt mundi, quomodo placitura ſit viro. Hoc autẽ ad id, quod vobis conducibile eſt, dico: Non vti laqueum vobis iniiciam, ſed vt quod honeſtum ac decorũ eſt, ſequamini, & adhæreatis domino abſq; vlla diſtractiõe. Quòd ſi quis indecorum virgini ſuæ putat, ſi prætereat nubendi tempus, & ſic oportet fieri, quod vult faciat, non peccat, iungantur matrimonio. Cæterum qui ſtat firmus in corde, non habens neceſſitatẽ, ſed poteſtatẽ habet propriæ voluntatis, & hoc decreuit in corde ſuo, vt ſeruet ſuam virginẽ, benefacit. Itaque qui elocat nuptum, bene facit: attamẽ qui nõ elocat nuptum, melius facit. ✠ Vxor alligata eſt matrimonio, quamdiu viuit maritus eius. Quòd ſi dormierit maritus illius, libera eſt ad cui velit nubẽdũ, modò in dño. Attamẽ beatior eſt, ſi ſic maneat, iuxta meã ſententiã. Opinor autẽ ꝙ & ipſe ſpũ dei habeam.

CAPVT. VIII.

Idola ſcis eſſe nihil, tum tu vſque cauebis
Infirmũ Bromio pdere ſiue cibo.

as one that hath obteyned mercye of the Lord to be faythfull. I ſuppoſe that, it is good for the preſent neceſſytye. For it is good for a man ſo to be. Arte þ bounde vnto a wyfe? ſeke not to be lowſed. Arte thou lowſed frõ a wyfe? ſeke not a wyfe. But & yf thou take a wyfe, thou ſynneſt not. Lykewyſe yf a virgin marry: ſhe ſynneth not. Neuertheleſſe ſoch ſhal haue trouble in theyr fleſhe, but I fauer you.

Thys ſaye I brethen, the tyme is ſhorte. x It remayneth þ they whiche haue wyues, be as though they had none, & they that wepe be as though they wepte not, and they þ reioyce, be as though they reioyſed not, & they that bye, be as though they poſſeſſed not: and they that vſe thys worlde, be as though they vſed it not. For þ faſhion of this worlde goeth awaye.

I wolde haue you wyth out feare. The ſyngle man careth for the thynges of the Lord howe he maye pleaſe the Lord. But he that hath maryed, careth for þ thynges of the worlde: howe he may pleaſe hys wyfe. There is differẽce betwene a virgin & a wyfe. The ſyngle woman careth for the thynges of the Lorde, that ſhe maye be pure bothe in body & alſo in ſpyrte. But ſhe that is maryed: careth for the thynges of the worlde, howe ſhe maye pleaſe her huſbande. This ſpeake I for your profite not to tangle you in a ſnare: but for that whiche is honeſte and comly vnto you, & that ye may quyetly cleaue vnto þ Lorde, wythout ſeparacion.

Yf any man thynke that it is vncomly y for hys vyrgyn, yf ſhe paſſe the tyme of marryage, & ſo yf nede requyre, let hym do what he lyſteth, he ſynneth not: let them be coupled in maryage. Neuertheleſſe he þ purpoſeth ſurely in his harte, hauynge none nede, but hath power ouer his owne wyll, & hath ſo decreed in hys harte, that he wyll kepe hys virgyn, doth well. So then he that ioyneth hys vyrgyn in marryage: doth well. But he that ioyneth not hys virgyn in maryage: doth better. The wyfe is bounde to þ lawe as longe as her huſbande lyueth. Yf her huſbande ſlepe: ſhe is at lyberte to mary to whõ ſhe wyll, onely in the Lorde. But ſhe is happyer: yf ſhe ſo abyde, i my iudgemẽt. And I thynke verely that I haue the ſpyrte of god.

Rom. 7.

¶ The. viii. Chapter.

A T O ſpeake of thinges dedicate vnto ydoles, we are ſure that we all haue knowledge. Knowledge maketh a mã ſwel but loue edifyeth. Yf any mã thynke ỷ he knoweth any thynge, he knoweth nothynge, yet as he ought to know. But yf any mã loue God, the ſame is knowen of hym. To ſpeake of meate dedicate vnto ydoles, we are ſure that there is none ydoll in the worlde, and that there is none other god but one. And though there be ỷ are called Goddes, whether in heauen other in earth (as there be goddes many & Lordes many) yet vnto vs is there but one God, whiche is the father, of whome are all thynges, & we in hym, and one Lord Ieſus chriſt, by whom B are all thynges, and we by hym.

But euery mã hath not knowledge. For ſome ſuppoſe that there is an ydoll vnto thys houre, & eate as of a thinge offered vnto the ydole, and ſo theyr conſciences beynge yet weake, are defyled. Meate maketh vs not acceptable to god. Neyther yf we eate, are we the better: nether yf we eate not, are we the worſſe.

C Rom. 14. a But take hede, that youre libertie cauſe not the weake to faule. For yf ſome man ſe the whiche haſte knowledge, ſyt at meate in the ydols temple, ſhall not the cõſciẽce of hĩ which is weake be boldened to eate thoſe thinges which are offered to the ydole? And ſo through thy knowledge ſhall ỷ weake brother peryſhe for whome Chriſte dyed. When ye ſinne ſo agaynſt ỷ brethren, & wounde theyr weake conſciences, ye ſynne agaynſte Chriſte. Ibidem. Wherfore yf meate hurte my brother, I wyl eate no fleſh whyle the world ſtandeth, becauſe I wyll not hurte my brother.

¶ The. ix. Chapter.

A AM I not an Apoſtle? am I not fre? haue I not ſene Ieſus Chriſt oure Lord? Are ye not my worke in the lord? yf I be not an Apoſtle vnto other, yet am I vnto you. For ỷ ſeale of myne Apoſtleſhyp are ye in the Lorde. Myne anſwer to thẽ that axe me, is thys. Haue we not power to eate and to drynke? Ether haue we not power to leade aboute a ſyſter to wyfe, as wel as other Apoſtles as the

C CAeterum de his quæ ſimulacris immolantur, ſcimus quòd omnes ſcientiam habemus. Scientia inflat, charitas vero ædificat. Quod ſi quis ſibi videtur aliquid ſcire, nondum quicquã nouit, quemadmodum oporteat ſcire. At ſi quis diligit deum, hic cognitus eſt ab illo. De eſu igitur eorum quæ ſimulacris immolantur, ſcimus quòd nullum eſt ſimulacrum in mundo, & ꝙ nullus ſit deus alius, niſi vnus. Nam etiamſi ſunt qui dicãtur dij, ſiue in cælo, ſiue in terra, quẽadmodũ ſũt dij multi, & dñi multi: nobis tñ vnus eſt deꝰ, qui eſt pater ille: ex quo oĩa, & nos in illum, & vnus dñs Ieſus Chriſtus: per quẽ oĩa, & nos per illũ: Sed nõ ĩ oĩbus eſt ſciẽtia. Nõnulli vero cũ cõſciẽtia ſimulacri vſq; ad hoc tempus, tanquã ſimulacris immolatũ edunt, & cõſcientia illorum infirma cum ſit, polluitur. Atqui eſca nos non cõmendat deo: neq; ſi comedamus, aliquid nobis ſupereſt: neq; ſi non comedamus, quicquã nobis deeſt. *Sed videte, ne quo modo facultas iſta veſtra offendiculo ſit iis, qui infirmi ſunt. Etenim ſi quis cõſpexerit te, qui habes ſcientiam, in epulo ſimulacrorũ accumbentẽ, nonne conſcientia eius qui infirmus eſt, ædificabitur ad edendũ ea, quæ ſunt ſimulacris immolata? Et peribit frater qui infirmus eſt, in tua ſciẽtia, propter quẽ chriſtus fuit mortuꝰ. Sic aũt peccãtes in fratres, & vulnerantes illorũ cõſciẽtiã infirmã, in chriſtũ pctis. *Quapropter ſi eſca offẽdit fratrẽ meũ, haudquaquam veſcar carnibꝰ ĩ æternũ, ne fratri meo ſim offẽdiculo.

CAP. IX.

Liber ſum, quãq̃ mea iura relinquo, brabeion
Iuſtus agnothetes poſt ſtadia ipſa dabit.

A AN nõ ſũ apoſtolꝰ? an nõ ſũ liber? an nõ Ieſũ chriſtũ dominũ nrm̃ vidi? an nõ opus meũ vos eſtis ĩ dño? Si cæteris nõ ſũ apoſtolꝰ, at ſane vobis ſũ. Siquidẽ ſigillũ apoſtolatꝰ mei, vos eſtis in dño. Mea reſpõſio apud eos ꝙ me interrogãt, hæc eſt: An nõ habemꝰ poteſtatẽ edẽdi ac bibẽdi? An non habemus poteſtatẽ, ſororẽ mulierẽ circũducẽdi, quẽadmodũ & cæteri apoſtoli, & fratres dñi, & Cephas? aut ſolus ego & Barnabas non habemus poteſtatem hoc faciendi? Quis militat ſuis ſtipendiis vnquam? quis plantat vineam, & de fructu eius non edit? Aut quis paſcit gregem, & de lacte gregis non edit? Num ſecundum hominem hæc dico? An non & lex eadem dicit? Etenim in Moſi lege ſcriptum eſt. *Non obligabis os boui trituranti. Nũ boues curæ ſunt deo? An hoc propter nos omnino dicit? propter nos enim hoc ſcriptum eſt, quód ſub ſpe debeat is, qui arat, arare: & qui triturat ſub ſpe, ſpei ſuæ particeps eſſe debeat: *Si nos vobis ſpiritualia ſeminauimus, magnum eſt ſi nos veſtra carnalia meſſuerimus? Si cæteri poteſtatis erga vos participes ſunt cur non potius nos? Atqui non vſi fuimus poteſtate iſta, ſed omnia ſufferimus, ne quod offendiculum demus euangelio CHRISTI. An neſcitis quód ii qui in ſacris operantur, ex ſacrificio viuunt? Qui ſacrario aſſiſtunt, vná cum ſacrario partem accipiunt? Sic & dominus ordinauit, vt qui euangelium annunciant, ex euangelio viuant. Ego tamen nullo horum vſus fui.

Quanquam non ſcripſi hœc, vt ita fiat in me. Nam bonum eſt mihi mori potius, quám vt gloriationem meam aliquis inanem reddat. Etenim ſi euangelizem, non eſt quód glorier: neceſſitas enim mihi incumbit. Væ autem mihi eſt, niſi euangelizem. Nam ſi volens hoc faciam, præmium habeo: ſin inuitus, diſpẽſatio commiſſa eſt mihi. Quod igitur mihi eſt præmium? Vt cum euangelizem, gratuitum efficiam euangelium CHRISTI in hoc, ne abutar poteſtate mea in euangelio. Etenim cum liber ſim ab omnibus, omnibus meipſum ſeruum feci, quo plures lucrifaciam: & factus ſum Iudæis, quaſi Iudæus, vt Iudæos lucrifaciam: iis qui ſub lege ſunt, quaſi ſim ſub lege, vt eos qui ſub lege ſunt lucrifaciam: his qui ſine lege ſunt, tanquã
ſim

as ẏ brethren of the Lorde and Cephas? Eyther onely I and Barnabas haue not power this to do? Who goeth a warfarre any tyme at his owne coſte? Who planteth a vyneyarde ⁊ eateth not of the frute? Who fedeth a flocke ⁊ eateth not of the mylke? Say I theſe thynges after the maner of me? Or ſayth not ẏ lawe ẏ ſame alſo? For it is wrytẽ i ẏ lawe of Moſes. Thou ſhalt not mosell the mouthe of the oxe that treadeth out the corne. Doth god take thought for oxen? Ether ſayth he it not altogether for oure ſakes? For oure ſakes no doute thys is wrytẽ: that he whiche eareth ſhulde eare in hope: ⁊ that he whiche threſheth in hope, ſhulde be the partaker of hys hope. Yf we ſowe vnto you ſpiritual thinges is it a great thinge yf we repe your carnal thynges? Yf other be parteta kers of thys power ouer you, wherfore are not we rather?

Deut. 25.
1. Timo. 5.
B

Rom. 15.

C

Neuertheleſſe we haue not vſed thys power but ſuffre all thynges, leaſt we ſhulde hynder ẏ goſpell of Chriſt. Do ye not vnderſtande howe ẏ they whiche myniſter in the tẽple haue theyr lyuynge of the tẽple? And they whiche wayte at the aulter are partetakers with the aulter? Euen ſo alſo dyd the Lorde ordayne, that they whiche preache the goſpell ſhulde lyue of ẏ goſpell. But I haue vſed none of theſe thynges. Nether wrote I theſe thinges that it ſhuld be ſo done vnto me. For it were better for me to dye then ẏ any man ſhulde take this reioyſynge from me. In that I preache the goſpell, I haue nothynge to reioyce of. For neceſſyte is put vnto me. Wo is it vnto me yf I preache not the goſpel. If I do it wyth a good wyll I haue a rewarde. But yf I do it againſt my wyl an office is cõmitted vnto me. What is my rewarde then. Verelye that when I preache the goſpel, I make the goſpell of Chriſt fre, that I myſuſe not myne auctorytie in the goſpel.

D

For though I be fre from all men yet haue I made my ſelfe ſeruaunte vnto all men that I myght wynne the moo. Vnto the Iewes, I become as a Iewe, to wynne the Iewes. To them that were vnder the lawe, was I made as though I had bene vnder the lawe, to wynne them that were vnder the lawe. To them that were wythoute lawe, be came I as thoughe

I had

I had bene wyth out lawe (when I was not wyth oute lawe as partaynynge to god, but vnder a lawe as concernynge Chriſt) to wynne them that were wͭ oute lawe. To the weake be came I as weake, to wynne the weake. In all thyng I faſhyoned my ſelfe to all men, to ſaue at the leaſt waye ſome. And this I do for the Goſpels ſake, that I myghte haue my parte therof.

✠ Perceyue ye not howe ẏ they whyche runne in a courſe, runne all: yet but one receyueth the rewarde. So runne that ye maye obtayne. Euery man that proueth maſteryes, abſtayneth from all thynges. And they do it to obtayne a corruptible crowne: but we to obtayne an vncorruptible crowne. I therfore ſo runne, not as at an vncertaine thynge. So fyght I, not as one that beateth the ayer, but I tame my body & brynge it into ſubiectiō, leaſt after that I haue preached to other, I my ſelfe ſhulde be a caſt awaye.

¶ The .x. Chapter.

A

Exod.13. Brethrē I wolde not that ye ſhuld

B be ignoraunte of thys, howe that

Exod 14. oure fathers were all vnder a

Exod.16. cloude, & all paſſed through the ſea, and

Exod.17. were al baptiſed vnder Moſes in ẏ cloude & in the ſea, and dyd all eate of one ſpyrituall meat, & dyd all dryncke of one maner of ſpyrytual drynche. And they dranche

Nūe.20.21 of that ſpirytual rocke that folowed thē whiche rocke was Chriſt. ✠ But in many of them had god no delite. For they were

B ouerthrowen in thē wyldernes.

These are enſamples to vs ✠ that we ſhulde not luſte after euyll thynges, as

Exod.32. they luſted. Nether be ye worſhyppers of ymages as were ſome of thē accordynge, as it is wrytten. The people ſate downe

Nume.25. to eate & drynke, and roſe vp agayne to playe. Nether let vs cōmyt fornicaciō, as ſome of thē cōmytted fornicacion, & were deſtroyed in one daye. xxiii. thouſande.

Nume.21. Nether let vs tempte Chriſte, as ſome

Iudit.8. of thē tēpted, & were deſtroyed of ſerpentes. Neyther murmure ye as ſome of thē murmured, and were deſtroyed of the

C deſtroyer. All theſe thinges happened vnto them for enſamples, and were wrytten to put vs in remembraunce, whom the endes of the worlde are come vpon.

Therfore

ſim ſine lege, cum non ſim ſine lege deo, ſed obnoxius legi Chriſti, vt lucrifaciā eos qui ſunt ſine lege Factus ſum infirmis quaſi infirm⁹, vt infirmos lucrifaciā. Omnibus factus ſum omnia, vt omnino aliquos ſeruem. Hoc autē facio propter euāgelium, vt particeps illius fiam. An neſcitis, ꝙ qui in ſtadio currūt, omnes quidem currūt, ſed vnus accipit præmiū? Sic currite, vt comprehēdatis. Omnis aūt qui certat, per oīa temperans eſt: illi quidem igitur, vt perituram coronā accipiant, nos aūt vt æternā. Ego itaq; ſic curro, vt nō in incertum, ſic pugilem ago, non velut aerem feriēs: verum ſubijcio corpus meum, & in ſeruitutē redigo, ne quo modo fiat, vt cum alijs prædicarim, ipſe reprobus efficiar.

CAPVT. X.

Moſes ꝙ tranſiit ſicco pede per
mare rubrum &
Cætera, nos propter pagina ſacra
refert.

Nolim aūt vos ignorare fratres, quòd * patres noſtri oēs ſub nube erant, & oēs per mare tranſierunt: * & oēs in Moſen baptizati ſunt in nube & in mari, & omnes eandē eſcam ſpiritualē comedebāt, * & omnes eundem potum ſpiritualē bibebāt. Bibebant enim de ſpirituali, quæ illos comitabatur petra: petra vero fuit Chriſtus. Sed plures illorū nō approbauit deus. * Proſtrati enim ſunt in deſerto. Hæc autem figuræ noſtri fuerunt, ne nos ſimus cōcupiſcentes rerū malarū, quemadmodum & illi concupierunt. Neque ſimulacrorū ſitis cultores, ſicuti quidā illorū, quemadmodū ſcriptum eſt. * Sedit populus vt ederet ac biberet, & ſurrexerunt ad ludendum. Neq; ſtupris inquinemur, * ſicuti quidam illorū ſtupris polluti ſunt, & cōciderūt vno die viginti tria millia. Neque tentemus Chriſtum, * ſicut & quidam illorum tentauerūt, & à ſerpētibus extincti ſunt. * Neq; murmuretis, ſicut & quidam illorū murmurauerunt, & interempti ſunt ab extinctore. Hęc autem omnia figuræ contigerunt illis. Scripta vero ſunt propter admonitionem noſtri in quos termini ætatum inciderūt.

Proinde qui ſibi videtur ſtare, videat ne cadat. Tentatio vos non cœpit, niſi humana.

¶Sed fidelis eſt deus, qui nõ ſinet vos tentari ſupra id quod poteſtis, imò faciet vnà cum tentatione euẽtum, quo poſsitis ſufferre. Quapropter dilecti mei fugite ab ſimulacrorum cultu, vt prudentibus loquor, iudicate vos quod dico. Poculum benedictionis, cui benedicimus, nonne cõmunicatio ſanguinis CHRISTI eſt? Panis quem frangimus, nonne communicatio corporis CHRISTI eſt? Quoniam vnus panis, vnum corpus multi ſumus. Nam omnes ex eodem pane participam⁹. Videte Iſraelem iuxta carnem. Nonne qui edunt victimas, participes ſacrarii ſunt? Quid ergo dico, ꝙ ſimulacrum aliquid ſit, aut quòd ſimulacris immolatum aliquid ſit? Non verũ illud dico, quòd quæ immolant gentes, dæmoniis immolant, & non deo.

¶Nolim autem vos conſortes dæmoniorum eſſe. Non poteſtis poculum domini bibere, & poculum dæmoniorum. Non poteſtis menſæ domini participes eſſe, & menſæ dæmoniorum. An prouocamus dominum? num fortiores illo ſumus?

¶Omnia mihi licent, at non omnia conducunt. Omnia mihi licẽt, ſed non omnia ædificant. Nemo quod ſuum eſt, quærat, ſed quiſq; quod alterius eſt. Omne quod in macello venditur edite, nihil interrogantes propter cõſcientiam.

¶Domini ſiquidem eſt terra, & plenitudo eius. Quod ſi quis vocat vos infidelium & vultis ire, quicquid apponitur vobis, edite, nihil interrogantes propter conſcientiam. Quòd ſi quis vobis dixerit, hoc ſimulacris immolatum eſt, ne edatis propter illum qui indicauit, & propter conſcientiam. Domini ſiquidem eſt terra, & plenitudo eius. Porrò conſcientiam dico, non tuam, ſed illius alterius. Cur enim libertas mea iudicatur ab alia conſcientia? Quod ſi ego cũ gratia participo, cur ob id mihi maledicitur, pro quo ego gratias ago?

Therfore let hym ẏ thynketh he ſtandeth, take hede leaſt he fall. Ther hath none other temptacyon taken you, but ſoche as foloweth the nature of man. But God is faythfull which ſhall not ſuffre you to be tẽpted aboue youre ſtrength: but ſhall in the myddes of the tẽptaciõ make a way to eſcape out. ✠ Wherfore my deare beloued, flee worſhyppyng of ydols.

Supra. 1.
1. Theſſ. 5

D I ſpeake as vnto them which haue diſcreciõ, iudge ye what I ſaye. Is not the cuppe of bleſſynge which we bleſſe, partakyng of the bloude of Chriſt? is not ẏ bread whiche we breake, partakynge of ẏ bodie of Chriſte? becauſe ẏ we (though we be manye) yet are one bread, ⁊ one bodye in as moche as we all are partetakers of one bread. Behold Iſrael whych walketh carnally, are not they whych eate of ẏ ſacrifyce, partetakers of the aulter.

E What ſaye I then? ẏ the ymage is anye thynge (or that it which is offered to ymages is any thinge?) Naye, but I ſaie, that theſe thynges whych the genteyls offer, they offer to deuyls, ⁊ not to God. ✠ And I wold not ẏ ye ſhuld haue felloushyppe wyth the deuyls, ye cannot drynke of the cup of the Lorde, ⁊ of the cup of ẏ deuyls ye cannot be partetakers of the Lordes table, and of the table of deuyles. Ether ſhall we prouoke the Lorde? Or are we ſtronger then he? All thynges are lawful vnto me, but all thynges are not expedient. Al thynges are lawfull to me, but all thynges edifye not. Let noman ſeke hys owne profect but let euerye mã ſeke anothers welthe. Whatſoeuer is ſolde in the markete, that eate, ⁊ aſke no queſtions for conſcience ſake. For the earth is the Lordes, and al that therin is. Yf any of thẽ which beleue not, byd you to a feaſt, and yf ye be diſpoſed to go, whatſoeuer is ſet before you, eate: aſkynge no queſtiõ for conſcience ſake.

Deut. 32.
Eccle. 37.
Supra. 6.
Infra. 14.
Pſal. 23.

But and yf any mã ſay vnto you: this is dedicate vnto ydols, eat not of it for hys ſake ẏ ſhewed it, and for hurtynge of conſcience. The earth is the Lordes ⁊ al that there in is. Conſcience I ſaye not thyne, but the conſcience of that other.

✠ For why ſhuld my libertie be iudged of another mãnes conſcience. For yf I take my parte wyth thankes, why am I euyll ſpoken of for ẏ thynge wherfore I geue

thankes. Whether therfor ye eate or drincke, or what ſoeuer ye do, do all to ỹ prayſe of god. ✠ Coloſſ.3.

Se that ye geue none occaſyon of euyll, nether to the Jewes, nor yet to ỹ Gẽtils, nether to the congregacion of God: euẽ as I pleaſe all men in all thynges, not ſekynge myne owne profyt, but the profit of manye, that they myght be ſaued. Folow me as I do Chriſt.

¶The.xi.Chapter.

A Philip.3. I Commende you brethren that ye remẽber me in all thynges, & kepe ỹ ordinaunces euen as I delyuered thẽ to you. I wolde ye knewe that Chriſt is the head of euery man. And the man is the womans head. And God is Chriſtes head. Ephe.5. Euery man prayinge or prophesyinge hauynge anye thynge on hys head, ſhameth hys head. Euery woman ỹ prayeth or prophesyeth bare headed, diſhoneſteth her head. For it is euen all one, & the very ſame thynge, euen as though ſhe were ſhauẽ. Yf the womã be not couered, let her alſo be ſhoren. If it be ſhame for a woman to be ſhorne or ſhauẽ, let her couer her head.

B A mã ought not to couer hys head, for as moche as he is the ymage & glorye of God. The woman is the glory of ỹ man. For the man is not of the womã, but the woman of the man. Gene.2. Neyther was the mã created for the womãs ſake: but ỹ womã for ỹ mannes ſake. For this cauſe oughte the womã to haue ✠power on her heade, for the angels ſakes. Neuertheleſſe neyther is the man wyth out the womã, neyther the womã without ỹ mã in ỹ Lorde. For as the womã is of the mã, euẽ ſo is the man by the womã but all is of God.

C Judge in youre ſelues whether it be cõly, ỹ a woman praye vnto God bare headed. Or els dothe not nature teach you, ỹ it is ſhame for a mã, yf he haue lõge heare, & a prayſe to a womã yf ſhe haue lõge heare? For her heare is geuen her to couer her wyth all. Yf there be any man amõge you that luſteth to ſtryue, let hym knowe that we haue no ſuche cuſtome, nether the congregacyons of God.

Thys I warne you of, and cõmẽde not

that

gratias ago? Siue igitur editis, ſiue bibitis, ſiue quid facitis, omnia in gloriam dei facite. Tales eſtote, vt nullum præbeatis offendiculum, neq; Iudæis, neq; Græcis, neq; eccleſiæ Dei: quemadmodum ego per omnia omnibus placeo, non quærens meam ipſius vtilitatem, ſed multorum, vt ſalui fiant.

CAPVT. XI.

Nemo non facito quid ſe decet, hoc quoq; nemo
Non reputet ſecum, quod ſacra muſa docet.

I * Imitatores mei eſtote, ſicut & ego Chriſti. Collaudo autem vos fratres, quod omnia mea memoria tenetis: & quemadmodum tradidi vobis, inſtituta tenetis. Sed volo vos ſcire, quod omnis viri caput Chriſtus eſt: *caput autẽ mulieris, vir: caput vero Chriſti, Deus. Omnis vir orans, aut prophetans, quicquam habens in capite, probro afficit caput ſuum. Omnis vero mulier orans aut prophetãs non velato capite, dehoneſtat caput ſuũ. Nam id perinde eſt prorſus, ac ſi raſa eſſet. Etenim ſi non veletur mulier, etiã tõdeatur. Quod ſi fœdum eſt mulieri tonderi, aut radi, veletur. Vir quidem non debet velare caput, cũ is imago ſit & gloria Dei. At mulier gloria viri eſt. Non enim eſt vir ex muliere, ſed mulier ex viro.

* Neq; enim conditus eſt vir propter mulierẽ, ſed mulier propter virum. Propter hoc debet mulier poteſtatem habere in capite, propter angelos, alioqui neq; vir abſq; muliere, neq; mulier abſq; viro in domino. Nam quemadmodũ mulier ex viro eſt, ita & vir per mulierem: omnia vero ex Deo. Inter voſipſos iudicate: num decorum eſt, mulierem non velatam deum orare? An ne natura quidem ipſa hoc docet vos, quod viro quidẽ, ſi comatus fuerit, probro ſit? cõtrà, mulieri ſi comata fuerit: gloriæ ſit? eo quòd coma pro velamine data ſit. Cæterum, ſi quis videtur contentioſus eſſe, nos huiuſmodi conſuetudinem non habemus, neq; eccleſiæ dei. Illud tamen præcipiens non laudo,

quod non in melius, ſed in deterius conuenitis. Nam primum quidem cum conuenitis in eccleſia, audio diſsidia in vobis eſſe, & aliqua ex parte credo. Oportet enim & ſectas in vobis eſſe, quo qui probati ſunt, manifeſti fiant inter vos. Igitur cum conuenitis in eundum locum, nõ licet dominicam cœnam edere, quod vnuſquiſq; propriam cœnam occupat in edendo. Et hic quidem eſurit, ille vero ebrius eſt. Num ſane domos non, habetis ad edendum & bibendum? An eccleſiam Dei contemnitis, & pudefacitis eos qui non habent? Quid vobis dicam? Laudabo vos? In hoc non laudo. Ego enim accepi à domino, quod & tradidi vobis, quod dominus Ieſus, in ea nocte qua traditus eſt, accepit panem: & poſtquam gratias egiſſet, fregit ac dixit: Accipite, edite: * Hoc meũ eſt corpus, quod pro vobis frangitur, hoc facite in mei commemorationem. Ad eundem modum & poculum, peracta cœna, dicens: Hoc poculum nouum teſtamentum eſt in meo ſanguine, hoc facite, quotieſcunque biberitis, in mei commemorationem. Quotieſcunque enim comederitis panem hunc, & de poculo biberitis, mortem domini annuntiatis, donec venerit. Itaque quiſquis ederit panem hunc, aut biberit de poculo Domini indigne, reus erit corporis & ſanguinis domini. Probet autem homo ſeipſum, & ſic de pane illo edat, & de poculo illo bibat. Nam qui edit aut bibit indigne iudicium ſibiipſi edit & bibit, non diiudicans corpus domini. Propter hoc inter vos multi imbecilles & inualidi, & dormiunt multi. Etenim ſi noſipſos diiudicaſſemus, haudquaquam iudicati fuiſſemus. At cum iudicamur, à domino corripimur, ne cum mũdo condemnemur. Itaque fratres mei, cum conuenitis ad comedendum, alius alium expectate. Quod ſi quis eſurit, domi edat, ne ad condemnationem conueniatis. Caetera vero, cum venero, diſponam.

that ye come together, not after a better maner but after a worſſe. Fyrſte of all when ye come together in the congregation, I heare that there is diſſencion amõg you: & I partly beleue it. For there muſt be ſecttes amonge you, that they whiche are perfecte amõg you, might be knowē. ✠ When ye come together a man cannot eate the Lordes ſupper. For euery man begynneth afore to eate his owne ſupper. And one is hungrye, & another is drõke. Haue ye not houſſes to eate and to drincke in? Or els deſpyſe ye the congregatiõ of God, and ſhame them that haue not? What ſhal I ſay vnto you? ſhall I prayſe you: In this prayſe I you not. ✠

D

✠ That whiche I delyuered vnto you I receyued of the Lorde. For the Lorde Jeſus that ſame nyght in whiche he was betrayed, toke bred: and thanked & brake it, and ſayde. Take ye, and eate ye: this is my body whiche is broken for you. This do ye in the remembraunce of me. After the ſame maner he toke the cuppe when ſupper was done, ſayinge. This cuppe is the newe teſtament in my bloude. This do as oft as ye drynke it, in the remembraunce of me. For as often as ye ſhall eate this bread, and drincke this cuppe, ye ſhal ſhewe the Lordes death, tyll he come. Wherfore whoſoeuer ſhall eate of thys bread or drincke of the cuppe vnworthely, ſhalbe gyltye of the body and bloude of the Lorde. Let a man therfore examen hym ſelfe, and ſo let hym eate of the bread and drynke of the cuppe. For he that eateth or drincketh vnworthely, eateth & drincketh his owne damnacion, becauſe he maketh no dyfference of the Lordes body. ✠ For this cauſe many are weake and ſycke amonge you and many ſlepe. Yf we had truly iudged oure ſelues, we ſhoulde not haue bene iudged. But when we are iudged of the Lorde we are chaſtened, becauſe we ſhoulde not be dãned with the worlde. Wherfore my brethren, when ye come together to eate, tary one for another. Yf any man honger, let hym eate at home, that ye come not together vnto condemnacion. Other thynges wyll I ſet in order when I come.

Matt. 26.
M. 14. L. 22.

7.

¶ The .xii. Chap.

A In ſpirituall thynges brethren, I wold not haue you ignoraũt. ✠ Ye knowe that ye were Gentyls, and went youre wayes vnto domme ydoles, euen as ye were ledde. Wherfore I declare vnto you, that no mã ſpeakyng in the ſpryte of God, defyeth Jeſus. Alſo no man can ſaye that Jeſus is the Lorde, but by the holy gooſt. Marc. 9.

There are dyuerſytyes of gyftes verely, yet but one ſpryte. And there are differences of adminiſtrations, & yet but one Lord. And ther are dyuers maners of operations, and yet but one God, whiche worketh all thynges that are wrought, in all creatures. The gyftes of the ſpryte are geuen to euery man, to profyte the cõgregation. To one is geuen thorowe the ſpryte, the vtteraunce of wyſdome. To another is geuen the vtteraũce of knowledge by the ſame ſpryte. To another is geuen fayth, by the ſame ſpryt. To another the gyftes of healynge by the ſame ſpryt. To another power to do myracles. To another prophecye. To another iudgement of ſprytes. To another dyuers tounges. To another the interpretacyon of tounges. And theſe all worketh euen the ſelfe ſame ſpryte, deuydyng to euery man ſeuerall gyftes, euen as he wyl. ⊢

B For as the body is one, and hath many mẽbers, and all the mẽbers of one body, though they be many, yet are but one body: euẽ ſo is Chriſte. For in one ſpryt are we baptyſed to make one body, whether we be Jewes or gentyls, whether we be bounde or fre: and haue al droncke of one ſpryte. For the bodye is not one member, but many. If the fote ſay: I am not the hande, therfore I am not of the bodye, is he therfore not of the body? And yf the eare ſaye, I am not the eye: therfore I am not of the body, is he therfore not of the body? Yf all the body were an eye, where were thẽ the eare? If all were hearynge, where were the ſmellynge? Rom. 12. Ephe. 4.

But now hath God diſpoſed the mẽbers euery one of them in the bodye at his owne pleaſure. Yf they were al one member, where were the body? Now are there manye members, yet but one bodye.

And.

CAPVT XII.

Omnia pneuma ſacrũ dat, omnia fungit in vnum,
Sacra paligineſis corpora, fonſque ſacer.

Porro de ſpiritualibus fratres nolo vos ignorare. Scitis ꝗ gentes fuiſtis, & ad ſimulacra multa vtcunque ducebamini ſequentes. Quapropter notum vobis facio, quòd nullus per ſpiritum Dei loquens dicit anathema Ieſum, * & nemo poteſt dicere Dominum Ieſum, niſi per ſpiritum ſanctum. Diuiſiones autẽ donorũ ſunt, ſed idẽ ſpiritus: & diuiſiones miniſteriorum ſunt, & idem Dominus: & diuiſiones operationum ſunt, ſed idem eſt Deus efficiens omnia in omnibus.

Vnicuique vero datur manifeſtatio ſpiritus ad id quod expedit. Nam huic quidem per ſpiritum datur ſermo ſapientiæ, alij vero ſermo ſcientiæ ſecundum eundem ſpiritum, alij vero fides per eundem ſpiritum, alij vero dona ſanationũ per eundem ſpiritum, alij vero efficaciæ potentiarum, alij vero prophetia, alij vero diſcretiones ſpirituum, alij vero genera linguarum, alij vero interpretatio linguarum: ſed omnia hæc efficit vnus ille & idem ſpiritus, diuidens peculiariter vnicuique ſicuti vult.

* Quemadmodum enim corpus vnum eſt, & membra habet multa, omnia vero membra corporis vnius, multa cum ſint, vnum ſunt corpus, ſic & Chriſtꝰ. Etenim per vnũ ſpiritũ nos omnes in vnum corpus baptizati ſumus, ſiue Iudæi, ſiue Græci, ſiue ſerui, ſiue liberi, & omnes vnũ ſpiritũ hauſimus. Etenim corpus non eſt vnũ membrum, ſed multa. Si dicat pes, nõ ſum manus, non ſum de corpore: num idcirco nõ eſt de corpore? Et ſi dicat auris, non ſum oculus, non ſum de corpore: num ideo non eſt de corpore? Si totũ corpus oculus, vbi auditus? ſi totũ auditus, vbi olfactus? Nunc autẽ deus poſuit mẽbra vnũquodq; ſingulatim in corpore quemadmodum voluit. Quod ſi eſſent omnia vnũ membrum, vbi corpus? Nunc autem multa quidem membra, vnum vero corpus.

Et nõ poteſt oculus dicere manui, Non eſt mihi opus te: aut rurſum caput pedibus, non eſt mihi opus veſtri: imò multo potius, quæ videntur membra corporis imbecilliora eſſe, neceſſaria ſunt: & quæ putamus minus honeſta eſſe corporis, his honorem vberiorem apponimus: & indecora noſtri, copioſiorem decorem habent. Cæterũ quæ decora ſunt noſtri, non indigent: ſed Deus ſimul temperauit corpus, ei cui deerat, copioſiorem addens honorem, ne ſit diſſidium in corpore, ſed inuicem alia pro aliis eãdem ſolicitudinem gerant membra, * Et ſiue patitur vnum membrum, ſimul patiuntur omnia membra: ſiue glorificatur vnum membrum, ſimul gaudent omnia membra. Vos autem eſtis corpus Chriſti, & membra ex parte. * Et alios quidem poſuit Deus in eccleſia. Primum Apoſtolos, deinde Prophetas, tertio doctores, deinde poteſtates, deinde dona ſanationum, ſubſidia, gubernationes, genera linguarum. Num omnes apoſtoli? num omnes prophetæ? num omnes doctores? num omnes poteſtates? num omnes dona habent ſanationum? num omnes linguis loquuntur? num omnes interpretantur? * Sectemini vero dona potiora. Et adhuc his excellentiorem viam vobis oſtendo.

CAPVT. XIII.

Plura licet facias, nihil eſt quod
adæquet amorem.
Chriſti fortis amor, ſpemq; fidemque ponit.

SI linguis hominũ loquor & angelorum, charitatem autem non habeã, factus ſum æs reſonans, aut cymbalũ tinniens. Et ſi habeã prophetiã, & nouerim myſteria omnia, omnemq; ſcientiã, & ſi habeã omnem fidem, adeo vt mõtes loco dimoueã, charitatẽ autẽ non habeã, nihil ſum. Et ſi inſumã in alimoniã omnes facultates meas, & ſi tradã corpꝰ meũ vt cõburar, charitatẽ autẽ nõ habeã, nihil vtilitatis capio. * Charitas patiens eſt, benigna eſt, * charitas non inuidet, charitas non eſt procax, non inflatur, non eſt faſtidioſa, non quærit quæ ſua ſunt, non irritatur non cogitat malum, non

And the eye can not ſaye vnto the hande, I haue no nede of the, nor the heed alſo to the fete, I haue no nede of you. Ye rather a great deale thoſe members of the bodye whiche ſeme to be mooſt feble are mooſt D neceſſary. And vpon thoſe mẽbers of the body, whiche we thinke leſt honeſt put we mooſt honeſty on. And our vngodly partyes haue mooſt beauty on. For oure honeſt members nede it not. But god hath ſo diſpoſed the body, and hath geuẽ mooſt honoure to that parte whiche lacked, leſt there ſhould be any ſtryfe in the body, but that the members ſhuld indifferently care one for another. And yf one mẽber ſuffer, all ſuffer with hym, yf one member be Rom.12. had in honour, all members be glad alſo. Hebr.4. Ye are the body of Chriſte, and members one of another. And god hath alſo ordeyned in the congregation, fyrſte the Apoſtles, ſecondarely Prophetes, thyrdly E teachers, then them that do myracles: Ephe.4. after that, the geftes of healyng, helpers, gouerners, diuerſitie of toungës.

Are all Apoſtles? Are all prophetes? Are all teachers? Are all doars of myracles? Haue all the gyftes of healyng? Do all ſpeake with tounges? Do all interprete? Couet after the beſt gyftes. And yet ſhew I vnto you a more excellẽt way. Infra.14.

¶ The .xiii. Chapter.

THough I ſpeake wyth the tounges of men and aungels, and yet had no loue, I were euẽ as ſoundyng braſſe: or as a tynklynge A cymball. And though I coulde propheſy, and vnderſtode all ſecretes, and al knowledge: yee, yf I had all faythe, ſo that I coulde moue mountaynes oute of theyr places and yet had no loue, I were nothynge. And though I beſtowed all my goodes to fede the poore, and though I gaue my body euen that I burned, and yet had no loue, it profyteth me nothyng. Supra.10.

Loue ſuffreth longe and is curteous. Philip.2. Loue enuyeth not. Loue doth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeketh not her owne, is not prouoked B to anger, thynketh not euyll, reioyſeth

not in iniquitie: but reioyſethe in truth, ſuffreth al thynges, beleueth al thynges hopeth al thynges, endureth in all thynges. Though that propheſynge fayle, other tounges ſhal ceaſe, or knowledge vanyſhe awaye, yet loue falleth neuer away. For oure knowledge is vnperfect and our propheſyenge is vnperfecte.

But when that which is perfect, is come, then that which is vnperfect, ſhalbe done awaye. When I was a chylde, I ſpake as a chylde, I vnderſtode as a chylde, I ymagined as a chylde. But aſſone as I was a man, I put awaye chyldeſhenes.

Now we ſe in a glaſſe: euen in a darke ſpeakyng: but then ſhal we ſe face to face. Nowe I knowe vnperfectlye, but then ſhall I knowe euen as I am knowen. Nowe abydeth fayth, hope, and loue, euen theſe thre: but the chefe of theſe is loue.

¶The xiiii. Chapter.

ABoue for loue & couet ſpiritual gyftes: and moſte cheflye for to propheſy. For he that ſpeaketh with tounges, ſpeaketh not vnto A men, but vnto God. For no man heareth hym. How be it in the ſpryte he ſpeaketh Supra. 12. miſteries. But he ẏ propheſyeth, ſpeaketh vnto men, to edifyeng, to exhortacion and to comfort. He that ſpeaketh with tounges, profyteth hymſelfe: he that propheſyeth, edifyeth the congregation. I woulde that ye all ſpake with tounges: but rather that ye propheſyed.

For greater is he that propheſyeth: then he that ſpeaketh with tounges, excepte he expounde it alſo, that the congregatiō maye haue edifyenge. Nowe brethren, yf I come vnto you ſpeakyng with tōges, what ſhall I profyt you, except I ſpeake vnto you other by reuelation, or knowledge, or propheſyeng, or doctrine.

B Moreouer when thynges wythout lyfe geue ſounde, whether it be a pype or an harpe, excepte they make a diſtinction in the ſoundes howe ſhal it be knowen what is pyped or harped? And alſo yf the trompe geue an vncertayne voyce, who ſhall prepare hymſelfe to fyght?

Euen

nō gaudet de iniuſtitia, ſed cōgaudet veritati, omnia ſuffert, omnia credit, omnia ſperat, omnia ſuſtinet, charitas nunquā excidit, ſiue prophetiæ abolebūtur, ſiue linguæ ceſſabunt, ſiue ſcientia abolebitur. Ex parte enim cognoſcimus, & ex parte prophetamus. Aſt vbi venerit quod perfectū eſt, tunc quod ex parte eſt abolebitur. Cū eſſē puer, vt puer loquebar, vt puer ſentiebā, vt puer cogitabam: at vbi factus ſum vir, aboleui puerilia. Cernimus enim nunc per ſpeculum in ænigmate, tunc autem facie ad faciem: nunc cognoſco ex parte, tūc vero cognoſcam queadmodum & cognitus ſum. Nunc autem manet fides, ſpes, charitas, tria hæc, ſed maxima in his charitas.

CAPVT XIIII.

Qui loquitur linguis, pro viribus
ille prophetet.
Conticet ad cœtum fœmina rite
virum.

S ¶ Ectemini charitatē, æmulemini ſpiritualia, magis tamen vt prophetetis. Nā qui loquitur lingua, nō hominibus loquitur, ſed Deo: nullus enim audit, ſpiritu vero loquitur myſteria. Cæterum qui prophetat, hominibus loquitur ædificationem & exhortationem & conſolationē. Qui loquitur lingua, ſeipſum ædificat: at qui prophetat, congregationem ædificat. Volo autem omnes vos loqui linguis, magis tamen vt prophetetis. Maior enim qui prophetat, quam qui loquitur linguis, niſi interpretetur vt eccleſia ædificationem accipiat. Nunc autem fratres, ſi veniam ad vos linguis loquens, quid vobis prodero, niſi vobis loquar, aut per reuelationem, aut per ſcientiam, aut per prophetiam, aut per doctrinam? Quin & inanima, vocem reddentia: ſiue tibia, ſiue cithara, niſi diſtinctionem ſonis dederint quomodo cognoſcetur, quod tibia canitur aut cithara? Etenim ſi incertam vocem tuba dederit, quis apparabitur ad bellum?

Si

ſic & vos per linguam niſi ſignificantem ſermonem dederitis, quomodo intelligetur, quod dicitur? eritis enim in aerem loquentes.

Tam multa, verbi gratia, genera vocum ſunt in mundo, & nihil horum mutum. Itaque ſi neſciero vim vocis, ero ei qui loquitur barbarus, & qui loquitur, apud me barbarus.

Itaque & vos, quandoquidem ſectatores eſtis ſpirituum, ad ædificationem eccleſiæ, quærite vt excellatis. Quapropter qui loquitur lingua, oret, vt interpretetur. Nam ſi orem lingua, ſpiritus meus orat, at mens mea fructu vacat. Quid igitur eſt? Orabo ſpiritu, ſed orabo & mente. Canam ſpiritu, ſed canam & mente. Alioqui ſi benedixeris ſpiritu, is qui implet locum indocti, quomodo dicturus eſt Amen, ad tuam gratiarum actionem? Quandoquidem, quid dicas, neſcit. Nam tu quidem bene gratias agis, verum alius non ædificatur.

* Gratias ago Deo meo, quòd magis quàm omnes vos linguis loquor. Sed in eccleſia volo quinque verba mente mea loqui, vt & alios inſtituam, potius quàm decem millia verborum lingua.

* Fratres, ne ſitis pueri ſenſibus, ſed malitia pueri ſitis: ſenſibus vero perfecti ſitis. In lege ſcriptum eſt: * Variis linguis & labiis variis loquar populo huic, & ne ſic quidem audient me, dicit dominus.

Itaque linguæ ſigni vice ſunt, non iis qui credunt, ſed incredulis: contrà, prophetia non incredulis, ſed credentibus.

Ergo ſi conuenerit eccleſia tota ſimul, & omnes linguis loquantur: ingrediantur autem indocti aut increduli, nonne dicent vos inſanire? Quod ſi omnes prophetetis, ingrediatur autem incredulus aut indoctus, coarguitur ab omnib⁹, diiudicatur ab omnibus: & ſic occulta cordis ei⁹ manifeſta fiunt, atq; ita procidens in faciem,

Euen ſo lykewyſe whē ye ſpeake wyth tõges, except ye ſpeake wordes ŷ haue ſignificacion, howe ſhall it be vnderſtande what is ſpokē? For ye ſhal but ſpeake in ŷ ayer. Many kyndes of voyces are in ŷ worlde, & none of thē are without ſignificaciõ. Yf I knowe not what ŷ voyce meaneth, I ſhalbe vnto hym ŷ ſpeaketh, an aliēt: & he ŷ ſpeaketh, ſhal be an aliēt vnto me. Euē ſo ye (for as moche as ye couete ſpyrytual gyftes) ſeke ŷ ye may haue plẽtye vnto ŷ edifieng of ŷ congregacion. C

Wherfore let hym ŷ ſpeaketh wt tounges, praye ŷ he maye interprete alſo. Yf I praye wt tõges my ſpryte prayeth, but my mynde is without frute. What is it thē? I wyl praye wt ŷ ſpryte, & wyll praye wt ŷ mynde alſo. I wyl ſinge wt ŷ ſpryte, & wyl D ſinge wt ŷ mynde alſo. For els whē thou bleſſeſt with the ſpryte how ſhal he ŷ occupieth the roume of the vnlearned, ſaye Amen at thy geuynge of thankes, ſeynge he vnderſtandeth not what thou ſayeſt. Thou verely geueſt thankes well, but ŷ other is not edifyed.

I thanke my God, I ſpeake wyth tounges more then ye al. Yet had I leuer in the congregacion, to ſpeake fyue wordes Supe.2. with my mynde to the informacion of other rather then ten thouſande wordes with the tounges.

Brethren, be not chyldren in wytte. Howe be it as cõcernynge maliciouſnes, Ephes.4. be chyldren but in wytte be perfect. In the lawe it is wrytten with other tounges and wyth other lyppes wyll I Esa.28. ſpeake vnto this people, and yet for all ŷ, wyll they not heare me ſayth the Lord. Wherfore, tõges are for a ſigne, not to them that beleue: but to them that beleue not. Contrary wyſe: propheſyenge ſerueth not for them that beleue not: but for them whych beleue. E Yf therfore whē al the congregacion is come to gyder, and all ſpeake wt tounges, there come in they that are vnlearned, or they whyche beleue not, wyll they not ſaye that ye are out of youre wyttes? But & yf all propheſy and there come in one ŷ beleueth not, or one vnlearned, he is rebuked of al mē, & is iudged of euery mã: & ſo are ŷ ſecrettes of his hart opened, & ſo falleth he downe on

his face,and worſhyppeth god, and ſayth that god is with you in dede.

F Howe is it then brethren? When ye come together euery man hath his ſonge, hath his doctrine,hath hys tounge, hath his reuelation, hath hys interpretation. Let al thynges be done vnto edifyenge. Yf anye man ſpeake with tounges, let it be two atonce,or at the moſte thre atonce, and that by courſe,and let another interprete it. But yf there be no interpreter, let hym kepe ſylence in the congregation. and. let hym ſpeake to hym ſelfe and to god. Let the Prophetes ſpeake two atōce or thre atonce,and let other iudge. Yf any reuelation be made to another that ſytteth by,let the fyrſt holde his peace. For ye maye all propheſye one by one that al may learne, and all may haue comforte. For the ſpyrytes of the Prophetes are in the power of the Prophetes. For God is 2.Timo 2. not cauſer of ſtryfe: but of peace,as he is in all other cōgregations of the ſainctes.

G Let your wyues kepe ſylence in the con Gene.3. gregations. For it is not permytted vnto them to ſpeake. but let them be vnder obedience,as ſayth the law. Yf they wyll learne any thynge let them aſke theyr huſbandes at home. For it is a ſhame for wemen to ſpeake in the congregation. Spronge the worde of God from you? Eyther came it vnto you onelye? If anye man thynke hymſelfe a prophet, ether ſpyrituall: let hym vnderſtande, what thynges I wryte vnto you. For they are the commaundementes of the Lord. But and yf any man be ignorant, let hym be ignorant. Wherfore brethren couete to propheſy, and forbyd not to ſpeake with tounges. And let all thynges be done honeſtly and in order.

¶The.xv.Chapter.

Gala.1. A Brethren as pertaynynge to the goſpell whiche I preached vnto you, whyche ye haue alſo accepted,& in the which ye cōtynue,by the whyche alſo ye are ſaued: I do you to wyt, after what maner I preached vnto you,if ye kepe it, except ye haue beleued i vayne. For fyrſt of al I delyuered vnto you that Eſa.53. which I receyued: how ỹ Chriſt dyed for oure

faciē,adorabit Deum,renuncians, quod Deus re vera in vobis ſit. Quid igitur eſt fratres? Quoties cōuenitis, vnuſquiſque veſtrum canticum habet, doctrinam habet, linguā habet, reuelationē habet, interpretationē habet: omnia ad ædificationē fiant. Siue lingua quis loquitur,fiat per binos, aut ad ſummū ternos, idque viciſſim, & vnus interpretetur. Quod ſi nō ſit interpres, taceat in eccleſia, cæterum ſibiipſi loquatur & Deo. Prophetæ vero duo aut tres loquantur,& cæteri diiudicent. Porro ſi alii fuerit reuelatum aſsidenti, prior taceat. Poteſtis enim ſingulatim omnes prophetare, vt omnes diſcant, & omnes conſolationem accipiāt, & ſpiritus prophetarū, prophetis ſubiiciuntur. Non enim eſt confuſionis author Deus, ſed pacis, vt in omnibus congregationibus ſanctorum. *Mulieres veſtræ in eccleſiis ſileant: nec enim permiſſum eſt illis vt loquantur, ſed vt ſubditæ ſint, *quemadmodū & lex dicit. Quod ſi quid diſcere volunt, domi ſuos viros interrogent. Nam turpe eſt mulieribus in cœtu loqui. An à vobis ſermo Dei profectus eſt? An in vos ſolos incidit? Si quis videtur propheta eſſe, aut ſpiritualis, agnoſcat quæ ſcribo vobis quod domini ſint præcepta: cæterū ſi quis ignorat, ignoret. Proinde fratres, ad id enitamini, vt prophetetis, & loqui linguis ne vetueritis. Omnia decenter & ſecundum ordinem fiant.

CAPVT. XV.

Reſtat mors Chriſti, redituſq; è carcere ditis,
Morſus Chriſtile tuus liberat vnde pios.

*NOtum autem vobis facio fratres euangelium, quod euāgelizaui vobis, quod & accepiſtis, in quo & ſtatis, per quod & ſalutem conſequimini, quo pacto annunciarim vobis, ſi tenetis, niſi fruſtrà credidiſtis. Tradidi enim vobis in primis, quod & acceperam: quod CHRISTVS mortuus fuerit pro

peccatis noſtris ſecũdũ ſcripturas, & ꝗ ſepult⁹ ſit, & ꝗ reſurrexerit tertio die ſecundũ ſcripturas, & ꝗ viſus ſit Cephæ, deinde duodecim illis, poſtea viſus eſt plus ꝗ̃ quingentis fratrib⁹ ſimul: ex quib⁹ plures manẽt ad hũc vſq; diẽ: quidam autẽ & obdormierũt. Deinde viſus eſt Iacobo, poſt apoſtolis oĩb⁹. Poſtremo vero omniũ, velut abortiuo viſus eſt & mihi. Ego enim ſum minim⁹ apoſtolorum, qui nõ ſum idone⁹, vt dicar apoſtol⁹, propterea ꝗ perſecutus ſim eccleſiã Dei. Sed gratia Dei ſum id quod ſum. Et gratia ei⁹, quę profecta eſt in me, non fuit inanis, ſed copioſi⁹ ꝗ̃ illi oẽs laboraui: nõ ego tamen, ſed gratia Dei quæ mihi adeſt. Siue igitur ego, ſiue illi, ſic prædicamus, & ſic credidiſtis. Quod ſi Chriſtus prædicatur ꝙ mortuis reſurrexiſſe, quomodo dicunt quidã inter vos, nõ eſſe reſurrectionẽ mortuorũ? Porro ſi reſurrectio mortuorũ nõ eſt, ne chriſt⁹ quidẽ reſurrexit. Quod ſi chriſt⁹ nõ reſurrexit, inanis videlicet eſt prædicatio noſtra, inanis autẽ eſt & fides veſtra. Reperimur autẽ & falſi teſtes Dei, quoniã teſtificati ſum⁹ de Deo ꝙ excitauerit Chriſtũ quẽ nõ excitauit, ſi videlicet mortui nõ reſurgũt. Etenim ſi mortui nõ reſurgũt, ne Chriſtus quidẽ reſurrexit. Quod ſi Chriſtus nõ reſurrexit, ſupuacanea eſt fides veſtra: adhuc eſtis in peccatis veſtris. Igitur & qui obdormierunt in Chriſto, perierunt. Si in vita hac ſpẽ in Chriſto tantũ fixã habemus, maxime miſerabiles omniũ hominũ ſumus. Nũc autẽ Chriſtus ſurrexit ex mortuis, primitiæ eorum qui dormierant fuit: Poſtquã enim per hominẽ mors, etiam per hominem reſurrectio mortuorum. Quemadmodum enim per adam omnes moriuntur, ita & per Chriſtum omnes viuificabuntur, vnuſquiſq; autẽ in proprio ordine: primitiæ CHRISTVS, deinde ij ꝗ ſunt CHRISTI in aduentu ipſius, mox finis, cũ tradiderit regnũ Deo, & patri: cũ aboleuerit omnem principatum, & omnem poteſtatem, ac virtutẽ. Nã oportet eum regnare, donec poſuerit omnes inimicos ſub pedes ſuos.

Nouiſſimus

oure ſynnes, agreynge to the ſcriptures, and that he was buryed, and that he aroſe agayne the thyrde daye accordynge to the ſcriptures: and ꝧ he was ſene of Cephas, thẽ of the twelue. After that he was ſene of more thẽ fyue hũdred brethren at once, of which many remayne vnto thys daye, & many are fallen a ſlepe. After that apeared he to Iames, thẽ to all ꝧ Apoſtles.

Mat.xxviii.
Mar. 16.
Luke.24.

B

And laſt of al he was ſene of me, as of one that was borne out of due tyme. For I am ꝧ leſt of al the Apoſtles, which am not worthy to be called an Apoſtle, because I perſecuted the congregacion of God. But by ꝧ grace of God I am that I am. And his grace whych is in me, was not in vayne: but I labored more aboundantly then they all, yet not I, but the grace of god which is with me. Whether it were I or they: ſo we preache and ſo haue ye beleued.

✝ Yf Chryſt be preached, howe that he roſe from the dead: howe ſay ſome that are amõge you, that there is no reſurreccion of the dead? Yf there be no ryſynge agayne of the dead: then is Chryſte not ryſen. Yf Chryſte be not ryſen, thẽ is oure preachynge vayne, and your fayth is alſo in vayne. Ye and we are founde falſe wytneſſes of God. For we haue teſtifyed of god, howe that he rayſed vp Chryſte, whome he rayſed not vp, yf it be ſo that the dead ryſe not agayne. For yf the dead ryſe not agayne then is Chryſte not riſen agayne. Yf it be ſo, that Chryſt roſe not, then is your fayth in vayne, & yet are ye in youre ſynnes. And therefore they whyche are fallen a ſlep in Chryſt: are peryſhed. If i this lyfe onely we beleue on Chryſt, then are we of al men the miſerableſt.

C

Coloſ. 1.
1.Theſſ.4.

But nowe is Chryſte ryſen from the dead, and is become the fyrſte frutes of thẽ that ſlept. For by a man came death, and by a man came the reſurreccion of the dead. For as by Adam all dye: euen ſo by Chryſte, ſhal al be made alyue, & euery man in his own order. ✝ The fyrſt is Chryſt, then they ꝧ are Chryſtes at is comynge. Thẽ cometh ꝧ ende, whẽ he hath delyuered vp the kyngdome to God the father, whẽ he hath put downe all rule, auctorite, & power. For he muſt reygne tyll he haue put al his enemyes vnder his fete.

Pſal. 109.

The

D The laſte enemye that ſhal be deſtroyed,is Hebr.2.
death. For he hath put all thynges vnder his fete. But when he ſayth, all thinges are put vnder hym,it is manyfeſte that he is excepted whyche dyd put all thynges vnder hym. When all thynges are ſubdued vnto hym:then ſhal the ſonne alſo hym ſelfe be ſubiecte vnto hym that put all thynges vnder hym, yͤ God maye be all in all thinges. Ether els what do they which are baptyſed ouer the dead, yf the dead ryſe not at all? Why are they then baptiſed ouer yͤ dead? ye & why ſtãd we in ieopardy euery houre? By oure reioyſynge whyche I haue in Chriſt Jeſu oure Lorde, I dye dayely. That I haue foughte wᵗ beaſtes at Epheſus,after the maner of Sapien.2.
men,what auaunta̋geth it me, yf yͤ dead Eſa.22.
ryſe not agayne? Let vs eate & drynke, to morowe we ſhal dye. Be not deceyued: malycious ſpeakynges corrupt good maners. Awake truelye out of ſlepe & ſinne not. For ſome haue not the knowledge of God. I ſpeake thys vnto your rebuke.

But ſome man wyl ſaye: howe aryſe yͤ
E dead? wᵗ what bodyes come they in? Thou fole, that whych yͤ ſoweſt is not quickened excepte it die.

And what ſoweſte yͤ. Thou ſoweſt not yͤ body that ſhal be:but bare corne (I meane eyther of wheat,or of ſome other) & God geueth it a bodye at hys pleaſure,to euery ſeed a ſeuerall body.

✠ All fleſhe is not one maner of fleſhe, But there is one maner fleſhe of men, another maner fleſhe of beaſtes, another maner fleſhe of fiſſhes, & another of byrdes. Ther are celeſtiall bodyes and there are bodies terreſtriall. But the glory of the celeſtiall is one, and yͤ glory of yͤ terreſtrial is another. There is one maner glory of the ſunne, & another glorye of yͤ mone,and another glory of the ſtarres. For one ſtarre differeth frõ another i glory. So the reſurreccion of the dead. It is ſowen in corrupcion,and riſeth in incorrupcion. It is ſowẽ in diſhonour, & riſeth in honoure. It is ſowẽ in weakenes, and riſeth in power. It is ſowen a naturall body,and ryſeth a ſpiritual bodye.

F There is a naturall bodye & there is a ſpiritual body,as it wrytẽ: the fyrſt man
Gene.2. Adam was made a lyuynge ſoule and the laſt Adam was made a quyckenynge ſpyryte.

Nouiſſimus hoſtis aboletur mors. *Nam omnia ſubiecit ſub pedes illius. Atqui cum dicat, quod omnia ſubiecta ſint, palam eſt, excipiendum eum, qui ſubiecit illi omnia. Cum autem ſubiecta fuerint illi omnia, tunc & ipſe filius ſubiicietur ei, qui illi ſubiecit omnia, vt ſit Deus omnia in omnibus. Alioqui quid facient ii, qui baptizantur pro mortuis? ſi omnino mortui non reſurgunt, cur & baptizantur pro illis? Quid & nos periclitamur omni tempore? In dies morior per noſtram gloriationem, quam habeo in Chriſto Ieſu domino noſtro. Si ſecundum hominem cum beſtiis depugnaui Epheſi: quæ mihi vtilitas, ſi mortui non reſurgunt? * Edamus & bibamus, cras enim morimur.

Ne decipiamini. Mores bonos colloquia corrumpunt mala. Expergiſcimini iuſte, & ne peccetis. Nã ignorationẽ Dei nonnulli habent. Ad pudorem vobis loquor. At dicet aliquis: Quomodo reſurgunt mortui? quali autem corpore venient? Stulte, tu quod ſeminas, non viuificatur, niſi mortuum fuerit. Et hoc quod ſeminas, non corpus, quod naſcetur, ſeminas, ſed nudum granum, exempli cauſa, tritici, aut alicuius ex cæteris. Sed Deus illi dat corpus vt voluit, & vnicuique ſeminum ſuum corpus. Non omnis caro eadem caro: ſed alia quidem caro hominum, alia vera caro pecorum, alia vero piſcium, alia vero volucrum. Et ſunt corpora cæleſtia, & ſunt corpora terreſtria. Verum alia quidem cæleſtium gloria, alia vero terreſtrium: alia gloria ſolis, & alia gloria lunæ, & alia gloria ſtellarum. Stella ſiquidem à ſtella differt in gloria, ſic & reſurrectio mortuorum. Seminatur in corruptione, reſurget in incorruptibilitate: ſeminatur in ignominia, reſurgit in gloria: ſeminatur in infirmitate, reſurgit in potentia. Seminatur corpus animale, reſurgit corpus ſpirituale. Eſt corpus animale, & eſt corpus ſpirituale, quemadmodum & ſcriptum eſt: * Factus eſt primus homo Adam in animam viuentem, extremus Adã in ſpiritum

ſpiritū viuificātē. At nō primum q̄ ſpirituale, ſed quod animale, deinde quod ſpirituale. Primus homo de terra terren⁹, ſecundus homo ipſe dn̄s de cælo. Qualis terrenus ille, tales & hi qui terreni ſunt: & qualis ille cæleſtis, tales & hi qui cæleſtes ſunt. Et quēadmodū geſtauimus imaginē terreni, geſtabimus & imaginē cæleſtis. Hoc autē dico fratres, q̄ caro & ſanguis regnū Dei hæreditatē conſequi non poſſunt. Neq; corruptio incorruptibilitatis hæreditatē accipit. Ecce myſteriū vobis dico: Nō oēs quidē dormiem⁹, oēs tamē immutabimur in pūcto tēporis, in momēto oculi, per extremā tubā. Canet enim, & mortui reſurgēt incorruptibiles, & nos immutabim⁹. Oportet enim corruptibile hoc induere incorruptibilitatē, & mortale hoc induere immortalitatē. Cū aūt corruptibile hoc induerit incorruptibilitatem, & mortale hoc induerit immortalitatē, tunc fiet ſermo qui ſcriptus eſt: Abſorpta eſt mors in victoriā. Vbi tuus (mors) aculeus? vbi tua (inferne) victoria? Aculeus autē mortis, peccatū: potētia vero peccati, lex. Sed Deo gratia, qui dedit nobis victoriā, per dn̄m noſtrū Ieſum Chriſtum. Itaq; fratres mei dilecti, ſtabiles ſitis, immobiles, abundantes in opere dn̄i ſemper, cum ſciatis quod labor veſter non eſt inanis in domino.

CAPVT XVI.

Atque eleemoſynam dabitis ſepoſito quiſque
Dū veniā, fortes interea eſte viri.

Cæterū de collatione in ſanctos, quēadmodū ordinaui eccleſiis Galatiæ, ita & vos facite. In vna ſabbatorū vnuſquiſq; veſtrū apud ſe ſeponat, recondens quicquid cōmodū fuerit: ne cū venero, tūc collationes fiant. Vbi venero autē, quoſcunque probaueritis per epiſtolas, hos mittā, vt perferāt munificentiā veſtrā Hieroſolymā, q̄ ſi fuerit operæpretium, vt ipſe proficiſcar, mecum proficiſcentur. Veniam autē ad vos, cum Macedoniam tranſiero, Macedoniam enim pertranſiturus ſum.

Apud

ſpryte. Howe be it that is not fyrſt which is ſpirituall: but that which is naturall, and then that whiche is ſpirituall.

The fyrſt man ys of earth, earthly: ẏ ſecond man is the Lorde from heauen. As is the earthly, ſuche are they that are earthly. And as is the heauenly, ſuche are they that are heauenly. And as we haue borne the ymage of ẏ earthly, ſo ſhall we beare the ymage of the heauenly.

Thys ſaye I brethrē, that fleſhe & bloude cannot inherete the kyngdome of God. Nether doth corrupcion inherete vncorrupcion. Beholde I ſhewe you a myſtery. We ſhall not all ſlepe: but we ſhall all be chaunged, and that in a moment and in the twynclynge of an eye at the ſounde of the laſt trompe. For the trōpe ſhal blowe, and the dead ſhall ryſe incorruptyble, and we ſhalbe chaunged. For thys corruptyble muſt put on incorruptibilitie, & thys mortall muſt put on immortalitie. B

When thys corruptible hath put on incorruptibilite and thys mortall hath put on immortalite: then ſhalbe brought to paſſe ẏ ſayinge that is wrytten: Death is conſumed into victory. Death where is thy ſtynge? Hell where is thy vyctorye? The ſtynge of deathe is ſynne, and the ſtrength of ſynne is the lawe. But thankes be vnto god whyche hathe geuen vs victorye, thorough oure Lorde Jeſus Chriſt. Therfore my deare brethren, be ye ſtedfaſte and vnmoueable, alwaies riche in the wordes of the Lorde for as muche as ye knowe howe that youre labour is not in vayne in the Lorde. Oſee.13. Hebr.2. 1.Joan.3.

The.xvi.Chapter.

OF ẏ gatherynge for the ſainctes, as I haue ordained in ẏ cōgregaciōs of Galacia, euē ſo do ye. Vpō ſome ſondaye let euery one of you put a ſyde at home and laye vp whatſoeuer he thinketh mete, ẏ there be no gatherynges when I come. When I am come, whoſoeuer ye ſhall alowe by your letters, them wyll I ſende to brynge your lyberalyte vnto Jeruſalē. And yf it be mete ẏ I go, they ſhall go wyth me. I wyll come vnto you after I haue gone ouer Macedonia. For I wyll go through oute Macedonia. A

With you paraduenture I wyll abyde a whyle: or els wynter, that ye maye brynge me on my waye whyther ſo euer I go.

B I wil not ſe you now in my paſſage: But I truſte to abyde a whyle wyth you, yf god ſhal ſuffre me. I wyll tary at Epheſus vntyll whytſontyde. For a great dore and a frutefull is opened vnto me: and there are many aduerſaryes. If Timotheus come, ſe that he be without feare with you. For he worketh that worke of the Lorde as I do. Let no man deſpyſe hym: but cõuaye hym forthe in peace, that he may come vnto me. For I loke for him wyth the brethren.

To ſpeake of brother Apollo: I greatly deſyred hym to come vnto you wyth the brethren, but hys mynde was not at all to come at thys tyme. Howe be it he wyll come when he ſhall haue cõuenient tyme. Watche ye, ſtande faſt in the fayth, quyte you lyke men and be ſtronge. Let all your buſynes be done in loue.

C Brethren (ye knowe the houſe of Stephana, howe that they are the fyrſt frutes of Achaia and that they haue appoynted thẽ ſelues to mynyſter vnto the ſayntes) I beſeche you, that ye be obedyent vnto ſoche and to all that helpe and laboure. I am gladde of ẏ commynge of Stephana, Fortunatus, and Achaycus: for ẏ whyche was lackinge on youre part, they haue ſupplied they haue comforted my ſpirite & youres. Loke therfore that ye know thẽ that are ſuche.

The congregacions of Aſya ſalute you. Aquyla and Priſcilla ſalute you moche in the Lord, and ſo doeth the congregaciõ that is in theyr houſſe. All the brethren grete you. Grete ye one another wyth an holy kyſſe. The ſalutacion of me Paul wt mine owne hande. Yf any man loue not the Lorde Jeſus Chryſt the ſame be anathema maranatha. The grace of ẏ Lorde Jeſus Chriſt be with you all. My loue be wt you all in Chriſt Jeſu. Amen.

¶ The fyrſt Epiſtle vnto the Corinthiãs ſent frõ Philippos by Stephana and Fortunatus & Achaicus & Timotheus.

Apud vos autẽ fortè permanebo, aut etiã hybernabo, vt vos me deducatis quocunque proficiſcar. Nolo enim vos nunc in tranſitu videre, ſed ſpero tempus aliquantum manſurum me apud vos, ſi dominus permiſerit. Commorabor autem Epheſi, vſque ad diem quinquageſimum. Nam oſtiũ mihi apertum eſt magnum & efficax, & aduerſarii multi. Quod ſi venerit Timotheus, videte vt abſque metu ſit apud vos. Opus enim domini operatur, quemadmodum & ego. Ne quis igitur eum ſpernat, ſed proſequamini eum cum pace, vt veniat ad me. Expecto enim illũ cum fratribus. Porro de Apollo fratre multum hortatus ſum illũ, vt iret ad vos cũ fratribus, & omnino non erat voluntas nunc eundi, venturus eſt autem, cum opportunitatẽ erit nactus. Vigilate, ſtate in fide, viriliter agite, eſtote fortes, omnia vobis cum charitate fiant. Obſecro autẽ vos fratres, noſtis familiam Stephanæ eſſe primitias Achaiæ: & quod in miniſterium ſanctis ordinarunt ſeipſos, vt & vos ſubditi ſitis talibus, & omnĩ adiuuanti & laboranti. Gaudeo vero de aduentu Stephanę & Fortunati, & Achaici: quoniam id quod mihi deerat veſtri, hi ſuppleuerũt. Refocillauerunt enim ſpiritũ meũ ac veſtrum. Agnoſcite itaque huiuſmodi. Salutant vos eccleſiæ Aſiæ. Salutant vos in domino multum Aquila & Priſcilla, cum ea quæ in domo eſt ipſorum eccleſia. Salutant vos fratres omnes. Salutate inuicem oſculo ſancto. Salutatio mea manu Pauli. Si quis non diligit dominum Ieſum Chriſtum ſit anathema, maranatha. Gratia domini Ieſu Chriſti ſit vobiſcum. Dilectio mea cum omnibus vobis in Chriſto Ieſu, Amen.

Ad Corinthios prior, miſſa fuit Philippis per Stephanã & Fortunatum, & Achaicum, & Timotheum.

EPISTOLA PAVLI APOSTOLI AD CORINTHIOS SECVNDA.

CAPVT. I.

Affligunt caſus varij, & diſcrimina magna.
Lætificat animum gaudia magna meum.

PAulus apoſtolus IESV CHRISTI per volũtatẽ dei, ac Timotheus frater, congregationi Dei quæ eſt Corinthi, vnà cũ ſanctis omnibus, qui ſunt in tota Achaia. Gratia vobis & pax à deo patre noſtro & domino Ieſu Chriſto. Benedictus deus & pater domini noſtri IESV CHRISTI, qui eſt pater miſericordiarũ & deus omnis conſolationis, conſolans nos in omni afflictione noſtra, in hoc, vt poſſimus conſolari eos, qui ſunt in quauis afflictione per conſolationem, qua noſipſos conſolatur deus. Quoniam ſicut abundant afflictiones Chriſti in nobis, ita per Chriſtum abũdat & conſolatio noſtra. Siue autem affligimur pro veſtri conſolatione ac ſalute, quæ operatur in tolerantia earundem afflictionum, quas & nos patimur: ſiue conſolationẽ accipimus pro veſtri conſolatione ac ſalute: ſpes etiam noſtra firma eſt pro vobis, cum ſciamus, quòd quemadmodum participes eſtis afflictionum, ſic futuri ſitis & conſolationis. Non enim volum⁹ vos ignorare fratres de afflictione noſtra quæ nobis accidit in Aſia, quoniam ſupra modum grauati fuimus ſupra vires, adeo vt deſperaremus etiã de vita. Quid ipſi in nobiſipſis ſententiam mortis acceperamus, ne confideremus in nobiſipſis, ſed in deo, qui ad vitam ſuſcitat mortuos: qui ex tanta morte eripuit nos, & eripit: in quo ſpem fixam habemus, quòd etiam poſthàc erepturus ſit, ſimul adiuuantibus & vobis per deprecationem pro nobis, vt ex multis perſonis, pro dono in nos collato, per multos gratiæ agitur pro nobis.

¶ The ſeconde Epiſtle of S. Paul the Apoſtle To the Corinthians.

¶ The fyrſte Chapter.

PAul an Apoſtle of Jeſu Chriſte by the wyll of God, and brother Timotheus. Unto the congregacyon of God, whyche is at Corinthum wyth al the ſainctes which are in al Achaia. Grace be to you & peace from God oure father, and from the Lorde Jeſus Chriſt. A

Galat. 1. Ephes. 1. 1. Pet. 1.

Bleſſed be god the father of oure Lorde Jeſus Chriſte, the father of mercye, and the God of al comforte, whiche cõforteth vs in all oure tribulacion, in ſo moche ÿ we are able to comforte them which are troubled in what ſoeuer tribulaciõ it be: wyth the ſame comforte wherwyth we oure ſelues are cõforted of God. For as the afflictions of Chriſte are plenteous in vs, euen ſo is oure conſolacyon plenteous by Chriſte.

Whether we be troubled for youre cõſolacyon ÿ ſaluaciõ, which ſaluaciõ ſheweth her power in that ye ſuffre the ſame afflictions which we alſo ſuffre: or whether we be comforted for youre conſolacyon & ſaluacyon, yet oure hope is ſtedfaſte for you, in as muche as we knowe howe that as ye haue youre parte in afflictions, ſo ſhall ye be partetakers of conſolacyon. B

Brethrẽ I wolde not haue you ignoraũt of oure trouble, whyche happened vnto vs in Aſia. For we were greued out of meaſure paſſynge ſtrength, ſo greatly ÿ we deſpeared euen of lyfe. Alſo we receyued an anſwere of death in oure ſelues, ÿ that becauſe we ſhulde not put our truſt in oure ſelues: but ĩ God, whiche reyſeth the dead to lyfe agayne, and which delyuered vs from ſo great a death, & doth delyuer. On whom we truſt, ÿ yet here after he wyl delyuer, by the helpe of your prayer for vs: ÿ by the meanes of many occaſiõs thankes maye be geuen of many on oure behalfe, for the grace geuen vnto vs. C

Oure reioyſyng is thys, the teſtimony of our conſcience, that in ſynglenes and godly purenes, & not in fleſhly wyſdome, but by ẏ grace of God, we haue had oure conuerſacyon in the worlde, and moſte of al to you wardes. We wryte no nother thinges vnto you, thē that ye reade & alſo knowe. Yee and I truſte ye ſhall fynde vs vnto the ende, euen as ye haue foūde vs partly: for we are youre reioyſynge, euen as ye are oures in the daye of the Lorde Jeſus.

D And in thys confydence was I mynded ẏ other tyme to haue come vnto you, that ye myghte haue had yet one pleaſure more, & to haue paſſed by you into Macedonia, and to haue come agayn oute of Macedonia vnto you, and to haue bene ledde forthe to Iewrye warde of you.

E When I thus wyſe was mynded dyd I vſe lyghtnes? Or thynke I carnally thoſe thinges, whych I thynke? that wyth me ſhulde be yee, yee, and naye, naye. God is faythfull. For oure preachynge vnto you, was not yee and naye. For Goddes ſonne Jeſus Chriſt which was preached amonge you by vs (that is to ſay, by me & Syluanus and Tymotheus) was not yee and naye: but in hym it was yee: For all the promyſes ✠ of God, in hym are yee: & are in hym amē, vnto ẏ lawde of God thoroughe vs. For it is God whiche ſtabliſhed vs and you in Chriſte, and hath anoynted vs which hath alſo ſealed vs, and hath geuen the erneſt of the ſpyrte vnto oure hartes.

Mat.5.
Iacobi.5.

¶The.ii.Chapitre.✠

A I Call god for a recorde vnto my ſoule, ẏ for to fauer you al I came not any more vnto Corynthum. Not ẏ we be lordes ouer youre fayth: but helpers of oure ioye. For by fayth ye ſtāde. But I determyned thys in my ſelfe that I wolde not come agayne to you in heuines. For yf I make you ſorye, who is it that ſhulde make me glad, but the ſame which is made ſorye by me? And I wrote this ſame piſtle vnto you, leaſte yf I came I ſhulde take heuynes of thē, of whom I ought to reioyce. Certaynlye this confidēce haue I in you al, that my ioye is the ioye of you all. For in great afflyccyon & anguyſhe

Nam gloriatio noſtra hæc eſt, teſtimoniū cōſcientię noſtræ, quòd cū ſimplicitate & ſynceritate dei, nō ſapiētia carnali, ſed per gratiā dei cōuerſati fuerimus in mūdo: abūdantius autē erga vos. Non enim alia ſcribimus vobis, quàm quæ legitis, aut etiā agnoſcitis. Spero autem, quòd vſq; ad finē quoq; agnoſcetis, quemadmodū & agnouiſtis nos ex parte: quoniā gloria veſtra ſumus, quēadmodum & vos noſtra, in die domini Ieſu. Et hac fiducia volebā ad vos venire prius, vt geminam apud vos inirem gratiam, & per vos pertranſire in Macedoniā: & rurſum à Macedonia venire ad vos, ac à vobis deduci in Iudæam. Hoc igitur cū in animo verſarem, nuncubi leuitate ſum vſus? aut num quæ cogito, ſecundum carnem cogito? vt ſit apud me, quod eſt etiam, etiā: & quod eſt non, nō. Imò fidelis de⁹, quòd ſermo nr̄ erga vos, nō fuit etiā, & nō. Nā dei fili⁹ Ieſ⁹ chriſt⁹, qui inter vos p nos prædicat⁹ eſt, p me & Siluanū ac Timotheū, nō fuit etiā, & nō, ſed etiā per ipſum fuit. Quotquot enī ſūt ꝓmiſſiones dei, per ipſū ſūt etiā, & per ipſum amē deo ad gloriā p nos. Porrò qui cōfirmat nos vnà vobiſcū in chriſtū: & qui vnxit nos, de⁹ eſt: qui etiam obſignauit nos, deditq; arram ſpiritus in cordibus noſtris.

CAPVT. II.

Bellus odor Chriſti quiſquis cupit eſſe, cauebit
Sacra Panomphæi vendere verba dei.

E Ego vero teſtē deū inuoco in aīam meā, q parcēs vobis nondū venerim Corinthū: non quòd dominemur vobis noīe fidei, ſed adiutores ſumus gaudij veſtri: nam fide ſtatis. Sed decreui apud memetipſum hoc, non iterum cū dolore ad vos venire. Nā ſi ego mœrore vos afficiā, & quis eſt qui exhilaret me, niſi is qui mœrore afficitur ex me? Et ſcripſi vobis hoc ipſum, ne ſi veniſſem ad vos, dolorem caperem ex his, ex quibus oportebat me capere voluptatem, fiduciam hanc habens erga vos omnes, quòd meum gaudium omnium veſtrum ſit. Nam ex multa afflictione &

anxietate cordis ſcripſi vobis, per multas lachrymas, non vt mœrore afficeremini, ſed vt cognoſceretis charitatem, quam habeo abundantius erga vos. Quòd ſi quis dolorem effecit, nō me dolore affecit, ſed ex parte, ne aggrauē omnes vos. Sufficit ei huiuſmodi homini increpatio hæc, quæ facta eſt à pluribus, adeo vt è diuerſo magis cōdonare debeatis & conſolari: ne quo modo fiat, vt immodico dolore abſorbeatur huiuſmodi. Quapropter obſecro vos, efficite, vt valeat in illū charitas. Nam & in hoc ſcripſeram, vt cognoſcerem probationem veſtri, an ad omnia obedientes ſitis. Cui vero condonaſtis aliquid, & ego condono. Nam & ego ſi quid condonaui, cui cōdonaui, propter vos cōdonaui in conſpectu chriſti, ne occuparemur à ſatana. Non enī illius cogitationes ignoramus. Cæterū cū veniſſem Troadem in euangelium Chriſti, & oſtium mihi eſſet apertum per dominum, non habui relaxationē ſpiritu meo, eo q̄ non inueniſſem Titum fratrem meum, ſed dimiſſis illis, abij in Macedoniam. Deo autem gratia, qui ſemper triūphat per nos in Chriſto, & odorem notitiæ ſuæ manifeſtat per nos in omni loco. Quoniā Chriſti bona fragrancia ſumus Deo, in his qui ſalui fiunt, & in his qui pereunt: his quidem odor mortis ad mortem, illis vero odor vitæ ad vitā. Et ad hæc quis idoneus? Nō enim ſumus vt plerique cauponantes ſermonem dei: ſed velut ex ſynceritate, ſed velut ex deo in cōſpectu dei per Chriſtum loquimur.

CAPVT. III.

Condēnet Moſes, tamen huic eſt gloria magna

Chriſte tibi merito gloria maior adeſt.

INcipimus rurſus noſipſos cōmēdare. Num egemus, vt nōnulli, commendatitiis epiſtolis apud vos, aut à vobis cōmēdatitiis? Epiſtola nr̄a vos eſtis, inſcripta in cordibus noſtris, quæ intelligitur & legitur ab omnibus hominibus, dum declaratis quòd eſtis epiſtola CHRISTI, ſubminiſtrata à nobis

anguyſhe of harte I wrote vnto you with many teares: not to make you ſorye, but ẏ ye myght perceyue ẏ loue whiche I haue mooſt ſpecially vnto you.

B Yf any man hath cauſed ſorowe, ẏ ſame hath not made me ſory, but partelye: leaſt I ſhulde greue you all. It is ſufficient vnto the ſame man that he was rebuked of many. So ẏ now cōtrary wyſe ye ought to forgeue hym & cōforte hym: leaſt that ſame perſone ſhulde be ſwalowed vp with ouer moche heuynes. Wherfore I exhorte you, that loue maye haue ſtrength ouer hym. For thys cauſe verely dyd I wryte, that I myght knowe the profe of you, whether ye ſhulde be obedient in al thinges. To whome ye forgeue any thynge I forgeue alſo. And verely yf I forgeue any thynge, to whome I forgaue it, for your ſakes forgaue I it in ẏ rowme of Chryſt, leaſt Satan ſhulde preuent vs. For hys thoughtes are not vnknowne vnto vs. C

When I was come to Troada for Chriſtes goſpels ſake (& a great dore was opened vnto me of the Lord) I had no reſt in my ſpyrete becauſe I founde not Titus my brother, but toke my leaue of them, and went awaye into Macedonia. Thankes be vnto God whych alwayes geueth vs the victorye in Chriſte, & opened the ſauer of hys knowledge by vs in euery place. For D we are vnto God the ſwete ſauoure of Chriſt, both amōg thē that are ſaued, and alſo amōge thē which peryſhe. To the one parte are we the ſauoure of death vnto death. And vnto the other parte are we ẏ ſauour of lyfe vnto lyfe. And who is mete vnto theſe thinges? For we are not as many are which choppe & chaunge with the word of God: but euen out of purenes, & by the power of God, & in ẏ ſyghte of God, ſo ſpeake we in Chriſt.

The .iii. Chapter.

A WE begynne to prayſe oure ſelues agayne. Nede we as ſome other, of epyſtles of recōmēdacion vnto you? or letters of recommendacions from you? Ye are our epyſtle wrytten in oure hartes, whych is vnderſtande & redde of all men, in that ye are knowen, how that ye are the epyſtle of Chriſte, miniſtred

by vs and wrytten, not wyth ynke, but wyth the ſpyrte of the lyuynge God: not in tables of ſtone, but in fleſhely tables of the harte. ✠ Soche truſte haue we through Chriſt to Godwarde, not that we are ſufficient of oure ſelues to thynke any thynge as it were of oure ſelues, but oure ablenes cometh of god, which hath made vs able to mynyſter the new teſtament, not of the letter, but of the ſpyrte. For the letter kylleth, but the ſpyrte geueth lyfe. Hebr.4.

B Yf the minyſtracion of death thorowghe the letters fygured in ſtones was glorious, ſo yͤ the chyldren of Iſrael coulde not beholde the face of Moſes for yͤ glorye of hys countenaunce (whyche glorye neuertheleſſe is done awaye) why ſhall not yͤ minyſtracion of the ſpyrte be moche more gloryous? For yf the minyſtrynge of condēpnacion be glorious: moche more doth the minyſtracion of ryghtewesnes excede in glory. ✠ For no dout that whyche was there glorifyed is not once glorifyed in reſpecte of thys excedynge glorie. Then yf that whyche is deſtroyed was gloryous, moche more ſhall that whyche remayneth, be gloryous. Exod.34. Ibidem.

C Seynge then that we haue ſoche truſte, we vſe great boldnes & do not as Moſes whyche put a vayle ouer hys face that yͤ chyldren of Iſrael ſhulde not ſe, for what purpoſe that ſerued whyche is put awaye. But theyr myndes were blynded. For vntyl thys day remayneth yͤ ſame coueryng vntaken awaye in the olde teſtamēt when they reade it, whyche in Chriſt is put awaye. But euen vnto thys daye when Moſes is redde, the vayle hāgeth before theyr hartes. Neuertheleſſe when they tourne to the Lorde, the vaile ſhal be takē awaye. The Lorde no dout is a ſpyrte. And where the ſpyrte of the Lorde is, there is ✠ lybertye. But we all beholde yͤ glorye of the Lorde wyth hys face open, & are chaunged vnto the ſame ſimilitude, from glory to glory: euen of the ſpyrte of the Lorde. Ioan.4.

¶ The.iiii. Chapter.

A Therfore ſeynge yͤ we haue ſoche an office, euē as mercie is come on vs, we faynte not: but haue caſte frō vs the

& nobis inſcripta, non atramento,
ſed ſpiritu dei viuentis: non in tabu
lis lapideis, ſed in tabulis cordis
carneis. ✠ Fiduciam autē huiuſmo
di habemus per chriſtū erga deū,
non quòd idonei ſimus ex nobis
ipſis cogitare quicquam, tāquam
ex nobiſipſis, ſed ſi ad aliquid ido
nei ſumus, id ex deo eſt: qui & ido
neos fecit nos miniſtros noui teſta
menti, non literæ, ſed ſpiritus. Nā
litera occidit, ſpiritus autem viui
ficat. Quòd ſi adminiſtratio mor
tis in literis, deformata in ſaxis,
fuit in gloria adeo vt non poſſent
oculos intendere filij Iſrael in fa
ciem Moſi propter gloriam vult
eius, quæ aboletur: cur non potius
adminiſtratio ſpiritus erit in glo
ria? Nam ſi adminiſtratio cōdem
nationis gloria, multo magis ex
cellit adminiſtratio iuſtitiæ in glo
ria. Quandoquidem ne glorifica
tum quidem fuit, quod glorificatū
eſt in hac parte propter eminentē
gloriam. Etenim ſi quod aboletur
fuit ī gloria, multo magis id quod
manet, eſt in gloria. Itaq; cum ha
beamus huiuſmodi ſpem, multa
libertate vtamur: & non quemad
modum ✠ Moſes ponebat velamē
in facie ſua, ne intēderēt filii Iſrael
in finē eius quod abolebatur. Sed
obcæcati ſunt ſenſus illorum. Nam
vſq; ad diem hodiernū idē velam
in lectione veteris teſtamenti ma
net: nec tollitur velum, quod per
chriſtum aboletur. Sed ad hun
vſque diem, cum legitur Moſes
velamen cordibus illorum impo
tum eſt. At vbi cōuerſi fuerint ad
dn̄m, tolletur velamē. ✠ Dominus
autē ſpiritus eſt. Porro vbi ſpiritus
domini, ibi libertas. Nos autem o
retecta facie gloriā domini in ſpe
culo repræſentātes, ad eandē ima
ginē trāſformamur à gloria in glo
riam, tanquam à domini ſpiritu

CAPVT. IIII.

Dixerat à tenebris deus illuceſce
re lucem,
Quam nimium obſcurum & fi
le corpus habet.

PRopterea cum miniſteriū
hoc habeamus, vt nobis
miſertus eſt deus, hau
degenerāmus: ſed reiecim
occultamēt

abdicauimus occulta dedecoris: non verſantes per aſtutiam, neque dolo tractantes verbum dei: ſed manifeſtatione veritatis, commendantes noſipſos apud omnem conſcientiam hominum in conſpectu dei. Quod ſi adhuc velatum eſt euangelium noſtrum, in his qui pereunt velatum eſt.

In quibus deus huius ſeculi excæcauit ſenſus incredulorum, ne illuceſceret illis lumen Euangelij gloriæ Chriſti, qui eſt imago dei. Non enim noſipſos prædicamus, ſed chriſtum Ieſũ dñm: nos autẽ ſeruos veſtros propter IESVM. Quoniam deus eſt, qui iuſſit è tenebris lucẽ illuceſcere, qui luxit in cordibus noſtris ad illuminationẽ cognitionis gloriæ dei, in facie Ieſu Chriſti. Habemus autem theſaurum hunc in teſtaceis vaſculis, vt virtutis eminentia ſit dei, & non ex nobis, dum in omnib⁹ premimur, at nõ anxii reddimur: laboramus, at non deſtituimur: perſequutionẽ patimur, at non in ea deſerimur: deiicimur, at nõ perimus, ſemper mortificationem domini IESV in corpore circumferentes, vt & vita IESV in corpore noſtro manifeſtetur. Semper enim nos qui viuimus, in mortem tradimur propter IESVM, vt & vita IESV manifeſtetur in mortali carne noſtra. Itaq; mors quidem in nobis agit, vita vero in vobis. Cæterum cum habeamus eundem ſpiritũ fidei, iuxta illud quod ſcriptum eſt.

Credidi, & ideo loquutus ſum: & nos credimus, quapropter & loquimur, ſcientes quod qui ſuſcitauit dominum IESVM, nos quoque per IESVM ſuſcitabit, & conſtituet vobiſcum. Nam omnia propter vos, vt beneficium quod abundauit, pluribus gratias agentibus, exuberet in gloriam dei. Quapropter non defatigamur, ſed quamuis externus homo noſter corrumpitur, internus tamen renouatur in dies ſingulos. Nam momentanea leuitas afflictionis noſtræ, mire ſupra modum æternũ pondus gloriæ parit nobis, dum non ſpectamus ea quæ videntur, ſed ea quæ non videntur. Nam quæ

the clokes of vnhoneſty, and walke not in craftines, nether corrupte we ẏ worde of God, but walke in open truth, & report our ſelues to euery mannes cõſcience in the ſyght of God. ❧ Yf our goſpell be yet hyd, it is hydde among them that are loſte, in whome the God of this worlde hath blynded the myndes of them whiche beleued not, leaſte the lyght of the glorious Goſpell of Chriſt, whiche is the ymage of God, ſhuld ſhyne vnto them. Eſa. 6. Joan 12.

B ✠ For we preache not oure ſelues, but Chriſt Jeſus to be the Lord, and our ſelues youre ſeruauntes, for Jeſus ſake. For it is God that cõmaunded the lyghte to ſhyne out of darknes, which hath ſhyned in our hartes, for to geue the lyghte of the knowledge of the glory of God, in the face of Jeſus Chriſte.

C But we haue this treaſure in erthē veſſels that the excellent power of it myght appere to be of God, and not of vs. We are troubled on euery ſyde, yet are we not without ſhyfte. We are in pouertie, but not vtterly without ſome what. We are perſecuted: but are not forſakē. We are caſt downe: neuertheleſſe we periſhe not. And we alwayes beare in our bodyes the dyenge of the Lord Jeſus, that the lyfe of Jeſus myght appere in our bodies. ⁋

For we which lyue are alwayes delyuered vnto death for Jeſus ſake, that the lyfe alſo of Jeſu myght appere in oure mortall fleſhe. So then death worketh in vs, and lyfe in you. ⁋

D ✠ Seynge then that we haue the ſame ſpyryte of fayth, accordynge as it is wrytten: I beleued, and therfore haue I ſpoken. Psal. 115. We alſo beleue, and therfore ſpeake. For we knowe that he whiche raysed vp the Lorde Jeſus, ſhall rayſe vp vs alſo by the meanes of Jeſus, and ſhall ſette vs wyth you. For al thynges do I for youre ſakes, that the plenteous grace by thākeſgeuyng of many, may redounde to ẏ prayſe of God.

Wherfore we are not weryed, but though our vtwarde man peryſhe, yet the inwarde man is renewed daye by daye. For oure excedynge tribulation whiche is momentany and lyght, prepareth an excedyng & an eternal weyght of glorie vnto vs, whyle we loke not on ẏ thynges which are ſene, but on ẏ thynges whiche are not ſene. For thynges whiche are ſene, are tēporall: but thynges which are not ſene, are eternal.

¶ The. v. Chapter.

A We knowe ſurely yf our earthlye manſyon, wherein we nowe dwell, wer deſtroied, that we haue a buyldyng ordeyned of God, an habitacion not made with handes, but eternall in heauē. And therefore ſigh we, deſiryng to be clothed with our manſyon whiche is from heauen: ſo yet, if that we be founde clothed and not naked. For as long as we are in this tabernacle, we ſygh & are greued, for we wolde not be vnclothed, but wolde be clothed vpō, ỹ mortalite myght be ſwalowed vp of lyfe. He ỹ hath ordeyned vs for this thyng, is God: which very ſame hath geuē vnto vs the earneſt of ỹ ſpirite. Therfore we are alwaye of good chere, and knowe well that as lōge as we are at home in the body, we are abſent frō God. For we walke in fayth and ſe not. Neuertheleſſe we are of good confort, & had leuer to be abſent from the bodye, & to be preſent wyth the Lorde. Wherfore, whether we be at home or from home we endeuoure oure ſelues to pleaſe hym.

B For we muſt all appere before the iudgement ſeate of Chryſt, that euery man maye receyue the workes of hys body accordynge to that he hath done, whether it be good or bad. Rom. 14.

☩ Seynge then that we knowe howe ỹ Lord is to be feared ☩ we fare fayre with mē. For we are knowen well ynough vnto god. I truſt alſo that we are knowen in youre conſciences.

We prayſe not oure ſelues agayne vnto you, but geue you an occaſyon to reioyce of vs that ye maye haue ſome what agaynſte them whyche reioyce in the face and not in the harte. For yf we be to feruent, to God we are to feruent. Yf we kepe meaſure, for youre cauſe kepe we meaſure. For the loue of Chriſt conſtrayneth vs, becauſe we thus iudge: yf one be dead for all, that then are all dead, and that he dyed for all, that they whych lyue, ſhulde not hence forth lyue vnto them ſelues, but vnto hym, whych

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quæ videntur, temporaria ſunt: quæ non videntur, æterna.

CAPVT. V

Etſi terreſtris non æquis caſibus
ædes
Occidat, æthercam ſoluere nemo
queat.

S Cimus enim, quod ſi terreſtre noſtrum domicilium huius tabernaculi deſtructum fuerit, ædificationem ex deo habem⁹, domicilium nō manufactū, æternum in cælis. Nam in hoc gemiſmus, domicilio noſtro, quod è cælo eſt ſuperindui deſiderantes: ſi tamen induti, non nudi reperiemur. Etenim qui ſumus in hoc tabernaculo gemimus onerati, propterea quod nolimus exui, ſed ſuperindui, vt abſorbeatur mortalitas à vita. Porrò qui parauit nos in hoc ipſum, deus eſt, qui idem dedit nobis arrabonem ſpiritus. Itaq; bono animo ſumus ſemper, & ſcimus quod cum domi ſumus in corpore, peregrinamur a deo. Per fidem enim ambulamus, non per ſpeciem. Confidimus autem & probamus magis peregre abeſſe a corpore, & præſentes adeſſe apud deum. Quapropter contendimus, ſiue domi præſentes, ſiue foris peregre agentes, vt illi placeamus.

¶ Omnes enim nos manifeſtari oportet coram tribunali Chriſti, vt reportet vnuſquiſq; ea quæ ſunt per corp⁹, iuxta id quod fecit ſiue bonum, ſiue malum. Scientes igitur terrorem illum domini, ſuademus hominibus, deo vero manifeſti ſumus. Spero autem nos & in conſcientiis veſtris manifeſtos eſſe. Non enim iterum noſipſos commendamus vobis, ſed occaſionem damus vobis gloriandi de nobis, vt aliquid habeatis aduerſus eos qui in facie gloriantur, & non in corde. Nam ſiue inſanimus, deo inſanimus: ſiue ſani ſumus, vobis ſani ſumus. Charitas enim Chriſti conſtringit nos iudicantes illud, quod ſi vnus pro omnibus mortuus fuit, ergo omnes mortui fuerunt: & pro omnibus mortuus eſt, vt qui viuunt, poſthac nō ſibi viuant, ſed ei qui pro ipſis mortuus eſt, & reſurrexit. Itaque nos poſthac neminem nouimus ſecundum carnem. Porro etiam ſi cognouimus Chriſtum ſecundum carnem, nunc tamen non amplius nouimus. Proinde ſi quis eſt in Chriſto, noua creatura eſt. Vetera præterierunt, ecce noua facta ſunt omnia. Omnia autem ex deo, qui reconciliauit nos ſibi per IESVM CHRISTVM, deditque nobis miniſterium reconciliationis: quandoquidem deus erat in Chriſto, mundum reconcilians ſibi, non imputans eis peccata ſua: & poſuit in nobis ſermonem reconciliationis. Itaque nomine Chriſti legatione fungimur, tanquam deo vos obſecrante per nos, rogamus pro Chriſto, reconciliemini deo. Eum enim qui non nouit peccatum, pro nobis peccatum fecit, vt nos efficeremur iuſtitia dei per illum.

CAPVT. VI.

Gaudeo me vobis peperiſſe dolore
ſalutem,
Gaudeo quod læti ſuſcipitiſque
Titum.

Q Vin & adiuuantes obſecramus, ne in vacuum gratiã dei receperitis. Dicit enim, In tempore accepto exaudiui te, & in die ſalutis ſuccurri tibi. Ecce nunc tempus acceptum, ecce nunc dies ſalutis. Ne quam vſquam demus offenſionem, ne reprehendatur miniſterium: ſed in omnibus cõmendemus noſipſos, vt dei miniſtri. in tolerantia multa, in afflictionibus, in neceſſitatibus, in anxietatibus, in plagis, in carceribus, in ſeditionibus, in laboribus, in vigiliis, in ieiuniis, in puritate, in ſcientia, in animi lenitate, in benignitate, in ſpiritu ſancto, in charitate non ſimulata, in ſermone veritatis, in potentia dei, per arma iuſtitiæ dextra ac ſiniſtra, per gloriã & ignominiam, per conuitia & laudes: quaſi impoſtores, & tamẽ veraces: quaſi ignoti, & tamen noti: quaſi morientes, & ecce viuimus: quaſi correpti, & non occiſi: quaſi dolentes, ſemper tamen gaudentes,

which dyed for them, and roſe agayne. C

Wherfore henſforth knowe we no man after the fleſhe. In ſo moche though we haue knowen Chryſte after the fleſhe, now hẽce forth knowe we him ſo no more. Therfore yf any man be in Chriſt, he is a newe creature. Olde thynges are paſſed awaye, beholde all thynges are become new. Eſa.43. Neuertheleſſe al thynges are of god Apo.21. whyche hath reconciled vs vnto him ſelfe by Jeſus Chryſte, and hathe geuen vnto vs the offyce to preache the attonemente. For God was in Chryſte, and made agremente betwene the worlde and hym ſelfe, and imputed not theyr ſinnes vnto them, and hath committed to vs the preachinge of the atonement: Now then are we meſſengers in the rowme of Chriſte, euẽ as though god dyd beſech you thorough vs. So praye we you in Chriſtes ſtede, that ye be atone with god: for he hath made him to be ſinne for vs, whyche knewe no ſinne, that we by hys meanes ſhuld be that righteouſnes which before God is alowed.

The .vi. Chap.

W We as helpers therefore exhort you A that ye receyue not ẏ grace of God Eſa.49. in vayne. For he ſayth: I haue hearde the in a time accepted: and in the daye of ſaluacion haue I ſuccoured the. Beholde now is that well accepted time: beholde nowe is that daye of ſaluacion. 1.Cor.4. Let vs geue no man occaſion of euill, that in oure office be found no faute: but in all thinges let vs behaue our ſelues as the miniſtres of god. B

In moche pacience, in afflictions, in neceſſyte, in anguyſhe, in ſtrypes, in priſonment, in ſtrife, in laboure, in watchynge, in faſtinge, in purenes, in knowlege, in longſuffering, in kindnes, in ẏ holy goſt, in loue vnfayned, in the worde of trueth, in the power of God, by the armoure of ryghteouſnes of the righte hande and on the lift, in honoure and dyſhonoure, in euyll reporte and good reporte, as diſceauers and yet true, as vnknowen, C and yet knowen: as dyinge, and beholde we yet lyue: as chaſtened, and not kylled: as ſorowynge and yet alwaye mery: as poore, and yet make many riche: as hauyng nothyng, and yet poſſeſſynge all thynges. ✠

C O ye Corinthians oure mouth is open vnto you: Oure herte is made large: ye are in no ſtrayte in vs, but are in a ſtrayte in youre owne bowels: I promyſe you lyke rewarde with me, as to my chyldrē.
Eccle. 13. Set youre ſelues therfore at large: and ✠ beare not a ſtraungers yoke with the vnbeleuers. For what felyſhyp hath ryghteouſnes with vnryghteouſnes? What cōpany hath lyght with darknes? What cōcorde hath Chriſte with Belial?
1. Cor. 3. 6. Ether what parte hath he that beleueth with an infydel? howe agreeth the temple of God with ymages? And ye are the temple of that lyuinge God, as ſayth God.
Leuit. 26. I wyl dwell amonge them, and walke amōg them, and wyl be theyr god: and they ſhal be my people. Wherfore come out from
Esa. 52. amonge them, and ſeparate youre ſelues (ſayth the Lorde) and touche none vncleane thynge: ſo wyll I receyue you, and wylbe a father vnto you, and ye ſhalbe my ſonnes and doughters, ſayth the Lorde almyghtye.

The.vii.Chapter

A SEynge that we haue ſoche promyſes derely beloued, let vs clenſe our ſelues from all fylthynes of the fleſhe and ſprite, and growe vp to full holynes in the feare of God. Vnderſtande vs, we haue hurte no mā: we haue corrupted no man: we haue defrauded no man. I ſpeake not thys to condemne you: For I haue ſhewed you before that ye are in our hertes to dye and lyue with you. I am very bolde ouer you, and reioyce greatly in you. I am fylled with comforte and am excedynge ioyouſe in all oure tribulations.

For when we were come into Macedonia our fleſhe had no reſte, but we were troubled on euery ſyde. Outwarde was fyghtynge, inwarde was feare. Neuertheleſſe god that comforteth the abiecte, comforted vs at the cōmynge of Titus.

B And not with his commynge only, but alſo with the conſolation wherwith he was comforted of you. For he tolde vs your deſyre, your mournynge, youre feruent

gaudentes: quaſi pauperes, multos tamen ditantes: vt nihil habentes & tamen omnia poſsidentes. Os noſtrum apertum eſt erga vos Corinthij: cor noſtrum dilatatum eſt. Non eſtis anguſti in nobis, ſed anguſti eſtis in viſceribus veſtris. Eandem autem remunerationem vt filijs polliceor. Dilatemini & vos, ne ducatis iugum cum incredulis. * Quod enim conſortium iuſtitiæ cum iniuſtitia? aut quæ communio luci cum tenebris? aut quæ concordia CHRISTO cum Belial? aut quæ pars fideli cum infideli? aut quid conuenit templo dei cum ſimulacris? * Nam vos templum eſtis dei viuentis, quemadmodum dixit deus: Inhabitabo in illis, & inambulabo: * & ero illorum deus, & ipſi erunt mihi populus. Quapropter * exite de medio illorum, & ſeparemini ab illis, dicit dominus: & immundum ne tetigeritis, & ego ſuſcipiam vos, & ero vobis loco patris, & vos eritis mihi vice filiorum ac filiarum, dicit dominus omnipotens.

CAPVT. VII.

Fortunam diſce hic perferre vtráſque, deinde
Perpetuum cunctis dicere chare malis.

H As igitur promiſsiones cū habeamus chariſsimi, mundemus noſipſos ab omni inquinamento carnis ac ſpiritus, perficientes ſanctimoniam cum timore dei. Capaces eſtote noſtri, neminē læſimus, neminē corrupimus, neminē fraudauimus. Non hóc ad condēnationem veſtri dico. Siquidē iam ante dixi vobis, quod in cordibus noſtris ad cōmoriēdū & cōuiuendū. Multa mihi fiducia erga vos, multa mihi gloriatio de vobis. Impletus ſum conſolatione, vehemēter exundo gaudio in omni afflictione noſtra. Etenim cū veniſſemus in Macedoniā, nullā habuit relaxationē caro noſtra, ſed in omnib⁹ affligebamur, foris pugnæ, intus terrores. Verum qui conſolatur humiles, conſolatus eſt nos deus per aduentū Titi, non ſolum autem per aduentū illius, verūetiā per conſolationem, quam ille accepit de vobis, cū annunciaret nobis veſtrū deſiderium, veſtrū fletum,

veſtrum pro me ſtudium, adeo vt magis gauiſus fuerim. Nam etiam ſi contriſtaui vos per epiſtolã, non me penitet, tametſi pœnituerat. Video nanq; q̄ epiſtola illa, tametſi ad tempus contriſtauit vos, nunc gaudeo, non q̄ contriſtati fueritis, ſed q̄ contriſtati ſitis ad pœnitentiam. Nam contriſtati eſtis ſecũdum deũ: ſic vt nulla in re detrimẽto ſitis affecti per nos. Nam qui ſecundũ deũ eſt dolor, is pœnitentiã ad ſalutem haud pœnitendã parit: contrà mundi dolor mortẽ adfert. Ecce enim iſthuc ipſum q̄ ſecundũ deũ contriſtati fuiſtis, quantam in vobis genuit ſolicitudinem, imo ſatiſfactionem, imo indignationem, imo timorẽ, imo deſiderium, imo vindictam? Siquidẽ vbique cõmendaſtis vos ipſos, q̄ puri ſitis in eo negotio. Proinde tametſi ſcripſi vobis, nõ id feci eius cauſa, qui læſerat: nec eius cauſa qui læſus fuerat: ſed ob id, vt palam fieret ſtudium veſtrũ pro nobis apud vos in conſpectu dei. Idcirco conſolationem accepimus ex conſolatione veſtri: quin vberius inſuper gauiſi ſumus ob gaudium Titi, q̄ refocillatus ſit ſpiritus illius ab omnibus vobis: quod ſi quid apud illũ de vobis gloriatus ſum, non fuerim pudefactus: ſed vt omnia cũ veritate loquuti ſumus vobis, ita & gloriatio noſtra qua vſus erã apud Titum, veritas facta eſt. Et viſcera illius maiorem in modum erga vos affecta ſunt, dum recolit omnium veſtrum obedientiam, quemadmodum cum timore ac tremore exceperitis ipſum. Gaudeo q̄ in omnibus confidã vobis.

CAPVT. VIII.

Impero nil modo commoneo vos tenue Ieſu,
Omnibus vnguiculis quiſque ſequatur iter.

C CErtiores autem vos facio fratres de gratia dei, quæ data fuit in eccleſiis Macedoniæ: quoniam per multam probationem afflictionis exuberauit gaudium illorum, & profunda paupertas illorum exundauit in diuitias ſimplicitatis ipſorũ. Nã pro viribus (teſtor) etiam ſupra vires prompti

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feruẽt mynde to me warde: ſo that I now reioyce the more. Wherfore though I made you ſory with a letter, I repẽt not: though I dyd repent. For I perceaue that the ſame epiſtle made you ſory, though it were but for a ceaſon. But I now reioyce, not that ye were ſorye, but that ye ſo ſorowed that ye repented. For ye ſorowed godly: ſo that in nothynge ye were hurte by vs. For godly ſorowe cauſeth repentaunce vnto ſaluation not to be repented: when worldely ſorowe cauſeth death. 1.Petr.2.

C Beholde what diligence this godly ſorowe that ye toke, hath wrought in you: yee it cauſed you to cleare your ſelues. It cauſed indignaciõ, it cauſed feare, it cauſed deſyre, it cauſed a feruẽt mynde, it cauſed punyſhement: For in all thynges ye haue ſhewed your ſelues that ye were cleare in that matter. Wherfore though I wrote vnto you, I dyd it not for his cauſe that dyd hurte, nether for his cauſe that was hurte: but that oure good mynde, whiche we haue towarde you in the ſyght of god, myght appere vnto you.

D Therfore we are comforted, becauſe ye are comforted: yee and exceadingly ȳ more ioyed we, for the ioye that Titus had: becauſe hys ſpyrete was refreſhed of you al. I am therfore, not now aſhamed, though I boſted my ſelfe to hym of you. For as all thynges whiche I preached vnto you are true, euen ſo is oure boſtynge, that I boſted my ſelfe to Titus with al, found true. And now is hys inwarde affection more aboũdant toward you, when he remembreth the obediẽce of euery one of you: how with feare and tremblynge ye receyued him. I reioyce that I maye be bolde ouer you in all thynges.

The.viij.Chapter.

I Do you to wytte brethren, of the grace of God which is geuẽ in the congregaciõs of Macedonia, A howe that the aboundaunce of theyr reioyſynge is, that they are tryed wyth moche tribulation. And there to though they were exceadynge poore, yet haue they geuẽ exceadyng rychely, & that in ſynglenes. For to theyr power (I beare recorde) yee and beyonde theyr power, they were

wyllynge of theyr owne accorde,& prayed vs with great inſtaunce, that we wolde receyue theyr benefyte,and ſuffre them to be partetakers with other in miniſtrynge to the ſainctes. And thys they dyd not as we loked for:but gaue theyr owne ſelues fyrſt to the Lord,& after vnto vs by the wyll of God:ſo that we coulde not but deſyre Titus to accompliſhe the ſame beneuolence amonge you alſo,euen as he had begonne.

B Nowe therfore, as ye are ryche in all parties in faith, in worde, in knowledge, in all feruentnes, and in loue, whiche ye haue to vs:euen ſo ſee that ye be plenteous in this beneuolence Thys ſaye I not as commaundynge:but becauſe other are ſo feruēt,therfore proue I your loue, whether it be parfayete or no. Ye know ꝧ liberalitie of our lord Jeſus Chriſt,which though he were ryche yet for your ſakes he came poore:that ye thorow his pouertie,myght be made ryche. Rom.10.

C And I geue counſell here to: For this is expedient for you,which begāne not to do only,but alſo to wil a yere a go. Now therfore performe the dede: that as there was in you a redines to wyll, euen ſo ye maye performe the dede,of that whiche ye haue. For yf there be fyrſte a wyllynge mynde,it is accepted accordyng to that a man hath,and not accordynge to that he hath not.

D It is not my mynde that other be ſet at eaſe,and ye brought into combraunce:but that ther be egalnes nowe at this tyme, that youre aboundaunce ſucker theyr lacke:& that theyr aboundaunce may ſupplye your lacke:that there maye be equalite, aggreynge to that which is wrytten. He that gathered moche, had neuer the more aboundaunce, and he that gathered lytell had neuertheleſſe. Exod.16. Thankes be vnto God which put in the herte of Titus the the ſame good mynde toward you. For he accepted the requeſt yee rather he was ſo wel wellīg ꝧ of his owne accorde he,came vnto you. We haue ſent with hym that brother , whoſe laude is in the goſpell thorow out all the cōgregacions:& not ſo only,but is alſo choſen of the congregacyons to be as felow w th vs in our iorneye concernyng this beneuolence that is miniſtred by vs vnto the prayſe of the Lorde,

prompti fuerunt , multa cum obteſtatione rogantes nos, vt beneficium & ſocietatem miniſterij ſuſciperemus in ſanctos, ac non quatenus ſperabamus , qui etiā ſemet ipſos dediderunt primum domino, deinde & nobis per voluntatē dei, in hoc vt adhortaremur Titū vt quemadmodum ante cœpiſſet, ita & conſummaret hanc quoque erga vos beneficentiam. Imo quēadmodum vbique abundatis fide & ſermone, & ſcientia, & omni diligentia, & in ea quę ex vobis erga nos eſt charitate , facite vt in hac quoque beneficentia abundetis. Non ſecundum imperium loquor, ſed per ſolicitudinem , erga alios etiam veſtræ dilectionis ſynceritatem approbans.

* Noſtis enim beneficentiam domini noſtri Ieſu Chriſti , quod propter vos pauper factus ſit : cū eſſet diues: vt vos illius paupertate diteſceretis. Et conſilium in hoc do: nam hoc vobis conducit : qui quidem non ſolum facere, verumetiam velle iam cœpiſtis anno ſuperiore. Nunc autē & illud , quod facere cœpiſtis, perficite: vt quemadmodum voluntas prompta fuit, ita & perficiatis ex eo quod poteſtis . Etenim ſi prius adſit animi prōptitudo : ea iuxta quicquid illud eſt quod poſsidet aliquis, accepta eſt : non iuxta id quod non poſsidet. Non enim vt aliis relaxatio ſit , vobis autem anguſtia : ſed vt ex æquabilitate in præſenti tempore veſtra copia illorum ſuccurrat inopiæ, & illorū copia veſtræ ſuccurrat inopiæ vt fiat æquabilitas , quēadmodū ſcriptum eſt : * Qui multum habebat, huic nihil ſuperfuit : & qui paulum habebat , is nihilo minus habuit . Gratia autem Deo , qui dedit eandem ſolicitudinem pro vobis in corde Titi , qui exhortationem acceperit : quin potius cum eſſet diligentior , ſuapte ſponte ad vos venerit.

Miſimus autem vnà cum illo fratrem eum, cuius laus eſt in euangelio per omnes eccleſias ; nec id ſolum , verumetiam delectus eſt ab eccleſiis comes peregrinationis noſtræ, cum hac beneficentia quæ adminiſtratur à nobis ad eiuſdem

domini

demus gloriã, & animi vestri prõptitudinẽ: declinantes hoc, ne quis nos carpat in hac exuberãtia, quæ administratur à nobis, procurantes honesta, non tantum coram domino, sed etiam coram hominibus. Misimus autem vnà cũ illis fratrem nostrum quem probauerimus in multis sæpenumero diligentem, nunc autem multo diligentiorem, ob multã fiduciam, quã habeo erga vos, siue Titi nomine qui socius meus est, & erga vos adiutor: siue aliorũ, qui fratres nostri sunt, & legati ecclesiarum, gloria Christi. Proinde documentũ charitatis vestræ & nostræ de vobis gloriationis, in eos demonstretis, etiam in conspectu ecclesiarum.

CAPVT IX.

Lætor quod vobis tanta est propensio mentis.
Dandi eleemosynam qua releuetur inops.

Nam de subministratiõe quidẽ quæ fiat in sanctos, superuacuũ est mihi scribere vobis. Noui enim prõptitudinẽ animi vestri quam de vobis iacto apud Macedones. Quod Achaia parata est ab anno superiore: & vestrum exẽplum prouocauit complures. Misi tamen hos fratres, ne gloria nostra, qua glorior de vobis, inanis fiat in hac parte: vt quemadmodũ dicebã, parati sitis: ne quo pacto fiat, vt si mecum venerint Macedones, & offenderint vos imparatos, nos pudore suffundamur (vt ne dicam vos) in hoc argumento gloriationis. Proinde necessarium arbitratus sum, adhortari fratres, vt prius accederent ad vos, & præpararent iam ante promissam bonam collationẽ vestram, vt ea sit in promptu, sic, tanquam bona collatio, & non tanquam fraudatio. Illud autem dico: Qui sementẽ facit parce, is parce messurus est. Et qui sementem facit liberaliter, ac benigne largiendo, copiose messurus est. Vnusquisq; secundum propositum cordis, nõ ex molestia, aut ex necessitate. ✠ Nã hilarem datorem diligit deus.

Lord, and to shewe youre prompte mynde. For thys we eschue, that any man shulde rebuke vs in thys plenteous distributiõ that is mynistred by vs: & therfore make prouysion for honest thynges, not in the syght of god onely, but also in the syght of men. Rom. xii.

E We haue sente wyth them a brother of oures, whome we haue ofte tymes proued diligent in many thinges, but nowe much more diligẽt. The great cõfydence which I haue in you hathe caused me thys to do: partlye for Titus sake whiche is my felowe and helper as concernyng you, partly because of other whiche are oure brethrẽ and the messengers of ẏ congregacyons, and the glory of Christ. Wherfore showe vnto them a profe of youre loue, and of the reioysynge that we haue of you that the cõgregacions maye se it.

The .ix. Chapter.

A Of the ministryng to the sainctes it is but superfluous for me to wryte vnto you, for I knowe youre redynes of mynde, wherof I bost my self vnto thẽ of Macedonia and say that Achaia was prepared a yere a go: and your feruentnes hath prouoked manye. Neuerthelesse yet haue I sent these brethren: lest oure reioysing ouer you shulde be in vayn in thys behalfe, ẏ that ye (as I haue sayd) prepare youre selues lest parauenture yf they of Macedonia come with me & fynde you vnprepared, the bost ẏ I made in this matter, shulde be a shame to vs. I saye not vnto you.

B Wherfore I thought it necessarye to exhorte the brethren to come before hande vnto you for to prepare youre good blessynge promysed afore, that it myght be redy: so that it be a blessynge, and not a defraudynge.

✠ Thys ye remember howe that he whyche soweth lytell, shall reape lytell, and he that soweth plẽteously, shall reape plenteouslye.

And let euerye man do accordynge as he hath purposed in his herte, not groudgyngly, or of necessite. For God loueth a chearfull geuer. Eccl. xx.

God is able to make you ryche in all grace, that ye in al thynges hauynge ſufficience vnto the vttmoſte maye be ryche vnto all maner good workes, as it is wrytten: He hath ſparſed abroade and Pſal.cxi. C hath geuẽ to the poore, hys righteouſnes remayneth for euer. He that fyndeth the ſower ſeed, ſhall mynyſter bread for fode, and ſhal multiplye your ſeed and increace the frutes of your ryghteouſnes ‖ that on all parties ye maye be made ryche in all ſynglenes whiche cauſeth thorowe vs thankes geuynge vnto god.

For the offyce of this miniſtration, not only ſupplyeth the nede of the ſainctes, but alſo is aboundaunt here in, that for thys laudable mynyſtryng, thankes might be geuen to God of many, whiche prayſe God for the obedience of your profeſſyng the goſpel of Chriſt, and for your D ſynglenes in diſtrybutyng to them and to all men: & in theyr prayers to god for you, longe after you, for the aboundaunte grace of god geuen vnto you. Thankes be vnto God for hys vnſpekeable gyfte.

¶The.x. Chapter.

I Paul my ſelfe beſech you by the mekenes and ſoftenes of Chriſte which when I am preſent amõg A you am of no reputatiõ, but am bolde toward you beyng abſent. I beſech you that I nede not to be bolde whẽ I am preſent (with ŷ ſame cõfydẽce wherewith I am ſuppoſed to be bold) againſt ſome which repute vs as though we walked carnally. Neuertheleſſe though we walke cõpaſed with the fleſhe: yet we warre not fleſhlye. For ŷ weapens of our warre are not carnal thynges, but thynges myghty in god, to caſte doune ſtronge holdes, wherewith we ouerthrowe ymaginations, and euery hye thynge that exalteth it ſelfe againſte the knowledge of god, & bring into captiuite all vnderſtandinge to obedience of Chriſt, & are redy to take vengeaunce on all diſobedience, when your obedience is fulfylled. Loke ye on thynges after the vtter appearaunce.

Yf anye man truſte in hym ſelfe that he is Chriſtes, let the ſame alſo conſyder of hym ſelfe, that as he is Chriſtes, euen ſo are we Chriſtes.

Potens eſt autẽ deus efficere, vt totum beneficium in vos exuberet, vt in omnibus omnem ſufficientiam habẽtes, exuberetis in omne opus bonũ quemadmodũ ſcriptum eſt: Diſperſit dedit pauperibus: iuſtitia eius manet in ſeculum. Porrò qui ſuppeditat ſemen ſeminanti, is & panem in cibum ſuppeditet, & multiplicet ſementẽ veſtrũ, & augeat prouentus iuſtitiæ veſtræ, vt in omnibus locupletemini in omnẽ ſimplicitatem, quæ per nos efficit, vt gratiæ agantur deo. Nam functio huius miniſterij non ſolũ ſupplet ea quæ deſunt ſanctis, verumetiam exuberat in hoc quod per multos agãtur gratiæ deo, qui per probationem miniſterij huius glorificant deũ, ſuper obedientia conſenſus veſtri in euangelium Chriſti & de ſimplicitate communicationis in ipſos, & in omneis, & in illorum oratione pro vobis, qui deſiderant vos propter eminentem gratiam dei in vobis. Gratia autẽ deo ſup inenarrabili ſuo munere.

CAPVT. X.

Milito non carni, vt non vere impingitur, idem,
Et procul & coram Paulus vbiq; manet.

Aeterũ ipſe ego Paulus C obſecro vos per lenitatẽ & manſuetudinẽ Chriſti, qui iuxta faciem quidem humilis ſum inter vos, abſens tamẽ audax ſum erga vos. Rogo autẽ vos, ne præſens audeã ea fiducia, qua exiſtimor audax fuiſſe in quoſdam, qui putant nos veluti ſecundũ carnẽ ambulare: nam in carne ambulantes, non ſecundũ carnẽ militamus. Siquidẽ arma militiæ noſtræ, non carnalia ſunt, ſed potentia deo ad demolitionem munitionũ, quibus conſilia demolimur, & omnem celſitudinem quæ extollitur aduerſus cognitionem Dei, & captiuũ ducimus omnẽ cogitationẽ ad obediendum Chriſto: & in promptu habem⁹ vindictã aduerſus omnẽ inobedientiã, cũ impleta fuerit veſtra obediẽtia. Quæ in conſpectu ſunt videtis? Si quis de ſeipſo confidit, quod Chriſti ſit, illud rurſum perpendat ex ſeipſo, quod quemadmodum ipſe CHRISTI eſt, ita & nos Chriſti ſumus.

ſit & ſi amplius quippiam glorier de poteſtate noſtra, quã dedit Dominus nobis in ædificationem, & non in deſtructionẽ veſtri, non pudefiam, ne videar ceu perterrefacere vos per epiſtolas. Nam epiſtolæ quidem, inquit, graues ſunt & robuſtæ, at præſentia corporis infirma, & ſermo contẽptus. Hoc reputet qui iſtiuſmodi eſt, quod quales ſumus ſermone per epiſtolas cũ abſumus, tales ſumus & cum adſumus facto. Non enim ſuſtinemus inſerere, aut conferre noſipſos cũ quibuſdam, qui ſeipſos commendant. Sed iſti non intelligunt, quod ipſi inter ſeſe ſeipſos metiuntur, & comparant ſemet ſibi. At nos non in immenſum gloriabimur, verum iuxta menſuram regulæ, quã partitus eſt nobis Deus, menſuram pertingendi etiam vſq; vos. Non enim quaſi non pertingamus vſque ad vos, extendimus noſipſos ſupra modũ. Nam vſq; ad vos quoq; peruenimus in euangelio Chriſti, non in immẽſum gloriãtes ſuper alienis laboribus, ſperantes futurũ, vt ſuboleſcente fide veſtra in vobis, magnificemur iuxta regulam noſtram in exuberantiã: vt iis quoq; regionibus, quæ vltra vos ſunt euãgelizẽ, non per alienam regulam, vt de his quę parata ſunt, gloriemur. Sed qui gloriatur, in domino glorietur. Non enim qui ſeipſum commendat, ille probatus eſt, ſed is quem dominus commendat.

CAPVT XI.

Non ego ſum inferior magnis ſacióve minorũ.
Caſib⁹ aduerſis exagitorq; magis.

Vtinam toleraſſetis me pauliſper in inſipientia mea. Imo, & ſuffertis me. Nam zelotypus ſum erga vos dei zelo. Adiunxi enim vos vni viro, vt virginẽ caſtã exhiberetis Chriſto: ſed metuo, ne quo fiat, vt quẽadmodum ſerpens Euam decepit verſutia ſua, ita corrumpãtur ſenſus veſtri à ſimplicitate, quæ erat erga chriſtum. Nam ſi is, qui venit, alium Ieſum

And though I ſhulde boſt my ſelfe ſomwhat more of oure auctorite which the Lorde hath geuen vs to edifie and not to deſtroye you, it ſhuld not be to my ſhame. This ſaye I, leſt I ſhuld ſeme as though I went aboute to make you afrayed with letters. For the Epiſtles (ſayeth he) are ſore and ſtrong but hys bodelye preſence is weake, & hys ſpeache is rude. Let hym that is ſuche thynke on thys wyſe, that as we are in wordes by letters when we were abſent, ſuche are we in dedes when we are preſent.

C For we cannot fynde in oure hertes to make oure ſelues of the nombre of them, or to compare oure ſelues to them, which laude thẽ ſelues, neuertheleſſe whyle they meaſure thẽ ſelues wyth thẽ ſelues, & compare thẽ ſelues with thẽ ſelues, they vnderſtonde nought. But we wyll not reioyce aboue meaſure, but accordynge to ye quantite of the meaſure which God hath diſtributed vnto vs, a meaſure that reacheth euen to you. For we ſtretche not oute oure ſelues beyonde meaſure as though we had not reached vnto you. For euen to you haue we come with the Goſpel of Chriſt, and we boſt not oure ſelues oute of meaſure in other mens labours. Ye and we hope, whẽ youre faythe is increaſed amonge you, to be magnified accordyng to oure meaſure, more largely and to preache the Goſpell in thoſe regions whyche are beyonde you: and not to reioyce of that whyche is by another mans meaſure prepared alredy. Let hym that reioyſeth, reioyſe in the Lorde. For he that prayſeth hym ſelfe, is not alowed, but he whom ye Lorde prayſeth.

Ephe.4.

1.Cor.1.
Hiere.9.

The.xi. Chapter.

A Wolde to God, ye coulde ſuffre me a lytel in my fooliſhnes: yee and I praye you forbeare me. For I am gelous ouer you with godly gelouſy. For I coupled you to one man, to make you a chaſt virgin to Chriſt. But I feare leſt as the ſerpẽt begyled Eue thorowe his ſubteltie, euẽ ſo youre wittes ſhuld be corrupte frõ ye ſinglenes ye is in Chriſte. For yf he that commeth, preache another Jeſus

Gene.3.

Jeſus then him whō we preached: or yf ye receyue another ſpyrite thē that whyche ye haue receyued: eyther another Goſpell thē yͭ ye haue receyued, ye myght ryght B well haue bene cōtent. I ſuppoſe yͭ I was not behynde yͤ theſe Apoſtles. Though I be rude in ſpeakynge, yet I am not ſo in knowlege. Howe be it amōg you we are knowē to yͤ vttermoſt what we are in all thynges. Dyd I therin ſynne, becauſe I ſubmitted my ſelfe, yͭ ye myghte be exalted, yͭ becauſe I preached to you the Goſpell of God fre? I robbed other cōgregacions, and toke wages of thē, to do you ſeruice with all. And whē I was preſente with you and had nede, I was greuous to no man for yͭ whyche was lackynge vnto me, yͤ brethrē whych came frō Macedonia, ſupplyed: & in al thynges I kept my ſelfe, yͭ I ſhoulde not be greuous to you, and ſo wyl I kepe my ſelfe.

Yf the trueth of Chriſte be in me, this reioyſynge ſhal not be taken frō me in yͤ regions of Achaya. Wherfore? Becauſe C I loue you not? God knoweth. Neuertheleſſe what I do, that wyl I do to cut awaye occaſion from thē whyche deſyre occaſion, yͭ they myght be foūde lyke vnto vs in that wherin they reioyce. For theſe falſe Apoſtles are diſceatful workers, & faſſhiō them ſelues lyke vnto the Apoſtles of Chriſt. And no maruayle, for Satan hym ſelfe is chaunged into the faſſhyon of an angel of lyght. Therfore it is no great thynge, though hys mynyſters faſſhyō them ſelues as though they were yͤ miniſters of ryghteouſnes: whoſe ende ſhalbe accordynge to theyr dedes.

I ſaye agayne, leſt any man thynke that I am folyſſh: or els euen nowe take me as a fole, that I maye boſt my ſelfe a lytel. That I ſpeake, I ſpeake it not after the waye of the Lorde: but as it were folyſhlye, whyle we are now come to boſtynge. Seyng that manye reioyce after the fleſhe, I wyll reioyce alſo.

D For ye ſuffre fooles gladlye, becauſe yͭ ye youre ſelues are wyſe. For ye ſuffre euen yf a man brynge you into bondage: yf a man deuoure: yf a man take: yf a mā exalte hym ſelfe: yf a mā ſmyte you on the face. I ſpeake as cōcernynge rebuke as though we had bene weake. Howe be it wherein ſoeuer any man dare be bolde (I ſpeake folyſhly) I dare be bolde alſo. They are

Ieſum prædicat, quem non prædicauimus, aut ſi ſpiritum aliū accipitis quē non accepiſtis, aut euangelium aliud, quod non accepiſtis, recte ſuſtinuiſſetis. Arbitror enim me nihilo inferiorē fuiſſe, eximiis apoſtolis. Cæterum licet imperitus ſim ſermone, non tamen ſcientia. Verum vbique manifeſti fuimus in omnib⁹ erga vos. Num illud peccaui, quod meipſum humiliarim, vt vos exaltaremini? quod gratuito euangelium dei prædicauerim vobis? Cæteras eccleſias deprædatus ſum, accepto ab illis ſtipendio, quo vobis inſeruirem. Et cum apud vos eſſem, & egerem, nō oneroſus fui cuiquā. Nam quod mihi deerat, ſuppleuerunt fratres qui venerant à Macedonia, & in omnibus ſic me ſeruabam, ne cui eſſem oneroſus, atque ita ſeruabo. Eſt veritas Chriſti in me: quòd hæc gloriatio non interrumpetur contra me in regionibus Achaiæ. Quapropter? an quod non diligā vos? Deus nouit. Verum quod facio, idem & faciā, vt amputem occaſionem iis qui cupiunt occaſionē: vt in eo de quo gloriantur, reperiantur quemadmodum & nos. Siquidem iſtiuſmodi pſeudapoſtoli, operarii doloſi ſunt, ſumpta perſona apoſtolorum Chriſti, atq; haud mirum, quandoquidem ipſe ſatanas transfiguratur in angelum lucis. Non magnum eſt igitur, ſi & miniſtri illius, perſonam in ſe transferunt, quaſi ſint miniſtri iuſtitiæ, quorum finis erit iuxta opera eorum. Iterum dico, ne quis me putet inſipientem eſſe, alioquin & iam vt inſipientem accipite me, vt paululum quiddam & ego glorier. Quod dico, non dico ſecundum dominum, ſed velut per inſipientiam, in hoc argumēto gloriationis. Quandoquidem multi gloriantur ſecundum carnem, & ego gloriabor. Libenter enim ſuffertis inſipientes, cum ſitis ſapientes. Suffertis enim, ſi quis vos in ſeruitutē adigit, ſi quis exedit, ſi quis accipit, ſi quis attollit ſeſe, ſi quis vos in faciem cædit, iuxta contumeliā loquor, perinde quaſi nos infirmi fuerimus, imo in quocunq; audet aliquis (per inſipientiam loquor) audeo & ego.

Hebræi ſunt, ſum & ego: Iſraelitæ ſunt, ſum & ego: ſemen Abrahæ ſunt, ſum & ego: miniſtri Chriſti ſunt (deſipiēs loquor) excellētius ſum ego, in laborib⁹ copioſius, in verberibus ſupra modum, in carcerib⁹ abundātius, in mortibus frequenter. A Iudæis quinquies quadragenas plagas vna minus accepi. Ter virgis cæſus ſui, ſemel fui lapidatus: ter naufragium feci: noctem ac diem in profundo egi: in itineribus ſæpe, in periculis fluminum, periculis latronum, periculis ex genere, periculis ex gētib⁹, periculis i ciuitate, piculis i deſerto, periculis in mari, piculis īter falſos fratres, in labore & moleſtia, i vigiliis ſæpe, in fame & ſiti, in ieiuniis ſæpe, in frigore & nuditate, præter ea quæ extrinſecus accidunt, incumbens mihi quotidiana cura omniū eccleſiarum. Quis infirmatur, & ego nō infirmor? Quis offenditur, & ego non vror? Si gloriari oporteat, de his quæ infirmitatis meæ ſunt, gloriabor.

CAPVT. XII.

Optauit ſatanam Chriſtus depelleret à me.
Sufficiēs, ait, eſt gratia Paule tibi.

DEus & pater domini noſtri Ieſu Chriſti, qui eſt laudandus in ſecula, nouit quod non mentiar. In Damaſci ciuitate gentis præfectus nomine Aretæ regis excubias poſuerat in Damaſcenorū vrbe, cupiens me comprehendere, ac per feneſtram in ſporta demiſſus fui per mœnia, effugi manus eius. Gloriari ſane nō expedit mihi; veniam enim ad viſiones & reuelationes domini. Noui hominē in Chriſto ante annos quatuordecim: an in corpore, neſcio: an extra corpus, neſcio: de⁹ nouit, raptū huiuſmodi in tertium vſq; cælū. Et ſcio huiuſmodi hominē an in corpore, an extra corp⁹, neſcio: de⁹ nouit, raptū fuiſſe i paradiſum, & audiſſe arcana verba, quæ fas nō ſit homini loqui. Super huiuſmodi homine gloriabor: de meipſo vero nō gloriabor, niſi ſup infirmitatibus

Hebrues, ſo am I: They are Iſraelites, euen ſo am I. They are the ſede of Abraham, euen ſo am I. They are the myniſters of Chriſt (I ſpeake as a foole) I am more. In laboures more aboundaunt. In ſtrypes aboue meaſure: In preſon more plenteouſlye: In death ofte. Of the Iewes fyue tymes receyued I euery tyme .xl. ſtrypes ſaue one. Thryſe was I beaten with roddes. I was once ſtoned. I ſuffered thryſe ſhypwracke. Nyght and daye haue I bene in ŷ depe of the ſee. In iourneynge often: in parels of waters: i parels of robbers: in ieoperdyes of myne owne nacion: in ieoperdyes among the hethē. I haue bene in parels in cyties, in parels in wyldernes, in parels in the ſee, in parels amonge falſe brethren, in laboure and trauayle, in watchinge often, in hunger, in thyrſt, in faſtinges often, in cold and in nakednes. And beſyde ŷ thynges which outwardly happē vnto me, I am combred dayly, and do care for al cōgregaciōs. Who is ſicke, and I am not ſicke? Who is hurte in the fayth & my hert burneth not? Yf I muſt nedes reioyce I wyll reioyſe of myne infirmyties.

1.Cor.4.
Supra.6.
B
2.Theſ.3.
Act.16.
Act.14.
Act.20.

¶The.xii.Chapter.

A

THe God and father of oure Lorde Ieſus Chriſt, whiche is bleſſed for euer more, knoweth that I lye not. ✠ In the cytye of Damaſcon, the gouernour of the people vnder kynge Areta, layed watche in the cytie of Damaſcens, and wold haue caught me, and at a wyndowe was I let downe i a baſket thorow the wall, and ſo ſcaped his handes.

Act.9.

It is not expedient for me no doute to reioyce. Neuertheleſſe I wyll come to viſions and reuelacions of the Lorde. I knowe a man in Chriſt aboue .xiiii. yeares agone, whether he weare in ŷ body I cānot tell, or whether he were oute of ŷ body I cannot tell (God knoweth) which was taken vp into the thyrde heauen. And I know theſame man (whether i the bodye or out of the bodye I cannot tell God knoweth) how that he was takē vp into Paradyſe, & hearde wordes not to be ſpoken, whiche no man can vtter. Of this man wyll I reioyce, of my ſelfe wyll I not reioyce, except it be of myne infirmities.

B

infirmities. And yet though I wold reioyce, I ſhulde not be a fole: for I wolde ſaye ye truthe. C Neuertheleſſe I ſpare, leſt any man ſhuld thinke of me aboue yt he ſyth me to be, or heareth of me.

And leſt I ſhuld be exalted out of meaſure thorowe the aboundaunce of reuelacions: there was geuen vnto me vnquietnes of the fleſhe, the meſſenger of Satan to buffet me, becauſe I ſhulde not be exalted out of meaſure. For this thynge beſought I the Lorde thryſe, that it myght departe frō me. And he ſayd vnto me: my grace is ſufficient for the. Deut:3.

For my ſtrength is made perfaict thorowe weakenes. Very gladly therfore wyl I reioyce of my wekenes that the ſtrēgth of Chryſte maye dwel in me.

Therfore haue I delectacion in infirmyties, in rebukes, in nede, ī perſecuciōs, in anguyſſhe, for Chryſtes ſake. For whē D I am weake, then am I ſtrong.

I am made a fole in boſtynge my ſelfe. ye haue compelled me: I ought to haue bene commended of you. For in nothynge was I inferior vnto the chefe Apoſtles: though I be nothynge yet the tokens of an Apoſtle were wrought amonge you wyth all pacience wyth ſignes, and wonders, and myghty dedes.

For what is it wherin ye were inferiors vnto other congregacions, excepte it be therin yt I was not greuous vnto you. Forgeue me this wronge done vnto you. Beholde now the thyrde tyme, I am ready to come vnto you, and yet wyl I not be greuous vnto you. For I ſeke not youres but you. Alſo ye chyldrē ought not to laye vp for ye fathers & mothers E but ye fathers & mothers for the chyldren.

I wyll very gladly beſtowe, and wylbe beſtowed for youre ſoules, though the more I loue you, the leſſe I am loued agayne. But be it that I greued you not, neuertheleſſe I was crafty and toke you wyth gyle. Dyd I pyll you by any of thē which I ſente vnto you? I deſyred Titus, and wyth him I ſent a brother. Dyd Titus defraude you of anye thīge? walked we not in one ſpyrite? walked we not in lyke ſteppes? Agayne thynke ye yt we excuſe our ſelues? We ſpeake in Chriſt in the ſyght of God.

But

infirmitatibus meis. Nam ſi voluero gloriari, non ero inſipiens, veritatem enim dicam: ſed parco vobis, ne quis de me cogitet, ſuper id quod videt eſſe me, aut quod audit ex me. Et ne excellentia reuelationum ſupra modum efferrer, datus fuit mihi ſtimulus per carnem, nuntius ſatanæ, vt me colaphis cæderet, ne ſupra modum efferrer. Super hoc ter dominum rogaui, vt diſcederet à me, & dixit mihi: Sufficit tibi gratia mea, nam virtus mea per infirmitatem perficitur.

Libentiſsime igitur gloriabor potius ſuper infirmitatibus meis, vt inhabitet in me virtus CHRISTI. Quamobrem placeo mihi in infirmitatibus, in contumeliis, in neceſsitatibus, in perſecutionibus, in anxietatibus pro CHRISTO. Cum enim infirmus ſum, tunc robuſtus ſum. Factus ſum inſipiens gloriando, Vos me coegiſtis, nam ego debueram à vobis commendari.

Nulla enim in re inferior fui ſummis apoſtolis, tametſi nihil ſum.

Signa quidem apoſtoli peracta fuerunt inter vos cum omni patientia, & ſignis & prodigiis, & potentibus factis.

Nam quid eſt in quo fuiſtis inferiores cæteris eccleſiis, niſi quod ipſe ego non fuerim vobis oneroſus? Condonate mihi hanc iniuriam. Ecce tertio propenſus animo ſum, vt veniam ad vos, nec ero vobis oneroſus.

Non enim quæro quæ veſtra ſunt, ſed vos. Non enim debent filii parentibus recondere, ſed filiis parentes. Ego vero libentiſsime impendam, & expendar pro animabus veſtris: licet vberius vos diligens, minus diligar.

Sed eſto, ipſe non grauaui vos, verum cum eſſem aſtutus, dolo vos cæpi. Num per quenquam eorum quos miſi ad vos, expilaui vos? Rogaui Titum, & vna cum illo miſi fratrem. Num quid à vobis extorſit Titus? An nō eodē ſpiritu ambulauimus? an non iiſdem veſtigiis? Rurſum arbitramini ꝙ nos vobis excuſemus? In conſpectu Dei, in Chriſto loquimur

sed omnia charissimi pro vestra aedificatione. Nam metuo, ne qua fiat, vt si venero, non quales velim, reperiam vos, & ego reperiar vobis qualem nolitis. ¶Ne quo modo sint contentiones, aemulationes, irae, concertationes, obtrectationes, susurri, tumores, seditiones, ne iterum vbi venero humilem faciat me Deus meus apud vos, & lugeam multos eorum qui ante peccauerunt, nec eos poenituit immundiciae, libidinisq;, & impudicitiae, quam patrarunt.

CAPVT. XIII.

Praedico repetens iterumq; iterūq; moneo:
Vobiscum haud quaquā dissimulanter agam.

Hic tertius erit aduētus me⁹ ad vos. ¶In ore duorum testium, aut trium, cōstituetur omne verbum. Praedixi, & praedico, vt praesens cum essem iterum, ita & absens nunc scribo iis, qui ante peccauerunt, & reliquis omnibus, quòd si venero denuo, non parcā. Quādoquidem experimentum quaeritis in me loquentis Christi, qui erga vos non est infirmus, sed potens est in vobis: nam quamuis crucifixus fuit ex infirmitate, viuit tamen ex virtute Dei. Siquidē & nos infirmi sumus in illo, sed viuemus cum illo ex virtute Dei erga vos. Vosipsos tentate, nū sitis in fide. Vosipsos probate. An non cognoscitis vosmetipsos, q IESVS Christus in vobis est? nisi sicubi reprobi estis. At spero vos cognituros, quòd nos non simus reprobi. Opto autem apud Deum, ne quid mali faciatis, non quo nos probati appareamus, sed vt vos, quod honestum est faciatis: nos vero veluti reprobi simus. Non enim possum⁹ quicquam aduersus veritatem, sed pro veritate. Gaudemus enim cū nos infirmi fuerimus: vos autē validi fueritis. Hoc autē insuper optamus, vestrā integritatem. Propterea haec absens scribo, ne cum praesens fuero, rigidi⁹ sim iuxta potestatē quā dedit mihi dñs in aedificationē, & non in destructionē.

Quod

But we do all thynges derely beloued for youre edifyenge. For I feare lest, yf I come to passe, that when ye come, I shal not fynde you soche as I wolde: and I shall be founde vnto you soche as I wolde not: I feare leaste there be founde amonge you debate, enuyenge, wrath, stryfe, backbytynges, whysperynges, swellynges, and discorde. I feare lest whe I come agayne God brynge me lowe amonge you, and I be constrayned to bewayle many of them which haue synned all ready, & haue not repented of the vnclennes, horedome, & wantonnes which they haue committed. Gala. 5.

¶The .xiij. Chapter.

A

Now come I the thyrde tyme vnto you. In the mouth of two or thre witnesses shal euery thynge stōde. I tolde you before, and tel you before: and as I sayd when I was present with you the seconde tyme, so wryte I now beyng absent, to them which in tyme past haue synned, & to al other: þ yf I come agayne, I wyll not spare, seynge that ye seke experience of Christ which speaketh in me, which amonge you is not weake, but is myghty i you. And verely though it came of weaknes that he was crucifyed, yet lyueth he thorow the power of God. And we no doute are weake in hym: but we shall lyue wyth hym, by the myghte of God amonge you.

Deut. xix.
Matt. 18.
Ioan. 8.
Heb. 10.

Proue youre selues whether ye are in þ fayth, or not. Examen youre awne selues: knowe ye not youre awne selues, howe that Jesus Christe is in you, excepte ye be caste awaye? I trust that ye shal knowe that we are not cast away. I desyre before God that ye do none euyl, not þ we shuld seme commendable, but that ye shulde do that which is honest: and let vs be couted as lewde persones. We can do nothynge agaynst the trueth but for þ trueth. We are glad when we are weake, & ye stronge. Thys also we wyshe for, euen þ ye were perfect. Therfore wryte I these thynges beynge absent, lest when I am present, I shulde vse sharpenes accordynge to the power which the Lorde hath geuen me, to edyfye, and to destroye.

Z Finallye

Fynally brethrē fare ye wel, be perfect, be of good comforte, be of one mynde, lyue in peace, and the God of loue and peace, ſhalbe wyth you. Grete one another in an holy kyſſe. And the ſaynctes ſalute you. The grace of our Lorde Jeſus Chriſte, and the loue of God, and the felowſhyppe of the holye gooſt be wyth you all.
Amen.

¶ The ſeconde epiſtle to the Corinthyans.
Sent from Philippos a cytie of Macedonia, by Titus and Lucas.

Quod ſupereſt fratres, valete, integri eſtote, conſolationem habete, vnanimes ſitis, in pace agite, & Deus charitatis ac pacis erit vobiſcum. Salutate vos mutuo ſancto oſculo. Salutant vos ſancti omnes. Gratia domini Ieſu Chriſti, & charitas Dei, & cōmunicatio ſpiritus ſancti, ſit cū omnibus vobis.
Amen.

AD CORINTHIOS Secunda, miſſa fuit à Philippis Macedoniæ, per Titum & Lucam.

PAVLI APOSTOLI AD GALATAS.

CAPVT. I.

Angelus è cælo ſi fors contraria Paulo
Adferat, hæc Galatis ſint maledicta meis.

PAulus apoſtolus, nõ ab hominibus, neq; per hominem ſed per Ieſum chriſtum, ac Deum patrem, qui ſuſcitauit illũ ex mortuis, quiq; mecum ſunt omnes fratres, eccleſijs Galatiæ. *Gratia vobis & pax à Deo patre, & domino noſtro Ieſu chriſto, qui dedit ſeipſum pro peccatis noſtris, vt eriperet nos ex præſenti ſeculo malo, iuxta volũtatẽ Dei & patris noſtri: cui gloria in ſecula ſeculorum Amen. Miror q̃ a Chriſto, qui vocauit vos per gratiam, adeo cito transferamini in aliud Euangelium: quod non eſt aliud, niſi q̃ quidam ſunt qui turbant vos, & volunt inuertere Euangelium chriſti. Cæterum etiã ſi nos, aut angel⁹ è cælo prædicauerit vobis Euangeliũ: præter id quod prædicauim⁹ vobis, anathema ſit. *Quemadmodũ ante diximus, & nũc iterũ dico: ſi quis vobis prædicauerit Euãgelium, præter id quod accepiſtis, anathema ſit. Nunc enim vtrũ hõibus ſuadeo, an Deo? aut quæro hominibus Placere? Nam ſi hactenus hominibus placuiſſem, chriſti ſeruus haud quaquam eſſem. Notum autẽ vobis facio fratres. Euangelium quod prædicatũ eſt a me, non eſſe ſecundum hominẽ. Neq; enim ego ab homine accepi illud, neque didici, ſed per reuelationem IESV chriſti. Audiſtis enim meã conuerſationem quondam in Iudaiſmo, *quod ſupra modum perſequebar eccleſiam Dei, ac depopulabar illam, & proficiebam in Iudaiſmo ſupra multos æquales in genere meo, cum vehementer eſſem ſtudioſus * a maiorib⁹ meis traditorum inſtitutorum. Aſt vbi Deo, qui ſegregauerat me ab vtero matris meæ, & vocauit p̃ gratiam ſuam in hoc vt reuelaret filium ſuum per me: viſum eſt, vt prædicarem ipſum

The Epiſtle of Saynct Paul the Apoſtle vnto the Galathyans.

The fyrſte Chapter.

PAul an Apoſtle not of men, neither by mã but by Jeſus Chriſt, and by God that father which raiſed hym from death: and all ỿ brethren whiche are wyth me Unto the congregacions of Galatia. Grace be with you, and peace from God the father, and from oure Lorde Jeſus Chriſte, whiche gaue hym ſelfe for oure ſynnes, to delyuer vs from this preſent euyll worlde, thorowe the wyll of God oure father, to whom be prayſe for euer and euer Amẽ. I marueyle that ye are ſo ſone turned from hym that called you in the grace of Chriſte, vnto another Goſpell, whiche is nothynge els; but ỿ there be ſome whyche trouble you, and intende to peruert the Goſpell of Chriſte. Neuertheleſſe though we oure ſelues, or an aungel from heauen, preache anye other Goſpel vnto you, then that whyche we haue preached vnto you, holde hym as accurſed. As I ſayde before, ſo ſaye I nowe agayne, yf anye man preache any other thynge vnto you, then that ye haue receyued, holde hym accurſed. Preache I mannes doctrine, or Goddes? Other go I about to pleaſe men? yf I ſhulde yet pleſe mẽ, I were not ỿ ſeruaũt of Chriſt.

A

2. Corin. 5.
Ephe. 1.
1. Pet. 1.

1. Corin. 16.

✠ I certifye you brethren, that the Goſpell whiche was preached of me, was not after the manner of men, neither receyued I it of mã, nether was I taught it but receyued it by the reuelaciõ of Jeſ⁹ Chriſt. For ye haue hearde of my cõuerſacion in tyme paſte, in ỿ Jewes wayes, howe that beyond meaſure I perſecuted the cõgregaciõ of God, & ſpoyled it, & preuayled in the Jewes lawe, aboue many of my companyons, whiche were of myne owne nacion, & was a moche more feruent mainteiner of the tradicions of the elders.

Act. 9.
Philip. 3.

But when it pleaſed God (which ſeparated me from my mothers wombe, and called me by hys grace, for to declare his ſonne by me) that I ſhould preache

B

Z ii

hym amonge the hethen immediatly I commened not of the matter wyth fleſhe and bloud,nether returned to Jeruſalem to them whiche were Apoſtles before me: but went my wayes into Arabia, & came agayn vnto Damaſco. Then after thre yeares I returned to Jeruſalē to ſe Peter & abode with hym.xv.dayes,no nother of the Apoſtles ſawe I,ſaue James the Lordes brother. The thynges whych I wryte,beholde, God knoweth I lye not.

After that I went into the coſtes of Syria and Cilicia, & was vnknowen as touchyng my perſon,vnto the congregacions of Jewry whych were in Chryſt. But they hearde onely:that he whych perſecuted vs in tyme paſte now preacheth ÿ fayth whiche before he deſtroyed. And they gloryfyed God on my behalfe. ❧

¶The.ii.Chapter.

A Then.xiiii. yeares there after, I wēte vp agayne to Jeruſalē wyth Barnabas & toke wyth me Titus alſo. Ye and I went vp by reuelacion,and cōmened with them,of the Goſpel which I preache amonge the Gentyles,but betwene oure ſelues wyth thē whych were counted chefe, leſt I ſhulde haue bene thought that I ſhulde rūne or had rūne in vayne. Alſo Titus which was wyth me, though he were a Greke,yet was not cōpelled to be circūciſed, & ÿ because of incommers beynge falſe brethren, whych came in amonge other to ſpye out oure liberte whych we haue in Chriſte Jeſus, ÿ they myght bryng vs into bondage. To whō we gaue no roume, no not for the ſpace of an houre, as concernyng to be brought into ſubiection:and that because that the truth of the goſpell myght contynue wyth you.

B Of them which ſeme to be great (what they were in tyme paſſed, it maketh no matter to me:God loketh on no mās perſone) neuertheleſſe they whiche ſeme great added nothynge to me. But cōtrary wyſe when they ſawe that the Goſpel ouer the vncircumciſion was committed vnto me, as the goſpel ouer the circumciſyon was vnto Peter:for he that was myghty in Peter in the Apoſtleſhyp ouer the circumciſyon,

Roma.2.
Ephes.6.
Coloſ.3.
Act.10.
1.Pet.1.
Jacob.2.

ipſum inter gētes continuò nō contuli cum carne & ſanguine, neque redii Hieroſolymā,ad eos qui ante me fuerāt apoſtoli:ſed abii in Arabiam,ac denuo reuerſus ſum Damaſcū. Deinde poſt annos treis,redii Hieroſolymam, vt viderem Petrū:& manſi apud illū dies quindecim. Aliū autē ex apoſtolis non vidi quenquā,niſi Iacobum fratrē domini. Porro quæ ſcribo vobis,ecce corā Deo, non mentior. Deinde veni in regiones Syriæ Ciliciæq;. Eram autem ignotus iuxta faciem eccleſiis Iudææ,quæ erāt in Chriſto. Sed tantū hic rumor apud illos erat: qui perſequebatur nos aliquando,nunc prædicat fidem,quā quondam expugnabat,& glorificabant in me Deum.

CAPVT. II.

Bis ſeptem gelidas numerās poſt
frigora brumas
It Solymas Paulus, carpitur atq;
Petrus.

D Einde poſt annos quatuordecim ſurſum aſcēdi Hieroſolymam vnà cum Barnaba aſſumpto ſimul & Tito. Aſcendi autem iuxta reuelationem,& contuli cum illis Euangeliū,quod prædico inter gentes:ſed priuatim cū iis,qui erant in pretio,ne quo modo in vanum currerē, aut cucurriſſem. Sed neq; Titus,qui mecum erat,cum eſſet Græcus, compulſus fuit circuncidi, propter obiter ingreſſos falſos fratres,qui ſubintroierant ad explorandum libertatem noſtram,quam habemus in Chriſto Ieſu,quò nos in ſeruitutem adigerent. Quibus ne ad tempus quidem ceſſimus per ſubiectionem,vt veritas Euangelii permaneret apud vos. Ab his autē qui videbantur aliquid eſſe, quales aliquando fuerint,nihil mea refert. a Perſonam hominis deus non accipit. Nam mihi qui videbātur eſſe in prætio, nihil contulerunt. Imò contrà,cum vidiſſent mihi concreditum fuiſſe Euangelium præputii, quemadmodum Petro circunciſionis: (Nam qui efficax fuit in Petro ad apoſtolatum circunciſionis,

circunciſionis) efficax fuit & in me erga gentes) & cognouiſſent gratiam mihi datam, Iacobus & Cephas, & Ioannes, qui videbantur eſſe columnæ, dextras dederunt mihi ac Barnabæ ſocietatis: vt nos in gentes, ipſi vero in circunciſione apoſtolatu fungeremur, tantum vt pauperum memores eſſemus in quo & diligens fui, vt hoc ipſum facerem. Cum autem veniſſet Petrus Antiochiam, palam illi reſtiti eo quod reprehenſus eſſet. Nam antequam veniſſent quidam à Iacobo, vnà cum gentibus ſumebat cibum: cum autem veniſſent, ſubduxit ac ſeparauit ſe ab illis, metuens eos, qui erant ex circunciſione, ac ſimulabãt vna cum illo cæteri quoque Iudæi, adeo, vt Barnabas ſimul abduceretur in illorũ ſimulationem. Verum vbi vidiſſẽ, quòd non recto pede incederent ad veritatem Euangelii, dixi Petro coram omnibus: Si tu, cum ſis Iudæus, gentiliter viuis, ac non Iudaice, cur gentes cogis Iudaizare? Nos natura Iudæi, & non ex gentibus peccatores, quoniam ſcimus non iuſtificari hominem ex operibus legis, niſi per fidem Ieſu Chriſti: & nos in Chriſtum Ieſum credidimus vt iuſtificaremur ex fide Chriſti, & non ex operibus legis.

Propterea quod non iuſtificabitur ex operibus legis omnis caro. Quod ſi, dum quærimus iuſtificari per Chriſtum, reperimur & ipſi peccatores, nũ ergo Chriſtus peccati miniſter eſt? Abſit. Nam ſi quæ deſtruxi, ea rurſum ædifico, tranſgreſſorẽ meipſum conſtituo. Ego enim per legem legi mortuus ſum, vt Chriſto viuerem, vna cum Chriſto crucifixus ſum: viuo tamen, non iam ego, ſed viuit in me Chriſtus. Vitam autem quam nunc viuo in carne, per fidem viuo filii Dei, qui dilexit me & tradidit ſemetipſum pro me. Non aſpernor gratiã dei. Nam ſi per legem eſt iuſtitia, igitur Chriſtus fruſtra mortuus eſt.

CAPVT. III.

Capra quidã placuere mihi quos nunc anoete
Falſani teneros faſcinas arte oculis.

O ſtulti

circumciſion, the ſame was myghtye in me
amonge the Gentyls) and therfore when
they perceyued the grace that was geuen
vnto me, then James, Cephas, and John,
whiche ſemed to be pyllers, gaue to me &
Barnabas the ryght handes, and agreed
with vs, that we ſhulde preache amonge
the Hethen, & they amonge the Jewes:
warnyng onelye that we ſhulde remembre ỹ
poore. Which thyng alſo I was diligent
to do. And when Peter was come to Antioche, C
I withſtode hym in the face, for he
was worthye to be blamed. For yer that
certayne came frõ James, he ate with ỹ
Gentyls. But when they were come, he
withdrue and ſeparated hym ſelfe, fearynge
thẽ whiche were of the circumciſiõ.
And the other Jewes dyſſembled lyke wiſe,
in ſo moche that Barnabas was brought
into theyr ſimulacion alſo. But when I
ſawe, that they went not the ryghte waye
after the truth of the Goſpel, I ſayde vnto
Peter before al men: yf thou beynge a
Jewe, lyueſt after ỹ maner of ỹ Gentyls
and not as do the Jewes: why cauſeſt ỹ
the Gẽtyls, to lyue as do ỹ Jewes? We
whyche are Jewes by nature, & not ſynners
of ỹ Gẽtyls, knowe ỹ a man is not
iuſtifyed by the dedes of the lawe: but by
the fayth of Jeſus Chriſte. And therfore
we haue beleued on Jeſꝰ Chriſte that we Rom. 3.
myght be iuſtifyed by the fayth of Chriſt,
and not by the dedes of the law: becauſe
that by the dedes of the law no fleſhe cã
be iuſtifyed. D

Yf then whyle we ſeke to be made ryghteous
by Chriſte, we oure ſelues are founde
ſynners, is not then Chriſt the miniſter
of ſynne? God forbydde. For yf I buylde
agayne that whyche I deſtroyed, then
make I my ſelfe a treſpaſer. But I
through the lawe, am dead to the lawe,
that I myght lyue vnto God I am crucifyed
with Chriſte. I lyue verely: yet
now not I, but Chriſt lyueth in me. For
the lyfe whiche I nowe lyue in the fleſhe,
I lyue by the fayth of the ſonne of God,
which loued me, and gaue hym ſelfe for
me. I deſpyſe not the grace of God. For
yf ryghteouſnes come of the lawe, then
Chriſte dyed in vayne.

¶ The .iii. Chapitre.

O fooliſhe

A Fooliſhe Galathyans: who hathe
Infra.5. O bewytched you, that ye ſhulde not
beleue the truthe? To whome Jeſu
chriſt was deſcrybed before the eyes, and
amonge you crucifyed. Thys onely wolde
I learne of you, receyued ye the ſpyrete by
the dedes of ẏ lawe, or els by preachynge
of the fayth? Are ye ſo vnwyſe that after
ye haue be gonne in the ſpirite, ye wolde
nowe ende in ẏ fleſhe? So many thynges
then ye haue ſuffred in vayne: yf that be
vayne. Whiche miniſtred to you ẏ ſpyrite,
⁊ worketh myracles amonge you, doth he
it through the dedes of the lawe, or by
Gene.15. preachyng of the fayth? Euen as Abra-
Rom.4. ham beleued God, ⁊ it was aſcrybed to
Iacob.2. hym for ryghteouſnes. Vnderſtāde ther-
fore, that they whych are of fayth, ẏ ſame
are the chyldren of Abraham.

B For the ſcrypture ſawe afore hande that
Gene.22. God wolde iuſtifye the hethen through
fayth, and therfore ſhewed before hande
glad tydinges vnto Abraham: In ẏ ſhall
all nacyōs be bleſſed. So then they which
be of faythe, are bleſſed wyth faythfull
Abraham. For as many as are vnder the
dedes of the lawe, are vnder maledictiō.
Deut.27. For it is wrytten: curſed is euery man
that continueth not in all thynges which
are wryttē in the boke of the law, to ful-
fyll them. That no man is iuſtifyed by the
Abac.2. lawe in ẏ ſyght of God, it is euydēt. For
Rom.10. the iuſte ſhall lyue by fayth. The lawe is
Heb.10. not of fayth: but the man that fulfylleth
the thynges contayned in the lawe (ſhall
lyue in them). But Chriſt hath delyuered
vs frō the curſe of the lawe, ⁊ was made
accurſed for vs. For it is wrytten: curſed
is euery one that hangeth on tree, that
Leui.18. the bleſſynge of Abraham might come on
Deut.21. the Gentyles through Jeſus Chriſte, and
that we myght receyue the promes of ẏ
ſpyrete through faythe.

C Brethren I ſpeake after the maner
of men. Though it be but a mans teſta-
Hebr.9. mēt, yet no mā deſpyſeth it, or addeth any
thyng therto when it is once alowed.
To Abrahā ⁊ hys ſede were ẏ promiſes
made. He ſayth not in the ſedes as in
manye: but in thy ſede, as in one, which is
Chriſte. Thys I ſaye, that the lawe whych
beganne afterwarde, beyonde .iiii. C. and
.xxx. yeares, doeth not diſanull the Teſta-
ment, that was confirmed afore of
God

Stulti Galatæ, quis vos fa
O ſcinauit, vt nō crederetis ve
ritati? Quibus præ oculis
IESVS CHRISTVS ante
fuit depictus, inter vos crucifixus.
Hoc ſolum cupio diſcere à vobis,
vtrum ex operibus legis ſpiritum
accepiſtis, an ex prædicatione fi
dei? Adeo ſtulti eſtis, cum ſpiritu
cœperitis, nunc carne conſumma
mini? Tam multa paſsi eſtis fru
ſtra, ſi tamen & fruſtra. Qui igitur
ſubminiſtrat vobis ſpiritū, & ope
ratur virtutes in vobis, vtrū ex ope
ribus legis, an ex prædicatione
dei id facit?

Quemadmodum Abraham cre
didit deo, & imputatum eſt illi
ad iuſtitiam. Scitis igitur, quòd qui
ex fide ſunt, hi ſunt filij Abra
hæ. Præuidens autem ſcriptura,
quòd ex fide iuſtificet gētes deus,
prius rem lætam nunciauit Abra
hæ.

Benedicentur, inquiens, in te
omnes gentes. Itaque qui ex fi
de ſunt, bene dicuntur cum fide
li Abraham. Nam quotquot ex
operibus legis ſunt, execrationi ſu
obnoxij. Scriptum eſt enim.

Execrabilis omnis, qui non man
ſerit in omnibus, quæ ſcripta ſunt
in libro legis, vt faciat ea. Quòd
autem in lege nullus iuſtificetur
apud deum palam eſt.

Siquidem iuſtus ex fide viuet,
lex autem non eſt ex fide: ſed
qui fecerit ea homo, viuet in
ipſis. CHRISTVS nos rede
mit ab execratione legis, dum
pro nobis factus eſt execratio.
Scriptum eſt enim.

Execrabilis omnis qui pende
in ligno, vt in gentes benedictio
Abrahæ veniret per CHRI
STVM IESVM, vt pro
miſsionem ſpiritus acciperem
per fidem. Fratres, ſecundum ho
minem dico.

Hominis licet teſtamentum, ta
men ſi ſit comprobatum, nemo
reijcit, aut addit aliquid. Por
ro Abrahæ dictæ ſunt promi
nes & ſemini eius. Non dicit, & ſe
minibus, tanquā de multis, ſed ta
quam de vno: & in ſemine tu
qui eſt CHRISTVS. Hoc aūt
co, teſtamentū ante cōprobatum
de

tus ergo Chriſtum, lex quæ poſt annos quadringentos & triginta cœpit, non facit irritum, vt abroget promiſsionem. Nam ſi ex lege eſt hæreditas, non iam eſt ex promiſsione. Atqui Abrahæ per promiſsionem donauit deus. Quid igitur lex? Propter transgreſsiones addita fuit, donec veniret ſemen, cui promiſſum fuerat, ordinata per angelos in manu interceſſoris. Interceſſor autem vnius non eſt, at deus vnus eſt. Lex igitur num eſt aduerſus promiſsiones dei? Abſit. Etenim ſi data fuiſſet lex quæ poſſit viuificare, vere ex lege eſſet iuſtitia. Sed concluſit ſcriptura omnia ſub peccatum, vt promiſsio ex fide IESV CHRISTI daretur credentibus. Cæterum ante quam veniſſet fides, ſub lege cuſtodiebamur, concluſi in eam fidem, quæ erat reuelanda. Itaque lex pædagogus noſter fuit ad CHRISTVM, vt ex fide iuſtificaremur. At poſtquam venit fides, non amplius ſub pædagogo ſumus. Omnes enim filij dei eſtis, eo quod credidiſtis CHRISTO IESV. Nam quicunque baptizati eſtis, CHRISTVM induiſtis. Non eſt Iudæus, neque Græcus: non eſt ſeruus, neque liber: non eſt maſculus, ac fœmina. Omnes enim vos vnus eſtis in Chriſto Ieſu. Quod ſi vos eſtis Chriſti, igitur Abrahæ ſemen eſtis, & iuxta promiſsionem hæredes.

CAPVT. IIII.

Donec tutus eris tutorum lege regeris.
Suſtulit ingratum filius ipſe iugū.

D Ico autē, quādiu hæres puer eſt, nihil differt à ſeruo, cū ſit dominus omniū: ſed ſub tutoribus & actoribus eſt vſque ad tempus quod pater præſcripſerit. Sic & nos, cum eſſemus pueri, ſub elementis mundi eramus, in ſeruitutem adacti: at vbi venit plenitudo temporis, emiſit deus filium ſuū, factum ex muliere, factum legi obnoxiū, vt eos qui legi erant obnoxij, redimeret, vt adoptionē filiorū acciperemus. Quoniā autē eſtis filij, emiſit deus ſpiritū filij ſui in corda noſtra clamātē, Abba pater.

Itaque

God vnto Chriſt warde, to make the promes of none effecte. For if the enheritaunce come of ẏ lawe, it cometh not of promes. But God gaue it vnto Abraham by promes. Wherfore then ſerueth the lawe? Rom. 4. The lawe was added becauſe of tranſgreſſyon (tyl the ſede came to which the promes was made) and it was ordeyned by aungels in the hande of a mediatour. Roma. 5. A mediatour is not a mediatour of one. But God is one. Is the lawe then agaynſt the promes of God? God forbyd. How be it yf there had bene a lawe geuen whiche coulde haue geuen lyfe: then no doute righteouſnes ſhulde haue come by the lawe. But the ſcripture concluded all thynges vnder ſynne, that the promes by the fayth of Jeſus Chriſt, ſhulde be geuē vnto them that beleue. Before that fayth came, we were kepte and ſhut vp vnder the lawe, vnto the fayth whiche ſhulde afterwarde be declared.

D Wherfore the lawe was oure ſcolemaſter vnto the tyme of Chriſte, that we myght be made ryghteous by fayth. But after that fayth is come, now are we no lenger vnder a ſcolemaſter. Roma. 6. For ye are al the ſonnes of God, by the fayth whiche is in Chriſte Jeſus. For all ye that are baptiſed, haue put on Chriſt. Now is ther no Jewe nether gentyl there is neyther bonde nor fre: there is neyther man nor womā: but ye are all one thyng in Chriſt Jeſu. Yf ye be Chriſtes, then are ye Abrahams ſeid, and heyres by promes.

The .iiii. Chapter.

A And I ſaye ẏ the heyre as long as he is a chyld, differeth not frō a ſeruaūte, though he be Lord of al, but is vnder tutors ẏ gouernours vntil ẏ tyme apoynted of ẏ father. Euē ſo we, as long as we were chyldrē, were in bondage vnder ẏ ordinaunces of the worlde. But whē the tyme was full come, God ſent his ſonne borne of a womā ẏ made bōde vnto the law, to redeme thē which were vnder the law: ẏ we thorowe election myght receaue ẏ inheritaūce ẏ belongeth vnto the naturall ſonnes. Becauſe ye are ſonnes, God hath ſent the ſpyryte of hys ſonne into oure hartes, whiche crieth Abba father. Rom. 8.

Wherfore

Rom.8. Wherfore now, thou arte not a ſeruaunte but a ſonne. Yf thou be the ſonne, thou art alſo the heyre of God thorough Chriſt. ☩

B Notwithſtandyng when ye knewe not god ye did ſeruice vnto them, which by nature were no goddes. But now ſeyng ye knowe god (ye rather are knowen of god) howe is it that ye tourne again vnto the weake and beggerly ceremonyes, wherein ſo again ye deſyre a freſh to be in bondage? Ye obſerue dayes and monethes, & times, and yeares. I am in feare of you, leaſte I haue beſtowed on you laboure in vayne.

Brethren I beſeche you, be ye as I am: C for I am as ye are. Ye haue not hurte me at all. Ye knowe, howe thorowghe infyrmitie of the fleſhe I preached the goſpell vnto you at the fyrſt. And my temptacion whiche I ſuffred by reaſon of my fleſhe, ye deſpyſed not, nether abhorred: but receyued me as an aungell of God: ye as Chriſte Jeſus. Howe happye were ye then? For I beare you recorde, that if it had bene poſſible, ye wolde haue plucked out your owne eyes and haue geuen thē to me. Am I therfore become your enemye, becauſe I tell you the truth?

They are gelous ouer you amyſſe. Ye, they intende to exclude you, that ye ſhuld be feruent to them warde. It is good alwayes to be feruent, ſo it be in a good thynge, and not onely when I am preſent with you. My lytle chyldren (of whome I trauaile in byrth agayne vntyll Chriſte be faſhioned in you) I wolde I were with D you now, and coulde chaunge my voyce: for I ſtande in a doute of you.

Tell me ye that deſyre to be vnder the Gene.21. lawe: haue ye not hearde of the lawe? Rom.9. ☩ For it is wrytten that Abraham had two ſonnes, the one by a bonde mayde, the other by a free woman. Yee & he which was of the bonde woman, was borne after the fleſhe: but he whiche was of the free womā, was borne by promes. Which thynges betoken myſtery. For theſe women are two teſtamentes, the one from the mounte Syna, whiche gendreth vnto bondage, whiche is Agar.

For mount Syna is called Agar in Arabia, and bordreth vpon the cytie, whiche is now Jeruſalem, and in bondage with her chyldren.

But

Itaque iam non es ſeruus, ſed filius: quod ſi filius, & hæres dei per CHRISTVM. Sed tum quidem cum ignoraretis deum, ſeruiebatis iis, qui natura non ſunt dii. At nunc poſtea quam cognouiſtis deū, quin potius cogniti eſtis à deo, quo modo conuertimini denuo ad infirma & egena elementa, quibus iterum ab integro ſeruire vultis? Dies obſeruatis, & menſes, & tempora, & annos. Metuo de vobis, ne fruſtra laborauerim erga vos.

Eſtote vt ego ſum: quandoquidem & ego ſum vt vos, fratres rogo vos. Nihil me læſiſtis. Noſtis quod per infirmitatem carnis euangelizauerim vobis prius, & experimentum mei, quod erat in carne, non eſtis aſpernati, neque reſpuiſtis, ſed me velut angelum dei ſuſcepiſtis, velut CHRISTVM IESVM.

Quæ eſt igitur beatitudo veſtra? Teſtimonium enim reddo vobis, quod ſi fieri potuiſſet, oculos veſtros effoſſos dediſſetis mihi.

Igitur inimicus factus ſum vobis, vera loquendo vobis? Ambiunt vos non bene: imo excludere vos volunt, vt ipſos æmulemini.

Bonum autem eſt æmulari in re bona ſemper, & non ſolum cum præſens ſum apud vos.

Filioli mei, quos iterum parturio, donec formetur CHRISTVS in vobis. Vellem autem adeſſe apud vos nunc, & mutare vocem meam, quoniam conſilii inops ſum in vobis.

Dicite mihi, qui ſub lege vultis eſſe legem ipſam non auditis? Scriptum eſt enim, ☩ quod Abraham duos filios habebat, vnum ex ancilla, & vnum ex libera. Verum is qui ex ancilla natus eſt, ſecundum carnem natus eſt: qui vero ex libera, per repromiſſionem, quæ per allegoriam dicuntur.

Nam hæc ſunt duo teſtamenta, vnum quidem à monte Sina, in ſeruitutem generans, qui eſt Agar: nam Agar Sina mons eſt in Arabia, confinis eſt autem ei, quæ nunc vocatur Hieruſalem, ſeruit autem cum filiis ſuis.

At quæ ſurſum eſt Hieruſalem, libera eſt quæ eſt mater omniū noſtrum. Scriptū eſt enim: Lætare ſterilis, quæ non paris: erumpe & clama quæ non parturis: quoniā multi liberi deſertæ, magis quā eius quæ habet virū. Nos autē fratres ſecundum Iſaac promiſſionis filii ſumus. Sed quēadmodū tunc is qui ſecundum carnē natus erat, perſequebatur eū, qui natus erat ſecundum ſpiritū, ita & nūc. At quid dicit ſcriptura? Eiice ancillam & filium illius: non enim hæres erit filius ancillæ cum filio liberæ. Itaq; fratres, non ſumus ancillæ filij, ſed liberæ.

CAPVT V.

Ne præputium tollendi Chriſtus inanis,
Pneuma carniſq; ſimul bella inanimata gerunt.

In libertate igitur qua Chriſtus nos liberauit, ſtate, & ne rurſus iugo ſeruitutis implicemini. Ecce ego Paulus dico vobis quod ſi circūcidamini, Chriſtus nihil vobis proderit. Obteſtor autem omnem hominē qui circūciditur, quod debitor eſt totius legis ſeruandæ. Chriſtus vobis factus eſt otioſus: quicunque per legem iuſtificamini, à gratia excidiſtis. Nos enim ſpiritu ex fide ſpem iuſtitiæ expectamus. Nam in Chriſto Ieſu, neque circuncîſio quicquam valet, neq; præputiū, ſed fides per dilectionē operās. Currebatis bñ. quis vos impediuit: vt nō crederetis veritati? Nēpe perſuaſio non ex eo profecta, qui vocat vos. Paulū fermēti totā cōſperſionē fermētat. Ego cōfido de vobis in domino, q nihil aliud ſenſuri ſitis. Cæterū qui cōturbat vos, portabit iudiciū, quiſquis fuerit. Ego autē fratres, ſi circūciſionē adhuc prædico, quid adhuc perſequutionē patior? Abolitū eſt igitur offendiculū crucis. Vtinā & abſcindantur q vos labefactāt. Vos enī in libertatē vocati fuiſtis fratres: tantū ne libertatem in occaſionem detis carni, ſed per charitatē ſeruite vobis inuicem. Nam tota lex in vno verbo cōpletur, nempe hoc: Diliges proximū tuum vt teipſum. Quod ſi alius alium viciſſim mordetis & deuoratis, videte ne viciſſim alius ab alio conſumamini.

Dico

But Ieruſalem, which is aboue, is fre: which is the mother of vs all. For it is written: reioyce thou barē, that beareſt no children: breake forth and crye, thou that trauayleſt not. For the deſolate hath many mo children then ſhe which hath an huſbande. Brethrē we are after the maner of Iſaac, children of promes. But as then he that was borne carnally perſecuted hym that was borne ſpiritually. Euen ſo is it now. Neuertheleſſe what ſayeth the ſcripture? put awaye the bonde woman and her ſonne. For the ſonne of the bonde woman ſhal not be heyre with the ſonne of the fre woman. So then brethren we are not children of the bonde woman: but of the fre woman.

Esa. 54. Rom. 9. Gene. 21.

The. v. Chapter.

Stande faſte therfore in the lybertie, wherwith Chriſte hath made vs fre, & wrappe not your ſelues agayn in the yoke of bondage. Beholde I Paule ſaye vnto you, ỹ yf ye be circumcyſed, Chriſt ſhal profyte you nothīg at all. I teſtifye agayn to euery mā which is circumcyſed that he is bounde to kepe ỹ whole lawe. Ye are gone quyte frome Chriſte as many as are iuſtified by the lawe, and are fallen from grace. We loke for an hope in the ſpyryte, to be iuſtified thorowe fayth. For in Ieſu Chriſte, nether is circumcyſion any thyng worth, nether yet vncircumcyſyon, but fayth which by loue is myghtye in operacion. Ye dyd runne wel: who was a let vnto you, that ye ſhould not obey the truthe? Euen that counſell that is not of hym that called you. A lytel leuen doth leuen the whole lompe of dowe.

A Act. 15. Infra. 6. Supra. 3. 1. Cor. 5.

✠ I haue truſt towarde you in the lorde, ỹ ye wyl be none other wyſe mynded. He ỹ troubleth you, ſhal beare hys iudgement, whatſoeuer he be. Brethrē, yf I yet preache the circumciſyon, why do I then yet ſuffre perſecutiō? For then had the offence which the croſſe geueth ceaſed. I wolde to God they were ſeparated frō you, which trouble you. Brethrē ye were called vnto (lybertie) only let not your lybertie be an occaſyō vnto ỹ fleſhe, but in loue ſerue one another. For al ỹ lawe is fulfylled in one worde, which is this: thou ſhalt loue thyne neyghboure as thy ſelfe. If ye byte and deuoure one another, take hede leſt ye be conſumed one of another.

B Leui. 19. Mat. 22. Marc. 12. Luc. 10. Rom. 13.

I ſaye

1. Pet. 2. Rom. 13. C I ſaye walke in the ſpyryte, and fulfyl not the luſtes of the fleſhe. For ẏ fleſhe luſteth contrarye to the ſpyryte, and the ſpyryte contrarye to the fleſhe. Theſe are contrarye one to the other, ſo that ye can not do that whiche ye wolde. But and yf ye be ledde of the ſpyryte, then are ye not vnder the law. The dedes of the fleſh are manifeſt, whiche are theſe, aduoutrye, fornicacion, vnclennes, wantonnes, ydolatrye, witchcrafte, hatred, varyaunce, Zele, wrath, ſtryfe, ſedicion, ſectes, enuyinge, murther, dronkennes, glotonye, and ſoche lyke, of the whiche I tel you before as I haue tolde you in tyme paſt, that they which cõmit ſoche thynges, ſhall not inherite the kyngdome of God. Apoc. 22. But the fruite of the ſpyryte is loue, ioye, peace, longe ſufferynge, gentlenes, goodnes, faythfulnes, mekenes, temperaunce. Rom. 13. 2. Pet. 1. Agaynſte ſoche ther is no lawe. They that are Chriſtes, haue crucyfyed the fleſhe with the appetytes and luſtes. ⊦ ✠ Yf we lyue in the ſpyryte, let vs walke i[n] the ſpyryte. Let vs not be vayne glorious, prouokyng one another, and enuying one another.

The. vi. Chapter.

A Brethren, yf any man be fallen by chaunce into any faute: ye whiche are ſpyrytual helpe to amende hym, in the ſpyryte of mekenes, conſyderyng thy ſelfe, leſt thou alſo be tempted. Rom. 15. Beare ye one anothers burthen and ſo fulfyll the lawe of Chriſte. Yf any man ſeme to hym ſelfe that he is ſomwhat, when in dede he is nothyng, the ſame deceyueth hym ſelfe in his ymaginacion. Let euery man proue his owne worke ẏ then ſhall he haue reioyſynge in hys owne ſelfe, and not in another. For euery man ſhal beare his owne burthẽ. Let him that is taught in the worde, miniſter vnto hym, that teacheth hym, in all good thynges. Be not deceyued. God is not mocked. For whatſoeuer a mã ſoweth, ẏ ſhall he repe. He ẏ ſoweth in his fleſhe, ſhal of the fleſhe repe corrupcion. But he that ſoweth in ẏ ſpyryt, ſhall of the ſpyryte repe lyfe euerlaſtynge.

Let

Dico autem, ☩ ſpiritu ambulate, & concupiſcentiam carnis nõ perficietis. Nam caro concupiſcit aduerſus ſpiritum, ſpiritus autẽ aduerſus carnem. Hæc autem inter ſe mutuo aduerſantur, vt nõ quæcunq; volueritis, eadem faciatis. Quod ſi ſpiritu ducimini, non eſtis ſub lege. Porro manifeſta ſunt opera carnis, quæ ſunt hæc: adulteriũ, ſcortatio, immunditia, laſciuia, ſimulacrorum cultus, veneficium, ☩ inimicitiæ, lis, æmulationes, iræ, concertationes, ſeditiones, ſectæ, inuidiæ, cædes, ebrietates, comeſſationes, & his ſimilia: de quibus prædico vobis, quemadmodum & prædixi, quòd qui talia agunt, regnũ dei hæredes non erunt. ☩ Contrà, fructus ſpiritus eſt charitas, gaudium, pax, lenitas, benignitas, bonitas, fides, manſuetudo, temperantia. Aduerſus huiuſmodi nõ eſt lex. ☩ Qui vero ſunt CHRISTI, carnem crucifixerunt cum affectibus, & concupiſcentiis. Si viuimus ſpiritu, ſpiritu & incedam[us]. Ne efficiamur inanis gloriæ cupidi, inuicem nos prouocantes, inuicem inuidentes.

CAPVT. VI.

Fac tibi nemo queat verborum imponere fucis
Nunc ſere quæ plena poſtmodo falce metas.

F Ratres, etiam ſi occupatus fuerit homo in aliquo delicto, vos qui ſpirituales eſtis, inſtaurate huiuſmodi ſpiritu manſuetudinis, conſiderãs temetipſum, ne & tu tenteris. ☩ Inuicem alij aliorum onera portate, & ſic complete legem CHRISTI. Nam ſi quis ſibi videtur aliquid eſſe, cum nihil ſit, ſuum ipſe fallit animum. Opus autem ſuum probet vnuſquiſq;, & tunc in ſemetipſo tantum gloriationem habebit, & non in alio. Vnuſquiſq; enim propriam ſarcinam baiulabit. Cõmunicet autem qui catechizatur ſermone ei, qui ſe catechizat in omnib[us] bonis. Ne erretis, de[us] nõ irridetur. Quicquid enim ſeminauerit homo, hoc & metet. Nã qui ſeminat per carnẽ ſuã, de carne metet corruptionẽ: ſed qui ſeminat per ſpiritum, de ſpiritu metet vitã æternã.

Bonum

[illegible] autem faciendo ne defatigemur. Tēpore enim ſuo metemus nō defatigati. Itaq; dum tempus habemus, operemur bonum, cum erga omnes, tum vero maxime erga domeſticos fidei. Videtis quanta vobis epiſtola ſcripſerim meā manu. Quicunq; volunt iuxta faciem placere in carne, hi cogunt vos circuncidi, tantum, ne ob crucem Chriſti perſequutionem patiantur. Nam qui circunciduntur, ne ipſi quidem legem ſeruant: ſed volunt vos circuncidi, vt in veſtra carne glorientur. Ego vero, abſit vt glorier, niſi in cruce domini noſtri Ieſu Chriſti: per quem mihi mundus crucifixus eſt, & ego mundo. Nam in Chriſto Ieſu neq; circūciſio quicquam valet, neq; præputium, ſed noua creatura. Et quicunq; iuxta regulam hanc incedunt, pax ſuper eos, & miſericordia, & ſuper Iſraelem dei. De cætero ne quis mihi moleſtias exhibeat. Ego enim ſtigmata domini Ieſu in corpore meo porto. Gratia domini noſtri Ieſu Chriſti cum ſpiritu veſtro fratres Amen.

Ad Galatas miſſa fuit è Roma.

Let vs not be wery of wel doynge. For 2.Theſſ.3.
when ẏ tyme is come, we ſhall reape without werynes. Whyl we haue therfore tyme, let vs do good vnto all men, & ſpecially vnto thē, which are of ẏ houſsholde of fayth.

Beholde how large a letter I haue wrytten vnto you with myne awne hāde. As many as deſyre with outwarde appearaunce to pleaſe carnally, they conſtrayne you to be circumcyſed, onely becauſe they wolde not ſuffre perſecucion with the croſſe of Chriſt. For they them ſelues which are circumciſed, kepe not the lawe but deſyre to haue you circumcyſed, that they myght reioyce in youre fleſshe. God forbyd ẏ I ſhuld reioyce, but in ẏ croſſe of our Lord Ieſu Chriſte, wherby ẏ worlde Supra.4.
is crucifyed as touchynge me, & I as cōcernynge the worlde. For in Chriſt Ieſu nether circumciſion auayleth any thing at all: nor vncircumciſion, but a newe creature. And as many as walke accordynge to thys rule peace be on thē, & mercy, and vpō Iſrael that pertayneth to God. Frō hence forthe, let no man put me to buſynes. For I beare in my body the markes of the Lorde Ieſu. Brethren the grace of oure Lorde Ieſu Chriſt be with youre ſpyrite. Amen.

¶ Vnto the Galathyans ſent from Rome.

¶ The Epiſtle of Saint Paul the Apoſtle vnto the Epheſians.

¶ The fyrſte Chapter.

A Paul an Apoſtle of Jeſu Chriſte by the wyl of God, to the Saintes whyche are at Epheſus, & to them whyche beleue on Jeſus Chriſte. grace be w[ith] you & peace from God our father, and from the Lorde Jeſus Chriſt. Bleſſed be god the father of oure Lorde Jeſus Chriſte, whyche hath bleſſed vs w[ith] all maner of ſpyrituall bleſſynges in heauenlye thynges by Chriſt, accordynge as he had choſen vs in hym, before the foundacion of the worlde was layde that we ſhulde be ſayncte[s] and without blame before hym through loue. And ordeyned vs before through Jeſus Chriſt to be heyres vnto hym ſelfe, accordyng to the pleaſure of hys wyl to the prayſe of the glorye of hys grace wherwyth he hath made vs accepted in the beloued.

Galat.1.
1.Cor.1.
2.Pet.1.

B By whom we haue redempcion through hys bloude, euen the forgeuenes of ſynnes accordynge to the ryches of hys grace, whyche grace he ſhede on vs aboundantly in al wyſdome, & perſeueraunce. And hath opened vnto vs the myſterye of hys wyll, accordynge to hys pleaſure, & purpoſed the ſame in hym ſelfe to haue it declared, when the tyme were full come, that all thynges, both the thynges whych are in heauen, and alſo the thynges whych are in earth ſhulde be gathered to gether, euen in Chriſt: that is to ſaye in hym in whom we are made heyres, and were therto predeſtynate, accordyng to the purpoſe of hym whyche worketh all thynges after the purpoſe of hys owne wyll: that we whych before beleued in Chriſte ſhuld be vnto the prayſe of hys glory.

Galat.4.

Rom.8.

In whome alſo ye (after that ye hearde the worde of truth, I meane the goſpell, of youre ſaluacion, wherin ye beleued) were

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EPISTOLA PAVLI APOSTOLI AD EPHESIOS.

CAPVT. I.

Ante pater mundi quàm fundamenta locaret,
Elegit fragiles nos miſerumque genus.

Paulus apoſtolus IESV chriſti per voluntatem dei, ſanctis qui agunt Epheſi, & fidelibus in CHRISTO IESV. Gratia vobis & pax à deo patre noſtro & domino Ieſu Chriſto. Benedictus deus & pater domini noſtri Ieſu Chriſti, qui benedixit nos omni benedictione ſpirituali in cæleſtibus Chriſto. Quemadmodum elegit nos in ipſo, antequam iacerentur fundamenta mundi: vt eſſemus ſancti & irreprehenſibiles coram illo per charitatem, qui prædeſtinauit nos, vt adoptaret in filios per IESVM CHRISTVM, in ſeſe, iuxta beneplacitum voluntatis ſuæ, vt laudetur gloria gratiæ ſuæ, qua charos reddidit nos per dilectum, per quem habemus redemptionem per ſanguinem ipſius, remiſſionem peccatorum, iuxta diuitias gratiæ, de qua vbertim nobis impartiuit in omni ſapientia & prudentia, patefacto nobis arcano voluntatis ſuæ iuxta beneplacitum ſuum, quod propoſuerat in ſeipſo, vſque ad diſpenſationem plenitudinis temporum: vt ſummatim inſtauraret omnia per CHRISTVM, & quæ in cælis ſunt, & quæ in terra per eundem, per quem & in ſortem aſciti ſumus: prædeſtinati ſecundum propoſitum ipſius, cuius vi ſunt vniuerſa, iuxta decretum voluntatis ipſius: vt ſimus nos in laudem gloriæ illius, qui priores ſperauimus in CHRISTO, in quo ſperaſtis & vos, audito verbo veritatis: euangelio ſalutis veſtræ, in quo etiam poſtea, quam credidiſtis, obſignati

eſtis

ſtis ſpiritu promiſſionis ſancto, qui eſt arrabo hereditatis noſtræ, in redemptionẽ acquiſitæ poſſeſſionis in laudẽ gloriæ ipſi⁹. Quapropter & ego, cũ audiſſem eam quæ in vobis eſt fidem in domino Ieſu: & charitatem in omnes ſanctos, non deſino gratias agere pro vobis: mentionẽ veſtri faciẽs in precibus meis: vt deus domini noſtri Ieſu chriſti, pater gloriæ det vobis ſpiritũ ſapientiæ & reuelationis, per agnitionem ſui, illuminatos oculos mentis veſtræ: vt ſciatis, quæ ſit ſpes ad quã ille vocauit, & quàm opulenta gloria hereditatis illius in ſanctis: & quæ ſit excellẽs magnitudo potẽtiæ illius in nos, qui credimus ſecundũ efficaciã roboris fortitudinis eius quã exercuit in Chriſto, cũ ſuſcitaret eum ex mortuis, & ſedere fecit ad dexterã ſuã in cœleſtibus, ſuper omnẽ principatũ ac poteſtatẽ, & virtutem, & dominium, & omne nomẽ quod nominatur nõ ſolum, in ſeculo hoc, verumetiã in futuro, & omnia ſubiecit ſub pedes illius, & eũ dedit caput ſuper omnia ipſi eccleſiæ, quæ eſt corpus illius, complementum eius: qui omnia in omnibus adimplet.

CAPVT II.

Blaſphemos, quales natura profuderat omnes,
Chriſte facis rapidi ſcandere regna poli.

A ET vos cũ eſſetis mortui delictis ac peccatis, in quibus aliquãdo ambulaſtis, iuxta ſeculum mundi huius, iuxta principem, cui poteſtas eſt aeris, qui eſt ſpiritus, nunc agens in filiis cõtumaciæ, inter quos & nos oẽs cõuerſabamur aliquando in concupiſcentiis carnis noſtræ, facientes quæ carni ac menti libebant: & eramus natura filii iræ quẽadmodũ & cæteri. Sed Deus qui diues eſt in miſa, propter multã charitatẽ ſuã, qua dilexit nos, etiam cũ eſſemus mortui per delicta, conuiuificauit nos vna cũ CHRISTO (per gratiam eſtis ſeruati) ſimulq; cum eo reſuſcitauit, & ſimul cum eo ſedere fecit inter cœleſtes, in Chriſto

were ſealed with ÿ holy ſpirite of promes, which is the erneſt of oure inheritaunce, to redeme the purchaſed poſſeſſion, & that vnto the laude of his glory.

D Wherfore euen I (after that I hearde of the fayth which ye haue in the Lorde Jeſu and loue vnto al the ſayncte) ceaſe not to geue thankes for you, makynge mencion of you in my prayers, that the God of oure Lord Jeſus Chriſte, and the father of glorye myghte geue vnto you ÿ ſpirite of wyſdome, and open to you the knowledge of him ſelfe, and lyghten the eyes of youre myndes, ÿ ye myghte knowe what that hope is, wherevnto he hath called you, and what the ryches of his glorious inheritaunce is vpon the ſayncteſ, and what is the exceadynge greatnes of his power to vs warde, which beleue acordynge to the workynge of that his myghty power, whiche he wrought in Chriſte when he raiſed hym frõ the deed, and ſet hym on hys ryght hande in heauenly thynges, aboue all rule, power, and myght, and dominacion, and aboue all names that are named, not in thys worlde onely, but alſo in the worlde to come: and hath put all thynges vnder hys fete, and hath made hym aboue all thynges, the heade of the congregacion whiche is hys bodye, and the fulnes of hym that fylleth all in all thynges. Phil.2.

The .ii. Chapter.

A ND you hath he quyckened alſo ÿ were dead in treſpaſſe & ſynne, in ÿ whiche in tyme paſſed ye walked accordyng to the courſe of thys worlde, & after the gouernour that ruleth i the ayer, the ſpyrite that nowe worketh in ÿ chyldren of vnbelefe, amonge whiche we alſo had our conuerſacion in tyme paſt, in the luſtes of oure fleſhe, and fulfylled the wyl of the fleſhe and of the mynde: and were naturally the chyldren of wrath, euen as wel as other. A Coloſſ.2.

But God whiche is ryche in mercy thorowe his greate loue wherwyth he loued vs, euen when we were dead by ſynne, hath quyckened vs together in Chriſte (for by grace are ye ſaued) & hath raiſed vs vp together and made vs ſytte together in heauenly thynges thorowe Chriſt

Chryſt Jeſus, for to ſhewe in tymes to come ȳ exceadynge ryches of hys grace in kyndnes to vs warde, in Chryſt Jeſu. For by grace are ye made ſafe thorowe fayth, & ȳ not of youre ſelues. For it is ȳ gyfte of God, & commeth not of workes, leſt enye man ſhulde boſt him ſelfe.

For we are hys workmanſhyp created in Chryſte Jeſu vnto good workes, vnto the which God ordeyned vs before, that we ſhulde walke in them. C Wherfore remember ȳ ye beynge in tyme paſſed gentyls in the fleſhe, and were called vncircumciſion to them whych are called circumciſion in the fleſhe, which cyrcumciſiō is made by handes: Remember I ſaye, that ye were at ȳ tyme wyth out Chriſte, and were reputed aliantes from the cōmen welth of Iſrael, and were ſtrāngers from the teſtamentes of promes & had no hope, and were with out God in this worlde. But nowe in Chryſte Jeſu, ye whych a whyle agoo were farre of, are made nye by the bloud of Chryſt.

For he is oure peace, whych hath made of both one, and hath broken downe the wall that was a ſtoppe betwene vs, and hath alſo put awaye thorowe his fleſh: the cauſe of hatred (that is to ſaye, the lawe of cōmaundementes cōtayned in the lawe wrytten) for to make of twayne one newe Luc.2. man in hym ſelfe, ſo makinge peace: & to reconcyle both vnto God in one body D thorow hys croſſe, & ſlew hatred therby: & came & preached peace to you whych were a farre of, & to thē that were nye. For thorow hym we both haue an open way in, in one ſpirite vnto the father.

✠ Now therfore ye are no more ſtraungers and forenners: but cytezins with the ſayncts, & of the houſholde of God: and are bylt vpō ȳ foūdacion of ȳ Apoſtles and Prophetes, Jeſus Chryſt beyng the head corner ſtone, in whom euery byldyng coupled together groweth vnto an holye temple in the Lorde, in whom ye alſo are bylt together, and made an habitacion for God in the ſpirite.

¶ The. iii. Chapter.

A For this cauſe I Paul am in ȳ bondes of Jeſus Chryſte for youre ſakes, whyche are hethē: yf ye haue heard of the miniſtracion of the grace of God

Chriſto Ieſu: vt oſtenderet in ſeculis ſuperuenientibus eminentem opulentiam gratiæ ſuæ, benignitate erga nos per Chriſtum Ieſum. Gratia enim eſtis ſeruati per fidē, idq; non ex vobis. Dei donum eſt, nō ex operibus, ne quis glorietur, nam ipſius ſumus opus, conditi in Chriſto Ieſu ad opera bona, quæ præparauit Deus vt in eis ambularemus. Quapropter memētote, quod vos quondam gentes in carne, vocabamini præputium, ab ea, quæ vocatur circumciſio in carne, quæ circumciſio manibus fit: quod, inquam, eratis in tempore illo ſine Chriſto, abalienati à republica Iſraelis, & extranei à teſtamentis promiſſionis: ſpem non habentes, deoq; carētes in mundo. Nunc autem per Chriſtum Ieſum vos, qui quondam eratis longinqui, propinqui facti eſtis per ſanguinem Chriſti. Ipſe enim eſt pax noſtra, qui fecit ex vtriſq; vnū, & interſitiū maceriæ diruit: ſimultatem per carnem ſuam (legē mandatorū in decretis ſitam abrogans) vt duos cōderet in ſemetipſo in vnum nouum hominem, faciens pacem: & vt reconciliaret ambos in vno corpore deo per crucem, & perempta inimicitia per eam: & veniens euangelizauit pacem vobis, qui procul aberatis, & iis qui prope. Quoniā autem per illum habemus aditum vtriq; in vno ſpiritu ad patrē. Iam igitur non eſtis hoſpites & incolæ, ſed conciues ſanctorum, ac domeſtici dei ſuperſtructi ſuper fundamētum apoſtolorum ac prophetarū, ſummo angulari lapide ipſo Ieſu Chriſto, in quo quæcunq; ſtructura coagmentatur, ea creſcit in templum ſanctum in domino: in quo & vos coædificamini in habitaculum dei per ſpiritum.

CAPVT III.

Compedibus vinctus patrum rogo
poplite flexo,
Percolat aſſertor pectora veſtra
deus.

H Vius rei gratia ego Paulus vinctus ſum CHRISTI IESV pro vobis gentibus. Siquidem audiſtis diſpenſationem gratiæ dei,

quae data eſt mihi in vos, quoniam per reuelationem notū mihi fecit myſteriū: quemadmodū ante ſcripſi paucis, ex quibus poteſtis legentes intelligere cognitionem meam in myſterio Chriſti quod in aliis generationibus non innotuit filiis hominum, quemadmodū nunc reuelatum eſt ſanctis apoſtolis eius & prophetis per ſpiritum, vt ſint gentes coheredes: & eiuſdē corporis, & conſortes promiſſionis eius in Chriſto, per euangelium, cuius factus ſum miniſter ſecundum donum gratiae dei, quod datū eſt mihi ſecundū efficaciam potentiae illius. Mihi minimo omnium ſanctorum data eſt gratia haec, vt inter gentes euangelizem inueſtigabiles diuitias Chriſti: & in lucē proferam omnibus quae ſit communio myſterii, quod erat abſconditum a ſeculis in deo, qui vniuerſa condidit per Ieſum Chriſtum, vt notum fiat nunc principatibus ac poteſtatibus in caeleſtibus per eccleſiam, vehementer varia ſapientia dei, ſecundum praefinitionē ſeculorū, quā fecit in Chriſto Ieſu domino noſtro, per quem habemus audaciam & aditum cū fiducia, quae eſt per fidem illius. Quapropter peto, ne deficiatis ob afflictiones meas, quas pro vobis tolero, quae eſt gloria veſtra. Huius rei gratia flecto genua mea ad patrem domini noſtri Ieſu Chriſti, ex quo omnis a cōmuni patre cognatio in caelis & in terra nominatur, vt det vobis iuxta diuitias gloriae ſuae, vt fortitudine corroboremini per ſpiritū ſuum, in interiorem hominē, vt inhabitet Chriſtus per fidem in cordibus veſtris, ſitis, in charitate radicibus, & fundamento facto, vt valeatis aſſequi cū omnibus ſanctis, quae ſit latitudo, & longitudo, & profunditas, & ſublimitas, cognoſcereq; praeeminentem cognitionis dilectionē Chriſti, vt impleamini in omnē plenitudinē dei. Ei vero qui poteſt cumulatius facere vltra omnia quae petimus, aut cogitamus, iuxta vim agentē in nobis, ſit gloria in eccleſia p Chriſtum Ieſum, in oēs aetates ſeculi ſeculorum. Amen.

God, whiche is geuen me to you warde. For by reuelacion ſhewed he thys myſtery vnto me: as I wrote aboue in fewe wordes, whereby whan ye rede, ye maye knowe myne vnderſtondinge in ŷ myſtery of Chriſt, whiche myſtery in tymes paſſed was opened vnto ŷ ſonnes of men, as it is now declared vnto his holy Apoſtles & Prophetes by ŷ ſpryte, ŷ ŷ Gentyls ſhulde be inheritours alſo, & of ŷ ſame body, & partakers of hys promes ŷ is in Chriſte by ŷ meanes of the Goſpell, wherof I am made a mynyſter, by ŷ gyfte of ŷ grace of God geuen vnto me through the workynge of hys power. Vnto me ŷ leſt of all ſainctes is thys grace geuē, ŷ I ſhulde preache amõg ŷ Gentyls ŷ vnſerchable ryches of Chriſt, ŷ to make all men ſe what ŷ felowſhyp of ŷ myſtery is, whiche frō ŷ begynnynge of the worlde hath bene hyd in God, whiche made al thynges through Jeſus Chriſt, to ŷ intent ŷ nowe vnto ŷ rulers & powers in heauē myght be knowen by the congregaciō, the manyfolde wyſdome of god, accordīg to ŷ eternal purpoſe, which he purpoſed in Chriſt Jeſu oure Lorde, by whome we are bolde to drawe nye in ŷ truſte, whiche we haue by fayth on hym. ¶ Wherfore I deſyre ŷ ye faynt not becauſe of my tribulaciōs for youre ſakes: which is youre prayſe. For thys cauſe I bowe my knees vnto the father of oure Lorde Jeſus Chriſte, whiche is father ouer all that is called father in heauē and in earth, that he wolde graunt you accordynge to the ryches of hys glory, that ye maye be ſtrenghted wyth myghte by hys ſpryte in the inner man that Chriſte maye dwel in youre hertes by fayth, that ye beynge rooted and grounded in loue, myght be able to comprehende wyth all ſaynctes, what is that bredth and length, depth & heyth: and to knowe what is the loue of Chriſt: which loue paſſeth knowledge, that ye myght be fulfylled wyth all maner of fulnes which cometh of god.

Vnto hym that is able to do exceadynge aboundantlye aboue all that we aſke or thynke, accordynge to the power ŷ worketh in vs, be prayſe in the congregacion by Jeſus Chryſte throughout all generacions from tyme to tyme. Amen. ¶

1.Corin.15

B

C

¶ The.iiii. Chapter.

A I Therfore whiche am in bondes for the Lordes sake exhorte you, that ye walke worthy of the vocacyon wherwith ye are called, in al humblenes of mynde, and meknes, and longe sufferynge, forbearyng one another through loue, and that ye be diligent to kepe the vnitie of the spyrite in the bonde of peace, beyng one body, and one spyrite, euen as ye are called in one hope of your callyng. Let there be but one Lord, one fayth one baptyme, one God and father of all, which is aboue all, through all, and in you all. Rom. 12. 1. Cor. 12.

B ✠ Unto euery one of vs is geuen grace accordynge to the measure of the gyfte of Christ. 2. Cor. 10. Wherfore he sayth: He is gone vp an hye, & hath ledde captiuitie captiue, and hath geuen gyftes vnto men. Psal. 67. That he ascended, what meaneth it, but that he also descended fyrste into þ lowest parties of the earth. He that descended, is euen the same also þ ascended vp, euen aboue all heauens, to fulfyll all thynges. Joan. 3. And the very same made some Apostles, some Prophetes, 1. Cor. 12. some Euangelistes, some Shepeherdes, & some teachers, that the sayntes myght haue all thynges necessary to worke and mynister with all, to the edifyinge of the C body of Christe, tyll we euery one (in the vnitie of fayth, & knowledge of the sonne of God) growe vp vnto a parfayte man, after the measure of age of the fulnes of 1. Co. 14. Christe. ✠ That we hence forthe be no more chyldren, wauerynge & caryed to & fro with euery wynde of doctrine, by þ wylynes of men & craftynes, wherby they laye awayte for vs to deceyue vs. But let vs folowe the trueth in loue, & in al thynges growe in hym which is the head, þ is to saie Christ, in whome al þ body is coupled & knet together in euery ioynte, wherwith one mynistreth to another (accordyng to the operacion as euery part hath hys measure) and increaseth the body, vnto the edifyinge of it selfe in loue. Rom. 1.

D ✠ This I saie therfore & testifie i þ Lord, þ ye hence forth walke not as other gentyls walke, in vanitie of their mynde, D blynded in their vnderstandynge, beynge straungers from the lyfe whiche is in

God

CAPUT IIII.

Digne viue deo per sanctæ fœdera pacis.
Nullius a lingua noxia verba fluant.

Obsecro itaque vos ego vinctus B in dn̄o, ut ambuletis, sicut dignum est vocatione, qua vocati estis, cum omni submissione ac mansuetudine, cum animi lenitate, tolerantes vos inuicem per charitatem, studentes seruare unitatē spiritus per vinculum pacis. ¶ Unū corpus & unus spūs, quēadmodū & vocati estis in una spe vocationis vestræ. Unus dn̄s, una fides, unū baptisma, unus deus & pater omniū, qui est super oīa, & per omnia & in oībus vobis. ¶ Verum unicuiq; nostrū data est gratia iuxta mensurā donationis Christi. Quapropter dicit: ¶ Cū ascēdisset in altum, captiuā duxit captiuitatem & dedit dona hominib⁹. Cæterum illud ascēdit, quid est, nisi quod etiā descenderat prius in infimas partes terræ? ¶ Qui descendit, idē ille est, qui etiā ascendit supra oēs cælos, ut impleret oīa. ¶ Et idē dedit, alios quidē apostolos, alios vero prophetas, alios autē euangelistas alios autē pastores ac doctores, ad instaurationē sanctorū in opus administrationis, in ædificationē corporis Christi, donec perueniamus oēs in unitatē fidei, & agnitionis filii dei, in virū perfectū in mensurā ætatis plenæ adultæ Christi: ¶ ut non amplius simus pueri qui fluctuemus & circumferamur quouis vento doctrinæ per versutiā hominū per astutiā, qua nos adoriuntur, ut imponāt nobis: sed veritatē sectātes in charitate, adolescamus in illum p oīa, qui est caput, nēpe christus, in quo totū corpus si coagmentatur, & cōpingitur per omnē commissurā subministrationis, iuxta actū in mensura uniuscuiusq; partis, incrementū corporis facit, in ædificationē sui ipsius per charitatem. ¶ Hoc itaque dico, & testor per dominum, ne posthac ambuletis, quemadmodum & reliquæ gentes ambulant in vanitate mentis suæ, dum mente habent obtenebratā, abalienati a vita

dei, propter ignorantiam quae est in illis, & excaecationem cordis eorum: qui postea quam peruenerunt eo, vt dolere desierint, semet ipsos dediderunt lasciuiae ad patrandam immunditiam omnem cum auiditate. Vos autem non sic didicistis Christum, siquidem illum audistis, & in eo docti estis, quemadmodum est veritas in Iesu, vt deponatis iuxta priorem conuersationem veterem hominem, qui corrumpitur iuxta concupiscentias erroris: renouari vero spiritu mentis vestrae, & induere nouum hominem qui iuxta deum conditus est per iustitiam, & sanctimoniam veritatis. ⁋ Quapropter deposito mendacio, loquimini veritatem quisque cum proximo suo, quoniam sumus inuicem membra. Irascimini & non peccetis: sol ne occidat super iram vestrã, neque detis locum calumniatori. Qui furabatur, non amplius furetur: quin magis autem laboret operãdo manibus quod bonum est, vt possit impartiri ei qui op⁹ habuerit. Omnis sermo spurcus ex ore vestro non procedat, sed si quis est bonus ad aedificationem, quoties opus est, vt det gratiã audientibus. Et ne contristetis spiritum sanctum dei, per quem obsignati estis in diem redẽptionis. Oĩs amarulẽtia & tumor, & ira, & vociferatio, & maledicẽtia tollatur a vobis cum omni malitia. Sitis autem inuicem alius in alium comes, misericordes, largiẽtes vobis inuicem, quemadmodũ & deus per christum largitus est vobis.

CAPVT. V.

Eutrapelus, nemo nemo sit morologus.

Semper casta tuo stabilice colla viro.

Estis igitur imitatores dei tã-quam filii dilecti, & ambulate in dilectione, quemadmodum & christus dilexit nos, & tradidit semetipsum pro nobis oblationẽ ac victimã deo in odorẽ bonae fragrantiae. Caeterũ scortatio, & omnis immunditia, aut auaritia, ne nominetur quidẽ inter vos, sicut decet sanctos: aut obscoenitas, aut stultiloquiũ, aut vrbanitas, quae nõ conueniunt, sed magis gratiarũ actio. Nam hoc scitis, q̃ oĩs scortator, aut immundus,

God thorow the ignoraunce that is in them, because of the blyndnes of their hertes, which beynge past repentaunce haue geuen them selues vnto wantonnes, to worke all maner of vnclennes, euen with gredynes. But ye haue not so lerned Christ, yf so be ye haue hearde of him, & are taught in him, euen as the trueth is in Iesu. So then as concernynge the conuersacion in tymes past, lay from you that olde man, which is corrupte thorow the deceyuable lustes. Renue ye youre selues in the sprete of youre mynde, & put on ẏ new man, which after ẏ ymage of God is shapen in ryghteousnes & true holynes. Wherfore put awaye lyenge, & speake euery man trueth vnto his neyghboure, for as moche as we are membres one of another. Be angrye, but synne not, let not the sunne go downe vpon youre wrath, neyther geue place vnto ẏ backbyter. Let hym that stole steale no more, but let hym rather laboure w his handes some good thynge, that he maye haue to geue vnto hym that nedeth. ⁋

Let no fylthy communicaciõ procede out of youre mouthes: but ẏ which is good to edifye wyth all, when nede is: ẏ it maye haue fauoure w the hearers. And greue not the holy sprete of God, by whom ye are sealed vnto the daye of redempcyon. Let all bytternes, fearsnes and wrath, rorynge & cursed speakynge, be put awaye from you, wyth all maliciousnes. Be ye courteouse one to another and mercyfull, forgeuynge one another euen as God for Christes sake forgaue you.

Rom.6.
Colos.3.
Hebr.12.

1.Petr.2.
Zach.8.

Psal.4.
B
Iacob.4.

Colos.3.

The.v.Chapter. ⁋

Be ye folowers of God as deare chyldren, & walke in loue euẽ as Christ loued vs, and gaue hym self for vs an offerynge & sacrifyce of a swete sauoure to God. So that fornicaciõ & al vnclennes or couetousnes be not once named amonge you, as it becommeth saynctes, neyther fylthynes, neyther folyshe talkynge, neyther gestynge, whiche are not comly: but rather geuynge of thankes. For thys ye knowe ẏ no whoremonger or other vnclene

A
Iohn.13.
1.Iohn.4.

1.Corin.6.

As person,

perſon, or couetous perſon which is the worſhypper of ymages, hath any inheritaunce in the kyngdome of Chriſt, and of Coloſſ.3. God. Let no man deceaue you with vayne wordes. For thorowe ſoche thynges cometh the wrath of God vpon the chyldren of vnbeleſe. Be not therfore companions wyth thẽ. Ye were once darcknes, but are nowe lyght in the Lorde.

B Walke as chyldren of lyght For ẏ frute of ẏ ſpyrte is ĩ al goodnes, ryghteouſnes & trueth. ✠ Accepte ẏ whych is pleaſinge to the Lorde: and haue no fellowſhyppe wyth ẏ vnfrutefull workes of darckneſſe: but rather rebuke them. For it is ſhame euen to name thoſe thynges whyche are done of them in ſecrete: but all thynges, whẽ they are rebuked of ẏ lyght are manifeſt. For whatſoeuer is manifeſte, that ſame is lyght. Wherfore he ſaith: awake ẏ Coloſſ.4. that ſlepeſt, & ſtonde vp from death, and Chriſte ſhall gyue the lyght.

C ✠ Take hede therfore ẏ ye walke circũſpectly: not as foles: but as wyſe, redemynge the tyme for the dayes are euyll. Rom.13. Wherfore, be ye not vnwyſe, but vnder- 1.Theſſ.4. ſtande what the wyl of the Lorde is, & be not droncke with wyne, wherin is exceſſe: but be fulfylled wᵗ the ſpyryte ſpeakynge vnto youre ſelues in pſalmes & hymnes, & ſpiritual ſonges, ſyngynge and makynge melodye to the Lorde in youre hartes, geuynge thankes alwayes for all thynges vnto God ẏ father, in the name of oure Lorde Jeſus Chriſt: ſubmittynge youre 1.Corin.11 ſelues one to another ĩ ẏ feare of God. ✠

Coloſſ.3. 1.Petr.3. Wemen ſubmitte youre ſelues vnto youre owne huſbandes, as vnto ẏ Lorde. D For the huſbãde is ẏ wyues hed, euen as Chriſte is ẏ heade of the cõgregaciõ, and the ſame is the ſauyour of the bodye. Therfore as the congregacyon is in ſubiection to Chriſte, lykewyſe let ẏ wyues Coloſſ.3. be in ſubiection to theyr huſbandes in all thynges. Huſbandes loue youre wyues, euen as Chriſte loueth the congregaciõ, & gaue hym ſelfe for it, to ſanctifye it, & clenſed it in ẏ fountayne of water thorow the worde, to make it vnto hĩ ſelfe, a glorious congregacyon wythoute ſpot or wryncle, or any ſuch thing: but ẏ it ſhuld be holy and wythoute blame.

E So ought mẽ to loue theyr wyues, as theyr owne bodyes. He ẏ loueth hys wyfe

loueth

immundus, aut auarus, qui eſt ſimulacrorũ cultor, non habet hæreditatem in regno chriſti & dei. * Ne quiſquã vos decipiat inanibus ſermonibus. Propter hæc enim venire ſolet ira dei in filios inobedientes. Ne ſitis igitur cõſortes illorũ. Eratis enim quondam tenebræ, nunc autem lux in domino: vt filii lucis ambulate (nam fructus ſpiritus ſitus eſt in omni bonitate, & iuſtitia, & veritate) probãtes quid ſit acceptum domino: & ne commercium habueritis cum operib⁹ infrugiferis tenebrarum, quin ea potius etiam arguite. Nam quæ ſecreto fiunt ab iſtis, turpe eſt vel dicere. Sed omnia dum produntur à luce, manifeſta fiunt. Nã quicquid manifeſtum redditur, lumen eſt. Quapropter dicit: expergiſcere qui dormis, & ſurge à mortuis, & illuceſcet tibi Chriſtus. * Videte igitur quomodo circumſpecte ambuletis, non vt inſipientes, ſed vt ſapiẽtes redimẽtes occaſionem, quia dies mali ſint. Propterea ne ſitis imprudentes, * ſed intelligentes quæ ſit voluntas domini. Et ne inebriemini vino, in quo luxus eſt, ſed impleamini ſpiritu, loquentes vobiſmetipſis per pſalmos, & hymnos, & cãtiones ſpirituales, canentes ac pſallentes in corde veſtro domino, gratias agentes ſemper de omnibus in nomine domini noſtri Ieſu Chriſti deo & patri, ſubditi viciſſim alius alii cum timore dei.

* Vxores propriis viris ſubditæ ſitis, veluti domino: quoniam vir eſt caput vxoris, quemadmodum & CHRISTVS eſt caput eccleſiæ: & idem eſt qui ſalutem dat corpori. Itaq; quemadmodum eccleſia ſubdita eſt CHRISTO ſic & vxores ſuis viris ſubditæ ſint in omnibus.

* Viri, diligite vxores veſtras, ſicut & chriſtus dilexit eccleſiam, & ſemetipſum expoſuit pro ea, vt illam ſanctificaret, mundatam lauacro aquæ per verbum, vt adhiberet eam ſibiipſi glorioſam, eccleſiam non habentem maculam, aut rugam, aut quicquam eiuſmodi: ſed vt eſſet ſancta, & irreprehenſibilis. Sed debẽt viri diligere ſuas vxores, vt ſua ipſorum corpora. Qui diligit ſuam vxorem

ſeipſum diligit. Nullus enim vnquã ſuã ipſius carnẽ odio habuit, imò enutrit, ac fouet eam, ſicut & dominus eccleſiam. Quoniam membra ſumus corporis eiuſdem, ex carne eius, & ex oſſibus eius. Huius rei gratiã relinquet homo patrem ac matrem, & adiungetur vxori ſuæ, atq; è duobus fiet vna caro. Myſterium hoc magnum eſt, verũ ego loquor de chriſto, & de eccleſia. Quanquam & vos ſingulatim hoc præſtate, vt ſuã quiſque vxorem diligat tanquam ſeipſum, vxor autem vt reuereatur virum.

CAPVT. VI.

Filioli patribus, dominiſq; accedit & ſeruus.
Quilibet induitor pneumatis arma ſacri.

Filii, obedite parẽtibus veſtris in dño, nam id eſt iuſtum. Honora patrẽ tuũ, & matrem: quod eſt præceptum primum in promiſſione, vt bene tibi ſit, & ſis longæuus in terra. Patres, ne prouocetis ad iram liberos veſtros, ſed educetis eos per eruditionem & correptionem domini. Serui, obedite iis, qui domini ſunt iuxta carnem, cum timore ac tremore, cũ ſimplicitate cordis veſtri, tanquã chriſto: non ad oculum ſeruientes, velut hominibus placere ſtudẽtes, ſed tanquam ſerui chriſti, facientes quæ vult deus, ex animo, cum beneuolentia, ſeruiẽtes domino & non hominibus: illud ſcientes, q vnuſquiſq; quod fecerit boni hoc reportabit à deo, ſiue ſeruus fuerit, ſiue liber. Et vos domini, eadem facite erga illos remittentes minas: ſcientes, quod & veſter ipſorũ dñs eſt in cælis, nec perſonæ reſpectus eſt apud illum. Quod ſupereſt fratres mei, ſitis fortes per dominũ, perq; potentiã roboris illius. Induite totã armaturã dei, vt poſſitis ſtare aduerſus aſſultus diaboli. Quoniã nõ eſt nobis lucta aduerſus ſanguinem & carnẽ, ſed aduerſus principatus, aduerſus poteſtates, aduerſus mundi dominos, rectores tenebrarum ſeculi huius, aduerſus ſpirituales aſtutias in cæleſtibus. Quapropter aſſumite vniuerſam armaturam dei, vt poſſitis reſiſtere in die malo, & omnibus peractis ſtare.

loueth hym ſelfe. For no man euer yet hated hys owne fleſhe: but noriſſheth & cheryſheth it, euen as the Lorde doth the congregacyon. For we are membres of hys bodye, of hys fleſhe, & of hys bones. For this cauſe ſhall a man leaue father & mother, & ſhall cõtinue wyth hys wyfe, and two ſhalbe made one fleſhe. This is a great ſecrete, but I ſpeake betwene Chriſt and the congregacyon. Neuertheleſſe do ye ſo that euery one of you loue hys wyfe truelye, euẽ as hymſelfe. And let the wyfe ſe that ſhe feare her huſbande.

Gene. 2.
1.Eſdr.4.
Math.19.
Marc.10.
1.Corin.6.

The .vi. Chapter.

A
Coloſſ.3.
Exod.20.
Eccle.3.
Mat.15.
Marc.10.

Chyldren obey youre fathers and mothers in the Lorde: for ſo is it ryghte. Honoure thy father and mother, that is the fyrſt cõmaundemẽt that hath any promes, ÿ thou mayeſt be in good eſtate, & lyue longe on the earth. And ye fathers moue not youre chyldrẽ to wrath but brynge thẽ vp wyth the nurture & informacion of the Lord. Seruauntes be obedient vnto youre carnall maſters, wyth feare & tremblyng in ſynglenes of youre hartes, as vnto Chriſt: not wyth ſeruice in ÿ eye ſyght, as men pleaſers: but as the ſeruauntes of Chriſte, doynge ÿ wyl of God from the harte: wyth good wyll ſeruynge the Lorde, & not men. And remember that whatſoeuer good thynge any man doeth that ſhall he receyue agayne of the Lorde, whether he be bonde or fre. And ye maſters do euen the ſame thinges vnto them, puttynge awaye thretenynges: & remember ÿ euen youre mayſter alſo is in heauẽ, nether is ther any reſpect of perſon wyth hym.

Coloſſ.3.
Tit.2.
1.Petr.2.

✠ Finallye my brethren, be ſtrong in the Lorde, & in the power of hys myght. Put on the armoure of god, that ye maye ſtande ſtedfaſt agaynſt the craftye aſſautes of ÿ deuyll. For we wreſtle not agaynſt fleſhe & bloude: but agaynſt rule, agaynſt power & agaynſt worldly rulers of the darckenes of this world, agaynſt ſpiritual wickednes, for heauenlye thynges.

B
Rom.13.
Coloſſ.3.
Act.10.
Iacob.4.
1.Petr.5.
Galat.6.

For thys cauſe take vnto you the armoure of God, that ye maye be able to reſyſte in the euyll daye, and ſtande perfect in all thynges.

Stande therfore, ẏ youre loynes gyrde about wyth verytye, hauynge on ẏ breſt place of ryghteouſnes, and ſhod wyth ſhowes prepared by the Goſpel of peace. Aboue al take to you the ſhelde of faythe wherewyth ye maye quenche all the fyrye dartes of the wycked. And take ẏ helmet of ſaluacion, and the ſwearde of ẏ ſpyryte, whiche is the worde of God.

And praye alwayes wyth all manner prayer and ſupplicacion: and that in the ſpirite: and watche thereunto wyth all inſtaunce and ſupplicacyon for all ſayntes, and for me: that vtteraunce maye be geuen vnto me, that I maye open my mouth boldely, in vtteryng the ſecretes of the Goſpell, wherof I am meſſenger in bondes, that therin I maye ſpeake frely, as it becommeth me to ſpeake.

But that ye maye alſo knowe what cõdicion I am in, and what I do, Tichycus my deare brother and faythfull myniſter in the Lorde ſhal ſhewe you of al thinges whome I ſent vnto you for the ſame purpoſe: that ye myght knowe what caſe I ſtande in, and ẏ he myghte comforte youre hertes. Peace be wyth the brethren and loue wyth fayth from God the father and from the Lord Jeſus Chriſt. Grace be wyth all thē whych loue oure Lorde Jeſus Chriſt in purenes. Amen.

1.Corint.1.
Galat.1.
1.Petr.1.

¶Sent from Rome vnto the Epheſyans by Tichycus.

Stare igitur lumbis circumcincti balteo per veritatem, & induti thoracem iuſtitiæ, & calceati pedibus, vt parati ſitis ad euangeliũ pacis, ſuper omnia aſſumpto ſcuto fidei, quo poſſitis omnia iacula mali illius ignita extinguere. Galeamq; ſalutis accipite, & gladium ſpiritus, qui eſt verbum dei, in omni deprecatione & obſecratione, orantes in omni tempore, in ſpiritu: & ad hoc ipſum vigilantes cum omni ſedulitate, & deprecatione pro omnibus ſanctis, & pro me: vt mihi detur ſermo in apertione oris mei cum libertate, vt notum faciã myſterium euangelii mei: ſuper quo legatione fungor in catena, vt in eo libere loquar, ſicut oportet me loqui. Vt autem ſciatis & vos, quæ ad me pertinent, quid agam, de omnibus vos certiores reddet Tychicus dilect⁹ frater, & fidus miniſter in domino, quem miſi ad vos in hoc ipſum vt cognoſceretis de rebus noſtris, & conſolaretur corda veſtra.

a Pax fratribus & charitas cum fide, à deo patre, & Domino IESV CHRISTO. Gratia ſit cũ omnibus diligẽtibus Dominum noſtrũ Ieſum Chriſtum cũ ſynceritate. Amen.

Miſſa fuit è Roma ad Epheſios per Tychicum.

EPISTOLA PAVLI APOSTOLI AD PHILIPPENSES.

A

CAPVT. I.

Augeri cupiunt nobis tormenta maligni
Gloria ſunt placidi vincula noſtra Dei.

Paulus ac Timotheus ſerui Ieſu Chriſti, omnibus ſanctis in chriſto Ieſu, qui ſunt Philippis, vna cum epiſcopis ac diaconis. Gratia vobis & pax a deo patre noſtro & domino Ieſu chriſto. Gratias ago deo meo in omni memoria veſtri, ſemper in omni precatione mea pro omnibus vobis cum gaudio precationem faciens quod veneritis in communionem euangelii a primo die vſque ad hoc tempus, perſuaſum habēs hoc ipſum, quod is qui cœpit in vobis opus bonū, perficiet vſq; ad diem Ieſu chriſti, ſicut iuſtum eſt mihi vt hoc ſentiam de omnibus vobis, propterea q̄ habeam vos in corde, & in vinculis meis, & in defenſione, & confirmatione euangelij, cum ſitis omnes mihi conſortes gratiæ. Teſtis enim mihi eſt deus, quā deſiderem vos oēs in viſceribus Ieſu chriſti. Et illud oro, vt charitas veſtra adhuc magis, ac magis exuberet in agnitione omniq; intelligētia: vt probetis quæ ſunt præſtantia, vt ſitis ſynceri ac tales, vt nemini ſitis offendiculo in diem chriſti, impleti fructu iuſtitiæ, qui cōtingit per Ieſū chriſtum ad gloriā & laudē dei. Scire autē vos volo fratres, q̄ quæ mihi acciderūt, magis ad ꝓfectū Euāgelii euenerunt: ita vt vincula mea manifeſta facta ſint in chriſto in toto prætorio, ac cæteris oīb⁹: vtq; plures ex fratrib⁹ in dño, freti vinculis meis, vberius auderēt impauide ſermonē loqui. Nonnulli quidem per inuidiā & cōtētionē, nonnulli vero & ꝓpter bonā volūtatē chriſtū prædicant. Alii quidē ex cōtētiōe chriſtū annūciant non pure, exiſtimantes ſeſe afflictionem addere vinculis meis, alij rurſus ex charitate, ſciētes q̄ in defenſionē euangelij

The Epiſtle of Saynct Paul the Apoſtle vnto the Philippians.

The fyrſt Chapter.

Paule & Timotheus the ſeruauntes of Jeſu Chriſte. To all the ſayncte in Jeſu Chriſte which are at Philippos wyth the Byſhops & Deacons. Grace be with you and peace from God oure father, & from the Lorde Jeſus Chriſte. A

a Cor.1.
Galat.1.
Ephes.1.
1.Pet.1.

I thanke my God wyth all remembraunce of you, alwayes in al my prayers for you, & praye wyth gladnes, because of the felowſhyp which ye haue in the goſpel fro the fyrſt day vnto now. And am certifyed of this that he which beganne a good worke in you, ſhall go forthe wyth it vntyl the daye of Jeſus Chriſt as it becometh me ſo to iudge of you al, becauſe I haue you i my harte, & haue you alſo euery one companyōs of grace wyth me, euē in my bōdes, as I defende and ſtablyſh the Goſpel. B For God beareth me recorde how greatly I longe after you all, from the very harte roote in Jeſus Chriſt. And thys I praye that youre loue maye increace more and more in knowledge, and in all felynge, that ye myght accepte thynges moſt excellent, that ye myght be pure & ſuche as ſhulde hurte no mannes cōſcience, vntyl the daye of Chriſte, fylled wyth the frutes of ryghteouſnes, whiche frutes come by Jeſus Chryſt vnto the glorye & laude of God. C

I wolde ye vnderſtode brethren that my buſynes is happened vnto the greate furtherynge of the Goſpel. So that my bandes in Chriſt, are manifeſte through oute all the iudgement hall, and in all other places: In ſo moche that many of the brethren in the Lorde are boldened through my bandes and dare more largely ſpeake the worde without feare. Some there are which preache Chriſt of enuye and ſtryfe, and ſome of good wyll. The one parte preacheth Chriſt of ſtryfe and not purely, ſuppoſyng to adde more afflictiō to my bandes. The other parte of loue, becauſe they ſe that I am ſet to defende

the Goſpell.

What then? So that Chriſte be preached all maner wayes, whether it be by occaſiō or of true meanynge, I therin ioye: yea and wyll ioye. For I knowe ÿ this ſhal chaūce to my ſaluaciō, through youre prayer and mynyſtrynge of the ſpirite of Jeſu Chriſte, as I hartelye loke for and hope that in nothynge, I ſhalbe aſhamed: but that wᵗ al confydence, as alwayes in tymes paſt, euē ſo now Chryſt ſhall be magnifyed in my body, whether it be through lyfe, or thru death. For Chryſt is to me lyfe, and death is to me auauntage.

D Yf it chaūce me to lyue in the fleſhe, that is to me frutefull for to worke, & what to

2. Reg. 24: chooſe I wote not. I am cōſtrayned of two thynges, I deſyre to be lowſed & to be wᵗ Chryſte which thynge is beſt of all. Neuertheleſſe to abyde in the fleſhe is more nedeful for you. And this am I ſure of, ÿ I ſhall abyde, and wyth you all continue, for the furtheraunce and ioye of youre fayth; that ye may more aboundantly reioyce in Jeſus Chriſt thorow me, by my comyng to you agayne.

Only let youre cōuerſaciō be, as it becōmeth the Goſpel of Chriſt: that whether I come and ſe you, or els be abſent, I may yet heare of you that ye contynue in one ſpirite, and in one ſoule, labouryng as we do, to mayntayne the fayth of the Goſpel and in nothynge fearyng youre aduerſaries: whiche is to thē a tokē of perdiciō, & to you of ſaluaciō & that of God. For vnto you it is geuen that not only ye ſhulde beleue on Chriſte: but alſo ſuffre for hys ſake, & haue euen theſame fyghte whych ye ſawe me haue & now heare of me.

The .ii. Chapter.

A If ther be among you any cōſolaciō in Chriſt, if ther be any cōfortable loue, yf ther be any felowſhyppe of the ſpirte, yf there be any cōpaſſion or mercye: fulfyl my ioye, that ye drawe one waye, hauyng one loue, being of one accorde, & of one mynde, ÿ nothynge be done thorow ſtryfe or vayne glory, but that in mekenes of mynde euery mā eſteme other better then hym ſelfe, and loke not euery man on his owne thynges, but euery man on the thynges of other men.

Let

euāgelii cōſtitutus ſim. Quid enī? Attamen quocūq; modo, ſiue per occaſionem, ſiue per veritatem, Chriſtus tamen annunciatur, & in hoc gaudeo, quin etiā gaudebo. Noui enim quòd hoc mihi cedet in ſalutem per veſtram deprecationē, & ſubminiſtrationē ſpiritus Ieſu Chriſti, ſecundum expectationem & ſpem meam, quod nulla in re pudefiam: ſed cum omni libertate, vt ſemper, ita nūc quoq; magnificabitur Chriſtus in corpore meo, ſiue per vitam, ſiue per mortē. Nā mihi vita Chriſtus eſt, & mors lucrum. Quòd ſi cōtingat viuere in carne, ea res mihi fructus eſt operis: & quid eligam ignoro. Coarctor enī ex his duobus * deſiderās diſſolui, & eſſe cum chriſto, multo longeq; melius eſt. Cæterū manere in carne, magis neceſſariū propter vos. Et hoc certo ſcio, ꝙ manſur⁹ ſim, & cū omnibus vobis permanſurus ſim in veſtrum profectum, & gaudium fidei: vt gloriatio veſtra exuberet per chriſtum Ieſum in me, per meum ad vos reditum. Tantum vt dignum eſt euangelio chriſti, conuerſemini: vt ſiue cum venero, & videro vos, ſiue abſens ſim, audiam de rebus veſtris, ꝙ ſtetis in vno ſpiritu, vna anima, adiuuantes decertantem fidem euangelii: nec in vllo terreamini ab aduerſariis: quæ illis quidē eſt cauſa perditionis, vobis aūt ſalutis: & hoc à deo: quia vobis donatū eſt pro chriſto, nō ſolū vt in eū credatis, verūetiā vt pro illo patiamini, idē certamen habentes, quale vidiſtis in me, & nūc auditis in me.

CAP. II.

Barbaricam ceruice crucem portauit Ieſus,
Quem pater aſtriferi vexit ad alta poli.

SI qua igitur cōſolatio in chriſto, ſi quod ſolatiū dilectionis, ſi qua communio ſpiritus, ſi quā viſcera ac miſerationes, complete meum gaudium, vt ſimiliter affecti ſitis, eandem charitatem habentes, vnanimes, idem ſentientes: ne quid fiat per contentionem, aut per inanem gloriam: ſed per humilitatem animi. alium quiſq; ſe præſtantiorem exiſtimet. Ne ſua quiſq; ſpectetis, ſed vnuſquiſq; quæ ſunt aliorum.

Is enim affectus ſit in vobis, qui fuit & in Chriſto Ieſu, qui cum eſſet in forma Dei, rapinã in arbitratus eſt, vt eſſet æqualis Deo: ſed ſemetipſum inaniuit, forma ſerui ſumpta, in ſimilitudine hominum conſtitutus, & figura repertus vt homo, humiliem præbuit ſemetipſum, factus obediens vſque ad mortem, mortẽ autem crucis. Quapropter & deus illum in ſummã extulit ſublimitatem, ac donauit illi nomen, quod eſt ſupra omne nomen, vt in nomine Ieſu omne genu ſe flectat, cæleſtium, ac terreſtrium, & infernorum: omniſq; lingua confiteatur, q dominus ſit Ieſus Chriſtus, ad gloriam Dei patris. Proinde dilecti mei, quemadmodum ſemper obediſtis, non tanquã in præſentia mea ſolum, ſed nũc multo magis in abſentia mea, cũ timore ac tremore veſtrã ipſorũ ſalutẽ operemini. Nã deus eſt is qui agit in vobis, & vt veletis & vt efficiatis pro bono animi propoſito. Omnia facite ſine murmurationibus ac diſceptationibus, tales vt nemo de vobis queri poſſit, ſynceríque, filij dei irreprehenſibiles in medio nationis prauæ ac tortuoſæ: inter quos lucere tanquam luminaria in mundo, ſermonẽ vitæ ſuſtinentes vt gloriari poſſim in diẽ CHRISTI, quod non in vanum cucurrerim, nec in vanum laborauerim. Quinetiam ſi immolor ſuper hoſtia ſacrificióq; fidei veſtræ, gaudeo & congaudeo omnibus vobis. Ob idipſum autem & vos gaudetis & congaudetis mihi.

Spero autem in domino IESV, me Timotheum breui miſſurum vobis, vt & ego læto ſim animo, cognito ſtatu veſtro. Neminem enim habeo pari mecum animo præditum, qui germane res veſtras curaturus ſit. Nam omnes quæ ſua ipſorum ſunt quærunt, non quæ CHRISTI IESV. Porro probationem eius noſtis, quod vt filiº mecum veluti cum patre ſeruierit in euãgeliũ. Hũc igitur ſpero me miſſurum, mox vbi videro mea negotia. Confido autẽ in domino, quod & ipſe breui venturus ſim. Sed opeſe pretiũ arbitratus ſum Epaphroditũ fratrẽ & collegã

&

✠ Let the ſame mynde be in you that was in Chriſte Jeſu: which beynge in the ſhape of god, thought it not robbery to be equal with God. Neuertheleſſe he made hym ſelfe of no reputacion, and toke on hym the ſhape of a ſeruaunte, and became lyke vnto mẽ, and was founde in hys apparell as a mã. He humbled hym ſelf and became obedient vnto the death euẽ the death of the croſſe. B Hebr.2.

Wherfore God hath exalted hym and geuen hym a name aboue all names, that in the name of Jeſus ſhulde euerye knee bowe, bothe of thynges in heauẽ and thinges in erth, and thynges vnder the erthe, and that all toungues ſhulde confeſſe that Jeſus Chriſt is the Lord, vnto the prayſe of God the father. C Roma.14. Eſa.45.

Wherfore my dearly beloued, as ye haue alwayes obeyed, not when I was preſent only, but now moche more in myne abſence euen, ſo worke out youre owne ſaluacion wyth feare and tremblyng. For it is God which worketh in you, both the wyll and alſo the dede euen of good wyll.

Do all thynge wythoute murmurynge and diſputynge, that ye maye be fautleſſe and pure, & the ſonnes of God without rebuke in the myddes of a croked & peruerſe nacion, amonge whiche ſe that ye ſhyne as lyghtes in the worlde holdyng faſte the worde of lyfe, vnto my reioyſyng in the day of Chriſt, that I haue not runne in vayne, neyther haue laboured in vayne. Yea and though I be offered vp vpon the offeryng and ſacrifyce of youre faythe I reioyce, and reioyce wyth you al. For the ſame cauſe alſo, reioyce ye, and reioyce ye with me. 1.Pet.2.

I truſt in the Lord Jeſus for to ſende Tymotheus ſhortlye vnto you, that I alſo maye be of good comforte, when I knowe what caſe ye ſtande in. For I haue no man yͭ is ſo lyke mynded to me, which wyth ſo pure affeccion careth for youre matters. For all other ſeke theyr owne, & not that which is Jeſus Chriſtes. Ye knowe yͤ profe of hym, howe yͭ as a ſonne wt the father, ſo with me beſtowed he hys labour vpon the Goſpel. Hym I hope to ſende aſſone as I knowe how it wyll go wyth me. I truſt in yͤ Lord that I alſo my ſelf ſhal come ſhortly. I ſuppoſed it neceſſary to ſende brother Epaphroditus vnto you, my companion D .Cor.13.

in labour & felowe ſoudier your Apoſtle and my miniſter at my nede. For he longed after you and was full of heuines, becauſe that ye had hearde ſay that he ſhuld be ſycke. And no doute he was ſycke, & that nye vnto death. But God had mercy on hym: not on hym onlye, but on me alſo leſt I ſhuld haue ſorow vpon ſorowe.

I ſent hym therfore the dylygentlyer, that when ye ſhuld ſe hym, ye myght reioyce agayne, and I myght be the leſſe ſorowful. Receyue hym therfore in the Lord with all gladnes, and make moche of ſoch, becauſe that for the worke of Chriſt he went ſo farre, that he was nye vnto death and regarded not hys lyfe, to fulfyl that ſeruice which was lackyng on your parte toward me.

¶ The .iii. Chapter.

A Moreouer, my brethren reioyce in the Lorde. It greueth me not to write one thynge often to you. For of you it is a ſure thynge.. Beware of dogges, beware of euyll workers, beware of diſſencyon. For we are circumciſyon whyche worſhyp God in the ſpirete, and reioyce in Chriſte Jeſu, and haue no confydence in the fleſhe: though I haue wherof I myght reioyce in the fleſhe. Yf any other man thinketh that he hath wherof he myghte truſte in the fleſhe: moche more I circumciſed the eyght day, of the kynred of Iſrael, of ſtribe of Beniamin an Hebrue borne of the Hebrues: as cōcernynge the lawe, a Phariſaye, and as concernynge feruentnes, I perſecuted the cōgregaciō, and as touchyng the ryghteouſnes whiche is in the lawe, I was vnrebukable. Act. 23. Gala. 1. Act. 9. But the thynges that were vauntage vnto me, I counted loſſe for B Chriſtes ſake. ye I thinke al thinges but loſſe for that excellente knowledges ſake of Chriſte Jeſu my Lorde. For whome I haue counted al thinge loſſe, and do iudge them but donge, that I myght wynne Chriſt, and might be found in him, not hauinge myne owne ryghteouſnes which is of the lawe: but that which ſpringeth of the fayth whyche is in Chriſt. I meane the ryghteouſnes whiche commeth of God thorowe fayth in knowinge hym

& commilitonem meum, veſtrũ autem apoſtolum, quiq; mihi ſubminiſtrat in neceſsitate mea, mittere ad vos. Quandoquidē deſiderabat omnes vos anxius animi propterea quod audiſſetis eum infirmatum fuiſſe. Et certe fuit infirmus, ita vt eſſet vicinus morti, ſed Deus miſertus eſt illius: at non illius tantum, ſed & mei, ne dolorem haberem ſuper dolorem. Studioſius itaque miſi illum vt cum videritis illum, denuo gaudeatis, & ego magis vacem dolore. Excipite igitur illum in domino cum omni gaudio: & qui huiuſmodi ſunt, eos in pretio habete: quoniam propter opus CHRISTI eo acceſsit, vt morti proximus fuerit, non habita ratione vitæ, vt ſuppleret id quod in veſtro erga me officio fuit diminutum.

CAPVT. III.

Conciſi Moſen mirentur, Paulus eum aſsis.
Haud facit, vt faciat te pie chriſte lucri.

QVod ſupereſt fratres, gaudete in domino: eadem ſcribere vobis me quidē haud piget, vobis autē tutum eſt. Cauete canes, cauete malos operarios, cauete conciſionem. Nos enim ſumus circunciſio, qui ſpiritu Deum colimus & gloriamur in Chriſto Ieſu, & non confidimus in carne, quanquam ego confidam etiam in carne. Si quiſquam alius videtur fiduciam habere in carne, ego magis habeo, circunciſus octauo die, Iſrael ex genere, tribus Beniamin, Hebræus ex Hebræis, iuxta legem Phariſæus, iuxta ſtudium perſequēs eccleſiā: iuxta iuſtitiam quæ eſt in lege, factus irreprehenſibilis. Sed quę mihi erant lucra, ea arbitratus ſum propter Chriſtū dānum eſſe. Quinetiam arbitror omnia damnum eſſe propter excellentiam cognitionis CHRISTI IESV domini mei, propter quē omnia pro damnis duxi habeoque pro reiectamentis, vt CHRISTVM lucrifaciam, & inueniar in illo non habens meam iuſtitiam ex lege, ſed eam quę per fidē eſt CHRISTI, quæ eſt ex Deo, iuſtitiam ſuper fide: vt cognoſcam illum,

llum, & potentiã reſurrectionis illius, & communionem afflictionum illius, dũ conformis fio morti eius, ſi quo modo pertingam ad reſurrectionem mortuorum: non quod apprehẽderim, aut iam perfectus ſim, ſed ſector, ſi etiam apprehẽdam, quatenus & apprehenſus ſum a Chriſto Ieſu. Fratres, ego meipſum nondum arbitror aſſequutum eſſe. Vnum autem illud ago, ea quidem quæ à tergo ſunt obliuiſcens: ad ea vero quæ à fronte ſunt, enitens, iuxta præfixum ſignum inſequor ad palmam ſupernæ vocationis dei, per Chriſtum Ieſum. Quotquot itaque perfecti ſumus, hoc ſentiamus: & ſi quid aliter ſentitis, hoc quoque vobis Deus reuelabit. Attamen ad id quod aſſequuti ſumus, eadem procedamus regula, vt ſimus concordes. • Pariter eſtote imitatores mei fratres, & conſiderate eos qui ſic ambulant, quemadmodum habetis nos pro exemplari. Nã complures ambulant, de quib⁹ ſæpe dixi vobis, nunc autem & flens dico, inimici crucis Chriſti, quorũ finis perditio eſt, quorum deus vẽter, & gloria in dedecore ipſorum, qui terreſtria curant. Nam noſtra conuerſatio in cælis eſt, ex quo & ſeruatorem expectamus dominũ Ieſum Chriſtum, qui transfigurabit corpus noſtrum humile, vt conforme reddat corpori ſuo glorioſo, ſecundum efficaciam, qua poteſt etiam ſubiicere ſibi omnia.

CAPVT IIII

Diſco equidem paucis contentus ſumptibus eſſe,
Sunt tamẽ hæc animo munera grata meo.

Proinde fratres mei dilecti ac deſiderati, gaudiũ & corona mea, ſic ſtate in domino dilecti. Euodiam obſecro, & Syntychen obſecro, vt ſint concordes in domino. Sane rogo & te compar germana adiuua eas, quæ in euangelio decertarũt mecum vnà cum Clemente quoq;, & reliquis cooperariis, quorum nomina ſunt in libro vitæ. Gaudete in domino ſemper, & iterum dico, gaudete. Modeſtia veſtra nota ſit omnibus hominibus. Dominus prope eſt.

De nulla

hym, and the vertue of his reſurreccion, and the felowſhyppe of his paſſions, that I myghte be conformable vnto his (death) yf by any meanes I myght attayne vnto the reſurreccion of the dead.

Not as though I had all redy attayned C to it, ether were all redy perfecte: but I folowe, yf that I maye comprehende that, wherin I am cõprehended of Chriſt Jeſu. Brethren I counte not my ſelfe that I haue gottẽ it: but one thinge I ſaye: I forget that which is behynde and ſtretche my ſelfe vnto that which is before and preaſſe vnto that marke apoynted to obtayne the rewarde of the hye callynge of God in Chriſte Jeſu. Let vs therfore as many as be perfecte, be thus wyſe mynded ꝫ yf ye be other wyſe mynded, I praye God open euen this vnto you. Neuertheleſſe in that whereunto we are come, let vs procede by one rule, that we may be of one accorde. 1.Co.4.16.

✠ Brethren be folowers of me, and loke on them which walke euen ſo, as ye haue vs for an enſample. For many walke, of whome I haue tolde you ofte (and now tell you weppynge) that they are the enemyes of the croſſe of Chriſt, whoſe ende is dãnacion, whoſe God is theyr bely, and whoſe glory is theyr ſhame, which are worldely mynded. Rom.16. D But our conuerſacion is in heauen: from whence we loke for a ſauyour, euen the Lorde Jeſus Chriſte, which ſhall chaunge our vyle bodyes, that they may be faſſhoned lyke vnto his gloryous bodye, accordyng to the workynge, wherby he is able to ſubdue al thinges vnto hym ſelfe. ⁋

The.iiii. Chapter.

Therfore my brethren dearly beloued and longed for, A my ioye and crowne, ſo contynue in the Lorde ye beloued. I pray Euodias, and beſeche Sintiches, that they be of one accorde in the Lorde. Ye and I beſeche the faythfull yoke felowe: helpe thoſe wemen which laboured with me in the goſpell, and with Clemẽt alſo, ꝫ with other my laboure felowes, whoſe names are in ẏ boke of lyfe. Reioyce in the Lorde alwaye, ꝫ agayne I ſaye reioyce. Let youre ſoftenes be knowen vnto all mẽ. The Lord is euen at hande.

Be not careful: but in al thynges ſhewe your peticion vnto God in prayer & ſupplication with geuynge of thankes. And the peace of God which paſſeth al vnderſtandynge, kepe your hartes and myndes in Chriſte Jeſu.

Furthermore brethren, whatſoeuer thynges are true, whatſoeuer thynges are honeſte, whatſoeuer thynges are iuſte, whatſoeuer thynges are pure, whatſoeuer thynges pertayne to loue, whatſoeuer thinges are of honeſte report, if there be any vertuous thynge, yf there be any laudable thing, thoſe ſame haue ye ī your mynde, which ye haue both learned and receyued, heard and alſo ſene in me, thoſe thynges do, and the God of peace B ſhall be with you. I reioyſe in the Lorde greatly, that nowe at the laſte ye are reuyued agayn to care for me, in that wherin ye were alſo careful, but ye lacked oportunite. I ſpeake not becauſe of neceſſite. For I haue learned in whatſoeuer eſtate I am, therewith to be cōtent. I can both caſte downe my ſelfe, I can alſo excede. Euery where and in al thynges I am inſtructed both to be full, and to be hūgry: to haue plentye, and to ſuffre nede. I can do al thinges thorough ŷ helpe of Chriſt whiche ſtrengtheneth me. Notwithſtandynge ye haue wel done that ye beare part C with me in my tribulacion. Ye of Philippos knowe that in the begynnyng of the goſpel, whē I departed frō Macedonia, no congregaciō bare part with me as cōcernyng geuyng & receyuyng but ye only. For when I was in Theſſalonica, ye ſent once & afterwarde again vnto my nede: not that I deſyre gyftes: but I deſyre aboundāt frute on your part. Rom.15. I receyued al, & haue plēty. I was euē fylled after ŷ I had receyued of Epaphroditus, ŷ came frō you, an odoure ŷ ſmelleth ſwet, a ſacrifyce accepted & pleaſaūt to God. My god fulfyll all your nedes through his glorious ryches in Jeſu Chriſte. Vnto God and our father be prayſe for euermore. Amen. Salute al the ſayncte in Chriſte Jeſu. The brethren whyche are with me grete you. All the ſainctes ſalute you, and moſte of al they which are of the Emperours houſholde. The grace of our Lorde Jeſu Chriſte be with you all Amen.

Written from Rome by Epaphroditus.

The

De nulla re ſoliciti ſitis, ſed ī omni precatione & obſecratione, cum gratiarū actione petitiones veſtrę innoteſcant apud Deum. Et pax Dei quę ſuperat omnē intellectū, cuſtodiat corda vr̄a, & ſenſus vr̄os per Chriſtum Ieſū. Quod reliquū eſt fratres, quęcunque ſunt vera, quęcunque honeſta, quęcunque iuſta, quęcūque pura, quęcūque accomoda, quęcunque boni nominis, ſi qua virtus & ſi qua laus, hęc cogitate. Quę & didiciſtis, & accepiſtis, & audiſtis, & vidiſtis in me hęc facite, & Deus pacis erit vobiſcum. Gauiſus ſum autem in domino magnopere, quod iam tādem reuiguit veſtra pro me ſolicitudo in eo, in quo & ſoliciti eratis, verum deerat oportunitas: non quod iuxta penuriam loquar. Nā ego didici, in quibus ſum, his contentus eſſe. Noui & humilis eſſe, noui & excellere. Vbique & in omnibus inſtitutus ſum, & ſaturari, & eſurire, & abundare, & penuriam pati. Omnia poſſum per Chriſtum, qui me corroborat. Attamē recte feciſtis, ꝙ ſimul communicaſtis meę afflictioni. Noſtis autē & vos Philippēſes, quod in principio Euāgelii cū proficiſcerer a Macedonia, nulla mihi eccleſia cōmunicauerit in rationē dādi & accipiendi, niſi vos ſoli. Nam & in Theſſalonica cū eſſē, ſemel & iterū quod opus erat mihi miſiſtis: nō quod requiram munus, ſed requiro fructū exuberantem in rationē veſtrā. Recepi tamen omnia & abundo, expletus ſum, poſtea ꝗ̄ accepi ab Epaphrodito quę a vobis miſſa fuerant, odorem bonę fragrantię, & hoſtiam acceptam, gratamque Deo. Deus autem meus ſupplebit, quicquid opus fuerit vobis, ſecundum diuitias ſuas cum gloria, per Chriſtum Ieſum. Deo autem & patri noſtro gloria in ſecula ſeculorum Amen. Salutate omnem ſanctum in chriſto Ieſu. Salutant vos qui mecum ſunt fratres. Salutant vos omnes ſancti, maxime vero qui ſunt ex Cęſaris familia. Gratia domini noſtri Ieſu Chriſti cum omnibus vobis, Amen.

Scripta eſt è Roma per
Epaphroditum.

EPISTOLA

EPISTOLA PAVLI APOSTOLI AD COLLOSSENSES.

CAPVT. I

Abſtractos tenebris pater ad cœleſtia regna.
Tranſtulit, in Chriſto quem dedit eſſe caput.

PAVLVS apoſtolus Ieſu Chriſti per voluntatem dei, & Timotheus frater, his qui ſunt Coloſsis ſanctis ac fidelibus fratribus in Chriſto, * Gratia vobis & pax à deo patre noſtro, & domino Ieſu Chriſto. * Gratias agimus deo & patri domini noſtri Ieſu Chriſti, ſemper de vobis, cũ oramus, quoniã audiuimus fidem veſtram in Chriſto Ieſu, & charitatem erga omnes ſanctos, propter ſpem repoſitam vobis in cœlis, de qua prius audieratis per ſermonẽ veracẽ Euãgelij, quod peruenit ad vos: quẽadmodũ & in toto mundo eſt fructificat, ſicut & in vobis, ex eo die quo audiſtis & cognouiſtis gratiã dei per veritatẽ. Quẽadmodũ & didiciſtis ex Epaphra dilecto conſeruo noſtro, q̃ eſt fidus pro vobis miniſter Chriſti, qui & expoſuit nobis veſtrã dilectionẽ in ſpiritu. Propterea & nos ex quo die audiuimus, * non deſiuimus pro vobis orare, & poſcere, vt impleamini agnitione voluntatis eiꝰ in omni ſapientia & prudentia ſpirituali, vt ambuletis digne domino, vt per omnia placeatis, in omni opere bono fructificãtes, & creſcentes in agnitionẽ dei, omni robore corroborati, iuxta potẽtiam gloriæ illius ad omnẽ tolerãtiam ac patiẽtiam cum gaudio. Gratias agẽtes patri, qui idoneos nos fecit ad participationẽ ſortis ſanctorum in lumine: qui eripuit nos à poteſtate tenebrarum, & tranſtulit in regnum filij ſibi dilecti, per quem habemus redemptionem per ſanguinem ipſius, remiſſionem peccatorum, qui eſt imago dei inconſpicui, primogenitus vniuerſæ creaturæ: quod per illũ creata ſint omnia, quæ in cœlis

¶ The Epiſtle of ſaynct Paule the Apoſtle to the Colloſſyans.

¶ The fyrſte chapter.

Paul an Apoſtle of Jeſu Chriſt, by the wyll of God, and brother Timotheus. A

To the Saynctes which are at Coloſſa, and brethren that beleue in Chriſte.

Grace be with you and peace from God our father, & from the Lord Jeſu Chriſt.

We geue thankes to God the father of oure Lord Jeſus Chriſte, alwayes prayng for you, ſence we hearde of youre fayeth, whiche ye haue in Chriſt Jeſu, and of the loue which ye beare to all ſaynctes, for the hopes ſake, which is layde vp in ſtore for you in heauen, of which hope ye haue hearde before by the true worde of the goſpell, which is come vnto you, euen as it is into all the worlde, and is frutefull, as it is among you, from the fyrſte daye in the which ye hearde of it, and had experience in the grace of God in the truthe, as ye learned of Epaphra oure deare felow ſeruaunt, which is for you a faythfull mynyſter of Chriſte, whiche alſo declared vnto vs youre loue, which ye haue in the ſpryte. B ¶ For this cauſe we alſo, ſence the daye we hearde of it, haue not ceaſed prayinge for you, and deſyringe that ye myght be fulfylled with the knoweledge of hys wyll, in all wyſdome and ſpyrituall vnderſtandynge, that ye myght walke worthye of the Lord in all thynges ẏ pleaſe, beyng frutefull in all good workes, and encreaſynge in the knoweledge of God ſtrengthed with all myghte, through hys gloryous power, vnto all pacyēce and longe ſuffering with ioyfulnes, geuing thankes vnto ẏ father whiche hath made vs mete to be partakers of the inheritaunce of ſaynctes in lighte. C Which hath delyuered vs from the power of darcknes, and hath tranſlated vs into the kyngdome of hys deare ſonne, in whome we haue redempcyon through hys bloude, that is to ſaye the forgeuenes of ſynnes which is the ymage of the inuyſyble God, fyrſt begotten of al creatures. For by hym were all thynges created, thynges that are in heauen

2.Cor.1.
Gala.1.
Ephe.1.
Philip.1.

2.Thes.1.

heauen, and thinges that are in earth: thinges viſible & thinges inuiſible, whether they be maieſty or lordſhyppe, eyther rule or power. All thinges are created by hym, and in hym, and he is before al thinges, and in hym all thynges haue theyr beynge. And he is the hede of the bodye: that is to wyt of the congregacion: he is the begynnynge and fyrſte begotten of the dead, that in al thinges he might haue the preminence. For it pleaſed the father that in hym ſhuld al fulnes dwel and by hym to reconcyle all thynge vnto him ſelfe, and to ſet at peace by hym throughe the bloud of hys croſſe, both thynges in heauen, and thynges in earth. 1 Cor. 15.

And you (whiche were in tymes paſt ſtraungers and enemyes, becauſe youre myndes were ſet on euyl workes) hath he now reconcyled in the bodye of his fleſhe thorough death to make you holy, vnblameable, and without faute in hys owne ſyghte, yf ye contynue grounded and ſtabliſhed in the fayth, and be not moued awaye from the hope of the Goſpel, wherof ye haue hearde: how that it is preached amonge all creatures whiche are vnder heauen, where of I Paul am made a miniſter.

D Nowe ioye I in my ſufferynges which I ſuffre for you, and fulfyl that which is behynde of the paſſions of Chriſte in my fleſhe for his bodyes ſake, whiche is the congregacion: wherof I am made a miniſter accordynge to the ordinaunce of god, whiche ordinaunce was geuen me vnto you warde, to fulfyll the worde of God, that myſterye hyd ſence the worlde begãne, and ſence the begynnyng of generaciõs, but nowe is opened to hys ſayntes, to whom God wolde make knowen the glorious ryches of thys myſterye amonge the gentyls, whiche ryches is Chriſte in you, the hope of glorye, whome we preache warnyng all men and teachynge all men in all wyſdome, to make all men perfecte in Chriſte Jeſu. Wherein I alſo laboure and ſtryue euen as far forth as hys workynge worketh in me myghtely.

¶The. ii. Chapter.

cælis ſunt, & quæ in terra, viſibi
& inuiſibilia, ſiue throni, ſiue domi
nationes, ſiue principatus, ſiue p
teſtates, omnia per illum, & in ill
creata ſunt & ipſe eſt ãte oĩa & o
per illum conſiſtunt, & ipſe eſt c
put corporis eccleſię, qui eſt pri
cipium primogenitus ex mortu
vt ſit in omnibus ipſe primas ten
quoniam in illo complacitum e
patri vniuerſam plenitudinem i
habitare, & per eum reconcilia
cuncta erga ſe, pacificatis per ſa
guinẽ crucis eius per eundem, ſi
quæ in terra ſunt, ſiue quæ in cæ
lis. Et vos qui quondam eratis ab
lienati, & inimici mente in oper
bus malis, nunc tamen reconcilia
uit in corpore carnis ſuæ per mor
tem, vt exhiberet vos ſanctos & i
reprehenſibiles, & inculpatos i
conſpectu ſuo: ſiquidem perman
tis in fide fundati ac ſtabiles, nec
moueamini à ſpe euangelij, qu
audiſtis: quod prædicatũ eſt apu
vniuerſam creaturam, quæ ſub c
lo eſt: cuius factus ſum ego Paul
miniſter. Nunc gaudeo ſuper affl
ctionib⁹ meis pro vobis, & ſuppl
quod deerat afflictionum Chri
in carne mea, pro corpore ipſiu
quod eſt eccleſia: cuius eccleſiæ
eius ſum ego miniſter iuxta diſp
ſationem Dei quæ data eſt mihi
vos, implendi ſermonem Dei m
ſterium quod reconditum fuit à
culis, & à generationibus nunc
tem patefactum eſt ſanctis illi
quibus voluit Deus notum face
quæ ſint diuitię gloriæ myſterij h
ſus inter gentes: qui eſt Chri
in vobis, ſpes gloriæ, quem nos
nunciamus, admonentes omn
hominem, & docentes omnem
minem in omni ſapientia, vt ex
beamus omnem hominem per
ctum in Chriſto Ieſu: ad quod e
enitor, decertans ſecundum effi
ciam eius agentem in me per v
tutem.

CAPVT II.

Vult omnes ſophiæ latitare in p
core Chriſti,
Qui corpus plenum in ſe theo
habet.

Volo v

NAm volo vos ſcire quantam
ſolicitudinẽ habeam de vo
bis, & his qui ſunt Laodi
& quotquot non viderunt fa
meam in carne, vt cõſolatio
accipiãt corda illorum, cum
rint copacti in charitate & in
opulẽtiam certæ perſua
is intelligentiæ in agnitionem
erij dei & patris & Chriſti, in
ſunt omnes theſauri ſapientiæ
ientiæ recõditi. Hoc autẽ di
, ne quis vobis imponat probabi
ate ſermonis. ✠ Etenim ſi car
ſum abſens, tamẽ ſpiritu vobiſcũ
um gaudens ac videns veſtrũ or
em, & ſoliditatẽ veſtræ in Chri
um fidei. Quemadmodum igitur
cepiſtis Chriſtum Ieſum domi
m, ita in eo ambulate, ſic vt ra
es habeatis in illo fixas: & in il
ſuperſtruamini, confirmeminiq;
idem, ſicut edocti eſtis, exube
tes in ea cum gratiarum actio
. Videte, ne quis ſit, qui vos de
detur per philoſophiã & ina
m deceptionem, iuxta conſtitu
nem hominum, iuxta elementa
undi, & non iuxta Chriſtũ. Quo
in illo inhabitat omnis ple
udo deitatis corporaliter: & eſtis
illo cõpleti, qui eſt caput omnis
ncipatus ac poteſtatis: per quẽ
circũciſi eſtis circũciſione quæ
ſine manibus, dum exuiſtis cor
s peccatorum carnis per circun
onem Chriſti, conſepulti ſimul
m illo per baptiſmum, in quo ſi
ul etiã cum illo reſurrexiſtis per
m operationis dei, qui excita
illum ex mortuis. ✠ Et vos cum
etis mortui per delicta, & per
putiũ carnis veſtræ, ſimul cũ il
viuificauit, cõdonans nobis oĩa
ta, delens, quod aduerſus nos
chirographo, quod erat contr
um nobis per decreta, & illud
medio, affixit cruci: ex
tisque principatus ac poteſta
oſtentauit palam, triumphans
illis per ſemetipſum. Ne quis igi
iudicet in cibo aut potu,
n parte diei feſti, aut nouilu
, aut ſabbatorum, quæ ſunt vm
rerum futurarum, corpus au
Chriſti. ✠ Ne quis vobis pal
interuertat, data opera per
litatem & ſuperſtitionẽ ange
, in his quæ non vidit faſtuoſe
incedens

I Would ye knewe what fyghtynge
I haue for your ſakes, & for them
of Laodicia, and for as many as
haue not ſene my perſon in the fleſh, that
theyr hartes might be conforted and knet
together in loue, & in al ryches of full vn
derſtãding, for to knowe ỹ myſterie of god
ỹ father & of Chriſt, in whõ are hyd al the
treaſures of wyſdõ & knowlege. This a
I ſay leaſt any mã ſhuld begyle you with
entiſyng wordes. For though I be abſẽt
in the fleſh, yet am I preſent to you in the
ſpyrite ioyeng & beholding ỹ order that ye i.Cor.5.
kepe, & your ſtedfaſt fayth ĩ Chriſt. As ye
haue therfore receyued Chriſte Jeſus the
Lord, euẽ ſo walke, rooted & bylte in him
& ſtedfaſte in ỹ fayth as ye haue learned,
& therein be plẽteous in geuyng thãkes.
✠ Beware leaſte any mã come & ſpoyle B
you through philoſophy & dyſceytful va
nitie, through the tradicyons of men, and
ordinaunces after the worlde, & not after
Chriſt. For in hym dwelleth al ỹ fulneſſe
of the godhede bodely and, ye are com
plete in hym which is the heed of al rule &
power, in whom alſo we are circumcyſed
with circumcyſyon made without handes,
by puttynge of the ſynful bodye of the
fleſh through the circumcyſyon that is in
Chriſte, in that ye are buryed wyth hym
through baptyme, in whõ ye are alſo riſẽ
agayne through fayth, that is wrought
by the operacyõ of god which rayſed him
from death. And ye whiche were dead in
ſynne through the vncircũciſyon of your
fleſhe, hath he quyckened with hym, &
hath forgeuen vs all our treſpaſſes
✠ and hath put out the hande wrytinge Epheſ.2.
that was agaynſte vs, contayned in the
lawe wrytten, and that hath he taken out
of the waye, and hath faſtened it to hys
croſſe and hath ſpoyled rule and power,
& hath made a ſhewe of thẽ openlye, & hath
triũphed ouer them in hys owne perſone.
Let no man therfore trouble youre con
ſciences aboute meate and drynke, or for
a pece of an holy daye, as the holye
daye of the newe mone, or of the Sab
both dayes, which are no thynge, but
ſhaddowes of thinges to come: but ỹ bodye
is in Chriſt. Let no mã make you ſhote at Mat.24.
a wrõg marke, which after his owne ymagi Marc.13.
nacio walketh ỹ ĩ humbleneſſe & holines of an Luc.21.
gels: thĩges which he neuer ſaw, cauſeleſſe
puft

puft vp with hys fleſhlye mynde, & holdeth not the heed, whereof al the bodye by ioyntes and couples receyueth norishment, & is knit together, & encreaſeth with the encreaſynge that cometh of god.

Wherfore yf ye be dead with Chriſte from ordinaunces of the worlde, why as though ye yet lyued in the worlde, are ye D ledde with tradicyons of them that ſaye: Touche not, taſte not, handell not: whiche all peryſhe with the vſynge of them and are after the commaundementes and doctrines of men: whiche thinges haue the ſimilytude of wyſdome in choſen holynes and humblenes, and in y they ſpare not the bodye, and do the fleſhe no worſhyp vnto hys nede.

¶The.iii. Chapter.✠

I. If ye be then ryſen agayne with Chriſt, ſeke thoſe thynges whiche are aboue, where Chriſt ſytteth on A the ryghte hande of God: Set youre affeccion on thinges that are aboue, and not on thynges whiche are on the earth. For ye are dead, and youre lyfe is hyd with Chriſt in God. When Chriſte whiche is oure lyfe, ſhall ſhewe hym ſelfe, that ſhall ye also appere with him in glory. ✠

1.Cor.6.
Ephe.5.
Hebr.12.
1.Pet.2.

Mortifye therfore youre mēbres which are on the earth, fornicacion, vnclennes, vnnaturall luſte, euyll cōcupiſcence, and couetouſnes which is worſhyppyng of ydoles: for which thynges ſake the wrathe of god cōmeth on the chyldren of vnbeleue. In whiche thynges ye walked once, when ye lyued in them.

Ephes.2.
Rom.4.

But nowe put ye alſo awaye frō you B all thynges, wrath, fearſnes, malycyouſnes, curſed ſpeakynge, fylthy ſpeakynge oute of youre mouthes. Lye not one to another that y olde man wyth hys workes be put of, and the new put on, whiche is renued in knowledge after the ymage of hym y made hym, where is neyther Gentyle, nor Jew, circumcyſyon, nor vncircumciſion, Barbarous or Scythyan bounde or fre: but Chriſte is all in al thynges.

Ephes.4.

✠ Nowe therfore as electe of God, holy and beloued, put on tender mercy, kyndnes, humblenes of myndes, meknes, longe ſufferynge, forbearynge one another

Ephes.4.6.

and

inccedens, fruſtra inflatus a ſenſu carnis ſuæ: nec obtinens caput, ex quo totum corpus per commiſſuras & compagines ſubminiſtratum, & compactum, augeſcit in augmentum dei. Itaq; ſi mortui eſtis cum Chriſto ab elementis mundi, quid quaſi viuentes in mundo, decretis tenemini? Ne tetigeritis, ne guſtaueritis, neq; contrectaritis: quæ omnia ipſo pereunt abuſu, iuxta præcepta & doctrinas hominum, quæ verbotenus quidem habent ſpeciem ſapientiæ per ſuperſtitionem, ac humilitatem animi, & læſionem corporis: non per honorem aliquem ad expletionem carnis.

CAPVT III.

Cæleſtem ſtudeant vitam meditarier omnes,
Atq; neci ſtudeant coſmica membra dare.

I Itaq; ſi reſurrexiſtis vnà cū Chriſto, ſuperna quærite, vbi Chriſtus eſt ad dexterā dei ſedēs, Superna curate, non terreſtria. Siquidem emortui eſtis, & vita veſtra abſcondita eſt cū Chriſto in deo. Quandocunq; Chriſtus manifeſtatus fuerit, vita noſtra, tūc & vos cum illo manifeſtabimini in gloria. ◦ Mortificate igitur mēbra veſtra terreſtria, ſtuprum, immūdiciam, mollitiem, concupiſcentiā malam, & auaritiā, quæ eſt ſimulacrorum cultus: ob quæ venire ſolet ira dei in filios intractabiles, inter quos ambulabatis quondam, cum viueretis in his. ◦ Nūc autem deponite & vos omnia, iram, indignationem, malitiam, maledicentiam, turpiloquentiā ab ore veſtro. ◦ Ne mentiamini alius aduerſus aliū, poſteaquam exuiſtis veterem hominem cum factis ſuis, & induiſtis nouum, qui renouatur ad agnitionem & imaginem eius, qui condidit illum: vbi non eſt Græcus & Iudæus, circūciſio & præputium, Barbarus, Scytha, ſeruus, liber: ſed omnia in omnibus chriſtus. ◦ Sitis igitur induti tāquā electi dei, ſancti ac dilecti, viſcera miſerationū, comitatē, modeſtiā, manſuetudinē, lenitatē: ſufferentes vos inuicem,

&

& condonantes vobis mutuo, ſi quis aduerſus aliquem habuerit querelam: quemadmodū & Chriſtus cōdonauit vobis, ita & vos: ſuper omnia autem hæc, charitatē, quæ eſt vinculum perfectionis. Et pax dei palmam ferat in cordibus veſtris, in quam & vocati eſtis in vno corpore: & grati ſitis. Sermo Chriſti inhabitet in vobis opulenter cum omni ſapientia. Docete & cōmonete vos inuicē canticionibus & laudibus, & cantilenis ſpiritualibus, cum gratia canentes in corde veſtro domino. Et quicquid egeritis ſermone aut facto, omnia in nomine domini Ieſu facite, gratias agētes deo & patri per illū. Vxores ſubditæ eſtote proprijs viris, ſicuti conuenit in domino. Viri diligite vxores, & ne ſitis amarulenti aduerſus illas. Filij, obedite parentibus in omnibus: hoc enim bene placet domino. Patres, ne prouocetis liberos veſtros, ne deſpondeat animum. Serui obedite per omnia his, qui domini ſunt ſecundū carnē, non obſequijs ad oculum exhibitis, tanquam hominibus placere ſtudentes, ſed cum ſimplicitate cordis timentes deum. Et quicquid feceritis, ex animo facite, tanquā domino & nō hominibus: ſcientes, quod à domino recipietis mercedem hæreditatis, nā domino Chriſto ſeruitis. Cæterum qui peccarit, reportabit peccatum ſuum, & non eſt perſonarum reſpectus.

CAPVT IIII.

Deprecor ad dominum vos intercedite mecum,
Vt valeam chriſti myſtica verba loqui.

VOs domini æquitatē & æquabilitatē ſeruis exhibete, ſcientes quod & vos habeatis dominū in cælis. Obſecrationi inſtate, vigilantes in ea cum gratiarū actione, orantes ſimul & pro nobis, vt deus aperiat nobis oſtiū ſermonis, vt loquamur myſteriū Chriſti: propter quod & vinctus ſum, vt manifeſtem illud, ſicut oportet me loqui. Sapienter ambulate erga extraneos, opportunitatem redimentes. Sermo veſter ſemper cum gratia ſit ſale conditus, vt ſciatis quomodo oporteat vos vnicuiq; reſpondere.

De

and forgeuynge one another, yf eny man haue a quarell to another, euen as Chriſte forgaue you, euen ſo do ye. Aboue all theſe thynges put on loue which is the bonde of perfectnes. And the peace of God rule in youre hartes, to the which peace ye are called in one bodye. And ſe that ye be thankful. Let the worde of Chriſt dwell in you plenteouſly in all wyſdome. Teache and exhorte youre owne ſelues, in pſalmes, in hymnes, and ſpyrytuall ſonges, which haue fauoure with them, ſynginge in youre hartes to the Lorde. And all thynges (whatſoeuer ye do in worde or dede) do in the name of the Lorde Ieſu, geuynge thankes to God the father by hym. ⁜ C

Wyues, ſubmytte youre ſelues vnto youre awne huſbandes, as it is comly in the Lorde. Huſbandes loue youre wyues, and be not bytter vnto them. Chyldren, obey your fathers and mothers in all thynges, for that is wel pleaſynge vnto the Lorde. Fathers, rate not youre chyldren, leaſt they be of a deſperate mynde. Seruauntes, be obedyent vnto youre bodely mayſters in all thynges, not wyth eye ſeruyce as men pleaſers, but in ſynglenes of harte fearyng God. And whatſoeuer ye do, do it hartely, as though ye dyd it to the Lord, and not vnto man: for as much as ye knowe that of the Lord ye ſhall receyue the rewarde of inherytaunce for ye ſerue the Lorde Chriſte. But he þ doeth wronge, ſhall receyue for the wronge that he hath done, for there is no reſpecte of perſons with God. Ye maſters do vnto youre ſeruauntes that which is iuſt and equall, ſeynge ye knowe that ye alſo haue a maſter in heauen.

1. Cor. x.

Epheſ. v.
1. Pet. iii.

Epheſ. vi.

Epheſ. vi.
1. Pet. ii.
Tit. ii.

D

Rom. ii.
Epheſ. vi.
Act. x.
Gala. ii.
1. Pet. i.

¶ The. iiii. Chapter.

Contynue in prayer, and watche in the ſame with thankes geuynge, prayinge alſo for vs, that God open vnto vs the dore of vtteraunce, that we maye ſpeake the myſterye of Chriſt (wherfore I am alſo in bondes) that I maye vtter it, as it becommeth me to ſpeake. Walke wyſely to thē that are without, & redeme the tyme. Let youre ſpeache be alwayes well fauoured & powdred with ſalt, þ ye maye knowe how to anſwere euery man. A

Epheſ. vi.

The deare brother Tychicus shall tell you of all my busynes, whiche is a faythfull mynyster, & felowe seruaunt in the Lorde, whome I haue sente vnto you for the same purpose, that he myght knowe how ye do, and myght comforte youre hartes, with one Onesymus, a faythfull and a beloued brother, whiche is one of you. They shall shewe you of all thynges, 2.Timo 4. which are a doynge here.

Aristarchus my presonfelow saluteth you and Marcus Barnabas systers sonne, touchyng whome, ye receyued comB maundementes. Yf he come vnto you, receyue hym, and Jesus which is called Justus, whiche are of the circumcisyon. These onelye are my worke felowes vnto the kyngdome of god whiche were vnto my consolacyon. Epaphras the seruaunt of Christe, whiche is one of you, saluteth you, and alwayes laboureth feruently for you in prayers, that ye maye stande perfecte and full in all that is the wyl of god. I beare hym recorde that he hath a feruent mynde towarde you and towarde them of Laodicia, & them of Hierapolis. Deare Lucas the Phisicion greteth you, C and Demas. Salute the brethren whiche are of Laodicia, and salute Nymphas, & the congregacyon, whiche is in house. And when the epistle is redde of you make that it be redde in the congregacyon of the Laodiceans also, and that ye lykewyse reade the epistle of Laodicia. And saye to Archyppus: take hede to the offyce that thou haste receyued in the Lorde, that thou fulfyll it. The salutacyon by ẏ hand of me Paul. Remember my bandes. Grace be with you. Amen.

¶ Sent from Rome by Tychycus and Onesymus.

De omnibus rebus meis certiores vos faciet Tychicus, dilectus frater, & fidus minister, & conseruus in domino, quem misi ad vos in hoc ipsum: vt cognoscat quid agatis, & consoletur corda vestra, vnà cum Onesimo fido & dilecto fratre, qui est ex vobis: omnia nota vobis facient, quae hic aguntur. Salutat vos Aristarchus concaptiuus meus, & Marcus consobrinus Barnabae, de quo accepistis mandata, si venerit ad vos, excipite eum; & Iesus qui vocatur Iustus: qui sunt ex circumcisione, hi soli cooperarij sunt ad regnum dei, qui fuere mihi solatio. Salutat vos Epaphras, qui ex vobis est seruus Christi, semper anxie laborans pro vobis in precationibus, vt stetis perfecti & completi in omni voluntate dei. Testimonium enim illi perhibeo, quòd habeat multum studium pro vobis, & his qui sunt Laodiciae, & his qui Hierapoli. Salutat vos Lucas medicus dilectus, & Demas. Salutate fratres qui sunt Laodiciae, & Nympham, & quae in domo illius est congregationem. Et cum recitata fuerit à vobis epistola, facite vt & in Laodicensium ecclesia recitetur: & eam quae scripta est ex Laodicia, vt vos quoque legatis, & dicite Archippo: Vide ministerium, quod accepisti in domino, vt illud impleas. Salutatio mea manu Pauli. Memores sitis vinculorum meorum. Gratia vobiscum Amen.

Missa è Roma per Tychicum & Onesimum.

EPISTOLA PAVLI APOSTOLI AD THESSALONICENSES PRIMA.

CAPVT. I.

Ad fructuosa alij [illegible], quum Theſſalonicenſes
[illegible] ab amore dei.

P Aulus & Siluanus & Timotheus eccleſiæ Theſſalonicenſium, in deo patre & domino IESV CHRISTO, Gratia vobis & pax a deo patre noſtro & domino Ieſu chriſto. Gratias agimus deo ſemp̄ de oībus vobis, mentionem veſtri facientes in precibus noſtris, indeſinenter memores veſtri propter opus fidei ac laborem charitatis & quod permanſiſtis in ſpe domini noſtri IESV Chriſti, coram deo & patre noſtro: ſcientes fratres dilecti a deo, electionem veſtram: quoniam euangelium noſtrum fuit erga vos, non per ſermonem ſolum, verumetiam per virtutem, & per ſpiritum ſanctum, perq̄ certitudinem multā: quemadmodum noſtis, quales fuerimus inter vos, veſtra cauſa. Et vos imitatores noſtri facti fuiſtis & domini, recipientes ſermonem cū afflictione multa, cum gaudio ſpiritus ſancti, adeo vt fueritis exemplo omnibus credentibus in Macedonia, & Achaia. A vobis enī perſonuit ſermo domini, non ſolum in Macedonia & Achaia, verumetiam in omni loco fides veſtra quæ eſt in deum, dimanauit, vt nō ſit nobis neceſſe loqui quicquam. Siquidem ipſi de vobis annunciant, qualem ingreſſum habuerim⁹ ad vos, & quomodo conuerſi fueritis ad deum a ſimulacris, vt ſeruiretis deo viuenti, & veraci, & expectaretis filium eius de cœlis, quem excitauit a mortuis Ieſum, qui liberat nos ab ira ventura.

CAPVT. II.

Blandiloquus non ſum fraudans
per verba doloſa.
Sed mea dicta probat, laudat &
ipſa deus.

Nam

¶ The fyrſte Epiſtle of Saynct Paule vnto the Theſſalonians.

¶ The fyrſt Chapter.

A P Aul, Syluanus, and Timotheus. Vnto the congregacion of the Theſſalonians, in God the father, and in the Lorde Ieſu Chriſt. Grace be with you, and peace from God oure father, and fro the Lorde Ieſus Chriſte. 1. Cor. 1. Galat. 1. 1. Pet. 1.

We geue God thankes alwaye for you all, makynge mencion of you in oure prayers wyth out ceaſynge, & call to remembraunce your worke in the faythe, and laboure in loue, and perſeueraunce in the hope of oure Lord Ieſus Chriſte in the ſyghte of God oure father, becauſe we knowe brethren beloued of God, howe that ye are electe. For oure goſpel came not vnto you in worde onelye, but alſo in power, & alſo in the holye gooſte, & moche certayntie, as ye knowe, after what maner we behaued oure ſelues amonge you, for youre ſakes.

B And ye became folowers of vs and of the Lorde, and receyued the worde in moche affliccion with ioye of the holy gooſt, ſo that ye were an enſample to all ӯ beleue in Macedonia and Achaia. For from you ſounded out the worde of the Lorde, not in Macedonia and in Achaia onely, but youre fayth alſo which ye haue vnto God, ſpred her ſelfe abroade in al quarters ſo greatlye, that it nedeth not vs to ſpeake any thynge at all. For they them ſelues ſhewe of you what maner of entrynge in we had vnto you, and howe ye turned to God from ymages, for to ſerue the lyuynge and true God, and for to loke for his ſonne from heauen, whom he rayſed from death: I meane Ieſ⁹ which delyuereth vs from wrath to come.

¶ The. ii. Chapter.

For

A For ye youre ſelues knowe brethrē of oure entraūce in vnto you, how that it was not in vayne: but euē after that we had ſuffered before, & were ſhamfully entreated at Philippos (as ye well knowe) then were we bolde in oure God to ſpeake vnto you the Goſpell of God with moche ſtryuynge. Oure exhortacion was not to brynge you to errour, nor yet to vnclennes, nether was it with gyle: but as we were alowed of God, that the goſpel ſhulde be commytted vnto vs: euen ſo we ſpeake, not as though we entended to pleaſe men: but God whyche tryeth oure hartes. Galat.1.

B Nether was oure conuerſacion at any tyme wyth flatterynge wordes, as ye wel knowe, nether in cloked couetouſnes, God is recorde: nether ſought we prayſe of men, nether of you, nor yet of anye other, when we myghte haue bene chargeable, as the Apoſtles of Chryſt, but we were tender amonge you, euē as a nourſe cheryſheth her chyldren, ſo was oure affection towarde you, oure good wyll was to haue dealte vnto you, not the Goſpell of God onelye, but alſo oure owne ſoules becauſe ye were deare vnto vs.

C ✠ Ye remember brethren oure laboure & trauayle. For we laboured daye & nyght becauſe we wolde not be greuous vnto anye of you, and preached vnto you the Goſpell of God. Ye are wytneſſes, and ſo is God, howe holyly and iuſtly & vnblameable we behaued our ſelues amonge you that beleue: as ye knowe howe that we exhorted and conforted and beſought euery one of you, as a father his chyldrē, ÿ ye wolde walke worthy of god: whyche hath called you vnto hys kyngedome and glorye. 2.Theſſ.3. Act.20.

D For this cauſe thanke we God without ceaſynge, becauſe ÿ whē ye receyued of vs ÿ worde wherwith god was preached, ye receyued it not as the worde of man, but euen as it was in dede, ÿ worde of God: whyche worketh in you ÿ beleue. ✠ For ye brethren became folowers of the congregacions of God, which in Jewry are in Chryſt Jeſu: for ye haue ſuffered lyke thynges of youre kynſmē, as we oure ſelues haue ſuffered of ÿ Jewes. Which as they kylled ÿ Lorde Jeſu, & theyr owne prophetes, euen ſo haue they perſecuted vs Matt.5.23 Iohn.15.

and

Caput.II.

NAm ipſi noſtis fratres introitum noſtrū ad vos, q̄ nō fuerit inanis: ſed & antequā malis afflicti, & cōtumeliis affecti, quēadmodū ſcitis, Philippis audacter egerimus in domino noſtro ad loquendū apud vos euangeliū dei in multo certamine. Siquidem exhortatio noſtra non fuit ex impoſtura, neq; ex immunditia: neq; cum dolo: ſed quemadmodum probati fueramus à Deo, vt nobis committeretur Euangelium: * ita loquimur, non vt hominibus placentes, ſed Deo qui probat corda noſtra. Neque enim vnquam per ſermonem adulationis verſati ſumus, quemadmodum noſtis: nec per occaſionem auaritiæ, Deus eſt teſtis: neque quærentes ex hominibus gloriam: nec à vobis, nec ab aliis: cum poſſemus in authoritate eſſe, tanquam apoſtoli CHRISTI: ſed fuimus placidi in medio veſtri: perinde ac ſi nutrix foueat ſuos filios: ſic affectu propenſi in vos, animo cupiebamus impartire vobis, non ſolum Euangelium Dei, verumetiam noſtras ipſorum animas, propterea quòd chari nobis facti eſtis. Meminiſtis enim fratres laboris noſtri, ac ſudoris. * Nocte enim ac die opus facientes ob id, ne cui veſtrum eſſemus oneri, prædicauimus apud vos Euangelium Dei. Vos autem teſtes eſtis & Deus, quam ſancte & iuſte, & inculpate vobiſcum qui credebatis, verſati fuerimus, quēadmodum noſtis, vt erga vnumquenq; veſtrum, tanquam pater * erga filios ſuos, fuerimus affecti, obſecrantes vos & cōſolantes, & obteſtantes, vt ambularetis digne Deo, qui vocaſſet vos in ſuum regnum ac gloriam. Quapropter & nos gratias agimus Deo indeſinenter: q̄ cum acciperetis ſermonem à nobis, quo Deū diſcebatis, accepiſtis nō ſermonē hoīm, ſed ſicut erat vere, ſermonē dei, qui & agit in vobis credētibus. Vos enī imitatores facti eſtis fratres, eccleſiarū dei, quæ ſunt in Iudæa, in chriſto Ieſu: quòd eadē paſſi ſitis, & vos à proprijs cōtribulib⁹, quēadmodū & ipſi nos à Iudæis: qui vt & dñm occiderūt Ieſū, * & proprios prophetas, * ita & nos ꝑſequuti ſunt:

& de

& deo non placent, & omnibus hominibus aduerſantur, qui obſiſtunt nobis ne loquamur gentibus, quo ſalui fiant, vt expleant ſua peccata ſemper. Peruenit autẽ in illos ira in finem. Caeterum nos fratres, orbati vobis ad ſpacium temporis aſpectu, non corde, vehementius ſtuduimus videre faciem veſtram, cũ multo deſiderio. Quapropter voluimus venire ad vos, ego quidem Paulus, & ſemel & iterum, & obſtitit nobis ſatanas. Nã quae eſt noſtra ſpes, aut gaudiũ, aut corona gloriationis: an non & vos, in conſpectu domini noſtri Ieſu chriſti, in eius aduentu? Vos enim eſtis gloria noſtra & gaudium.

CAPVT. III.

Conſolaturus vos famigeris ab
Athenis,
Illuc Timotheus mittitur ecce
meus.

Proinde cũ non ampliꝰ ferremus, viſum eſt nobis, vt Athenis reſideremus ſoli, ac miſimus Timotheũ fratrem noſtrum, & miniſtrũ dei, & adiutorẽ operis noſtri in euãgelio Chriſti, vt confirmaret vos, & conſolaretur vos de fide noſtra, ne quiſquam turbaretur in afflictionibus his. Nam ipſi noſtis, nos in hunc vſum poſitos eſſe. Etenim cũ apud vos eſſemus, praedicabamꝰ vobis, fore vt afflictionẽ pateremur, quemadmodũ & euenit, & noſtis. Quapropter & ego nõ amplius ferẽs, miſi ad hoc, vt cognoſcerem fidem veſtrã: ne quo pacto tẽtaſſet vos ille qui tẽtat, & inanis factus eſſet labor noſter. Nuper autem cum veniſſet Timotheus ad nos à vobis, & annunciaſſet nobis fidem ac dilectionẽ veſtrã: & ꝙ habeatis memoriã noſtri bonam ſemper, deſiderãtes nos videre, quẽadmodum nos quoq; vos. Idcirco conſolationẽ accepimus fratres per vos, ſuper omni afflictione & neceſſitate noſtra, per veſtrã fidẽ. Quoniam nunc viuimus, ſi vos ſtatis in domino. Quam enim gratiarũ actionẽ poſſumus deo rependere de vobis, ſuper oĩ gaudio, quo gaudemꝰ propter vos in conſpectu dei noſtri, nocte ac die ſupra modum, orantes, vt videamus veſtrã faciẽ, & ſuppleamus quae deſunt fidei veſtrae?

Ipſe

and God they pleaſe not, and are contrary to all men, and forbyd vs to ſpeake vnto the gentyles, that they myght be ſaued to fulfyll theyr ſynnes alwaye. For the wrath of god is come on them, euen to the vttermoſt.

For as moche brethren as we are kept from you for a ceaſon, as concernynge ȳ bodylye preſence, but not in the harte, we enforſed the more to ſe you perſonally ŵ greate deſyre. And therfore we wolde haue come vnto you, I Paul once ȳ agayne: but Sathan wythſtode vs. For what is oure hope, or ioye, or crowne of reioyſynge? are not ye it in the preſence of oure Lorde Jeſus Chriſt at hys commynge? yea ye are our glory and ioye. B

¶ The .iii. Chapter.

A Wherfore ſence we coulde no lẽger forbeare, it pleaſed vs to remayne at Athens alone, & ſent Timotheus oure brother and miniſter of god, & oure labour felowe in the goſpell of Chriſte, to ſtablyſhe you and to comfort you ouer youre fayth, that no mã ſhulde be moued in the afflictions.

For ye youre ſelues knowe that we are euen appoynted ther vnto. For verely whẽ I was wyth you, I tolde you before that we ſhulde ſuffre tribulaciõ, euẽ as it came to paſſe, and as ye knowe. For thys cauſe when I coulde no longer forbeare, I ſent, that I myght haue knowledge of youre fayth, leaſt haply the tempter had tempted you, and that oure laboure had bene beſtowed in vayne.

B But nowe lately when Timotheus came from you vnto vs, and declared to vs youre fayth & youre loue, & howe that ye haue good remembraunce of vs alwayes, deſyring to ſe vs as we deſyre to ſe you: Therfore brethren we had conſolacion in you, and in all oure aduerſite and neceſſite through youre fayth. For now are we aliue, yf ye ſtande ſtedfaſt in the Lorde. For what thankes cã we recõpence to god agayne for you, ouer all the ioye that we ioye for youre ſakes before oure god, whyle we nyght & daye praye exceadyngly, that we myght ſe you preſentlye, & myghte fulfyl that which is lackyng in youre fayth. 1. Theſſ. 1. Coloſſ. 2. C

God hym ſelfe our father & our Lorde Jeſus Chriſte gyde oure iorney vnto you, & the Lorde increaſe you, and make you flow ouer in loue one towarde another, & towarde all men, euen as we do towarde you, to make youre hertes ſtable & vnblameable in holynes before God, oure father, at the commynge of our Lorde Jeſus Chriſt with all his ſayncts.

¶ The .iiii. Chapitre. ✠

A FVrthermore we beſeche you brethren, & exhorte you in the Lorde Jeſus, that ye increace more and more, euẽ as ye haue receyued of vs, how ye ought to walke & to pleaſe God. Ye remẽber what cõmaũdementes we gaue you in our lord Jeſu Chriſt. For this is þ wyl of God, euẽ that ye ſhuld be holye, & that ye ſhuld abſtayne frõ fornication, that euery one of you ſhuld know howe to kepe hys veſſell in holynes & honoure and not in the luſt of concupiſcence, as do the hethen which know not God: that no man go to farre & defraude his brother in bargaynyng because the Lorde is a vẽger of all ſuch thynges as we tolde you before tyme and teſtifyed.

Rom.12.
Ephe.3.
Leui.19.25

For god hath not called vs vnto vnclennes but vnto holynes. He therfore þ deſpiſeth, deſpiſeth not mã, but god, which B hath ſent hys holy ſpyrte amõge you. ✠

But as touchynge brotherlye loue, ye nede not that I wryte vnto you. For ye are taught of God to loue one another. Ye and that thynge verely ye do vnto all the brethren which are throughoute all Macedonia. We beſeche you brethren that ye encreace more and more, and þ ye ſtudye to be quyet, & to medle wyth your owne buſynes, and to worke with youre owne handes, as we commaunded you, that ye may behaue youre ſelues honeſtly, toward them that are without, and that nothyng be lackynge vnto you.

Ioan.15.
1.Ioan.4.

C ✠ I wolde not brethren haue you ignoraunt concernynge thẽ which are fallen a ſlepe, þ ye ſorowe not as other do which haue no hope. For yf we beleue that Jeſ⁹ dyed and roſe agayn: euen ſo them alſo which ſlepe by Jeſus, wyl God bringe agayne wyth hym. And this ſay we vnto you in

Ipſe vero deus pater noſter, & dominus noſter Ieſus chriſt⁹ dirigat viã noſtrã ad vos: vos aũt dominus abundantes & exuberantes faciat mutua inter vos charitate, & in oẽs quemadmodũ & nos in vos: vt confirmet corda veſtra irreprehẽſibilia in ſanctimonia coram deo & patre noſtro: in aduentu domini noſtri Ieſu chriſti, cũ oĩbus ſanctis eius.

CAPVT. IIII.

De ſomno volumus nulla ignorare
priorum,
Haud nos reliquiæ præueniemus
eos.

Q VOd ſupereſt igitur fratres, rogamus vos, & adhortamur per dominum Ieſum, quemadmodũ accepiſtis a nobis, quomodo oporteat vos verſari, & placere deo, vt abundetis magis. Noſtis enim, quæ præcepta dederimus vobis per dominũ noſtrum Ieſum. ¶ Hæc enim eſt volũtas dei, ſanctificatio veſtra, vt abſtineatis a ſcortatione, & ſciat vnuſquiſq; veſtrũ ſuũ vas poſſidere cũ ſanctificatione & honore, nõ cũ affectu cõcupiſcẽtiæ, quẽadmodũ & gentes, quæ non nouerũt deum. ¶ Ne quis opprimat ac fraudet ĩ negotio fratrẽ ſuũ, propterea ꝙ vltor eſt dominus de omnib⁹ his, quẽadmodũ & ante diximus vobis ac teſtati ſumus. Non enim vocauit nos deus immũditiæ cauſa, ſed ad ſanctificationẽ. Proinde qui reiicit, non reiicit hominẽ, ſed deũ, qui dedit ſpiritũ ſuum ſanctũ in vos. ¶ Cæterũ de fraterna charitate non neceſſe habetis, vt ſcribam vobis. Ipſi nãq; diuinitus docti eſtis, vt diligatis vos inuicem. Nam & facitis hoc erga cunctos fratres, qui ſunt in tota Macedonia. Obſecramus autẽ vos vos fratres, vt abũdetis magis, & in hoc incumbatis vt quieti ſitis: & agatis res proprias, & operemini propriis manibus veſtris, ſicuti vobis præcepimus, vt vos geratis honeſte erga extrarios, & nulla re vobis ſit opus. Cæterum, nolo vos ignorare fratres de his, qui obdormierũt, ne doleatis quemadmodũ & cæteri non habẽtes ſpem. Nam ſi credimus, quod Ieſus mortuus eſt, & reſurrexit: ſic & deus eos qui obdormierũt per Ieſũ, adducet cum illo. Hoc enim vobis dicimus in verbo domini, quod nos qui viuemus, & reliqui erimus in aduentū domini, nequaquam præueniemus eos qui dormiunt. Quoniam ipſe dominus cum hortatu, & voce archangeli, ac tuba Dei deſcēdet de cœlo: & mortui in chriſto reſurgēt primum: deinde nos qui viuemus qui reliqui erimus, ſimul cum illis rapiemur in nubibus in occurſum domini in aera, & ſic ſemper cum domino erimus. Proinde cōſolemini vos mutuo ſermonib⁹ his.

CAPVT V.

Eſtis vos lucis diuinę pignora, nullū
Triſtibus in tenebris opprimet ille dies.

Porro de temporibus & articulis temporum, fratres, non eſt opus vt vobis ſcribam. Ipſi enim plane ſcitis quòd dies ille domini vt fur in nocte, ita venturus ſit. Cum enim dixerint, pax & tuta omnia, tunc repentinus eis imminet interitus, ſicuti dolor partus mulieri prægnanti, nec effugient. At vos fratres non eſtis in tenebris, vt dies ille vos tanquam fur opprimat. Omnes vos filij lucis eſtis, ac filij diei: non ſum⁹ noctis, neq; tenebrarū. Proinde ne dormiamus, ſicut & cæteri, ſed vigilemus & ſobrij ſimus. Nam qui dormiunt, nocte dormiunt: & qui inebriantur, noctu ſunt ebrii. At nos qui ſumus diei, ſobrii ſumus, induti thoracem fidei & charitatis: & pro galea ſpem ſalutis. Quoniam non conſtituit nos Deus, vt iram nobis conciteremus, ſed vt ſalutem conſequamur per dominū noſtrum Ieſum chriſtum, qui mortuus eſt pro nobis: vt ſiue vigilem⁹ ſiue dormiamus, ſimul cum illo viuamus. Quapropter adhortemini vos mutuo, & ædificetis ſinguli ſingulos, ſicut & facitis. Rogam⁹ autem vos fratres, vt agnoſcatis eos, qui laborant inter vos, & qui præſunt vobis in domino, & admonēt vos, vt habeatis illos in ſummo precio per charitatem propter opus illorum: pacem habete cū illis. Obſecramus autem vos fratres, monete inordinatos, conſolamini puſillanimes, ſubleuate infirmos, patientes eſtote erga omnes.

¶Videte

in the worde of the Lorde, that we which lyue and are remaynynge in the commynge of ý lord, ſhall not come yer they which ſlepe. For the Lord hym ſelfe ſhall deſcende frō heauen wyth a ſhowte, ꝛ the voyce of the archangel and trompe of God. And the dead in Chriſte ſhall ryſe fyrſte: then ſhall we whych lyue ꝛ remayne, be caught vp wyth thē alſo in the cloudes to mete the Lorde in the ayer. And ſo ſhal we euer be wt the Lorde. Wherfore cōforte youre ſelues one another wyth theſe wordes. ¶

1.Corin.15.

The .v. Chapter.

A

Of the tymes and ſeaſons brethren ye haue no nede that I wryte vnto you: for ye youre ſelues knowe perfectly, that the daye of the Lorde ſhall come euen as a thefe in the nyght. When they ſhal ſay peace and no daungere, then commeth on them ſoden deſtruccion, as ý trauaylyng of a womā wyth chylde, and they ſhal not ſcape. But ye brethren are not in darknes, that that day ſhuld come on you as it were a thefe. ¶ Ye are al the chyldrē of lyght, ꝛ chyldrē of the day. We are not of the nyght nether of darknes.

1.Pet.3.
Apoca.3.

B

Therfore let vs not ſlepe as do other: but let vs watche ꝛ be ſober. For they ý ſlepe, ſlepe in the nyght: and they that be dronken, are dronken in the nyght. But let vs whyche are of the day, be ſober, armed wyth the breſt plate of fayth and loue, and wyth hope of ſaluacion as an helmet. For God hath not apoynted vs vnto wrath: but to obtayne ſaluacyon by ý meanes of oure lord Jeſu Chriſt which dyed for vs: that whether we wake, or ſlepe, we ſhulde lyue together wyth hym.

Eſa.59.
Ephe.6.

C

Wherfore comforte youre ſelues together, and edifye one another, euē as ye do. ¶ We beſeche you brethren: that ye knowe thē whiche laboure amonge you ꝛ haue the ouerſyght of you in the Lorde ꝛ geue you exhortaciō, ý ye haue thē ý more in loue for theyr workes ſake, and be at peace wyth thē. ¶ We deſyre you brethrē, warne them that are vnruly, cōforte the feble mynded, forbeare the weake, haue cōtynual pacience towarde all men.

We

Math.5. Se that none recompence euyll for euyll vnto any man, but euer folow that whyche is good both among youre ſelues & to all men. Eccle.18. Luc.18. Reioyce euer. Praye contynually. In all thynges geue thankes. For thys is the wyll of god in Chriſt Jeſu towarde you.

D Quenche not the ſpirete. Deſpyſe not prophiſyinge. Examen al thynges, and kepe that whych is good. Abſtayne from all ſuſpicious thynges. The very god of peace ſanctifye you thorowout. And praye God that youre whole ſpirete, ſoule and body, be kept fautleſſe vnto the commynge of oure Lorde Jeſus Chryſt. ✠ 1. Corin.1. & 11. Faythful is he which called you: which wyl alſo do it. Brethren, praye for vs. Grete all the brethen wyth an holy kyſſe. I charge you in the Lorde, that thys pyſtle be reed vnto all the holy brethren. The grace of the Lorde Jeſus Chriſt be wyth you. Amen.

¶ The fyrſt to the Theſſalonians. Sent from Athens.

• Videte ne quis malum pro malo cuipiam reddat, ſed ſemper quod bonum eſt ſectemini, tum erga vos inuicem, tum erga omneis. • Semper gaudete, indeſinenter orate, in omnibus gratias agite. Hæc enim eſt voluntas dei per Chriſtum Ieſum erga vos. Spiritum ne extinguatis, prophetias ne aſpernemini. Omnia probate: quod bonū fuerit, tenete. Ab omni ſpecie mala abſtinete. Ipſe autem deus pacis ſanctificet vos totos. Et integer veſter ſpiritus, & anima, & corpus, ita vt in nullo poſsitis culpari, in aduentu domini noſtri Ieſu Chriſti ſeruetur. • Fidelis eſt qui vocauit vos qui idem efficiet. Fratres orate pro nobis. Salutate fratres omneis cum oſculo ſancto. Adiuro vos per dominum, vt recitetur hæc epiſtola omnibus ſanctis fratribus. Gratia domini noſtri Ieſu Chriſti ſit vobiſcum. Amen.

¶ Ad Theſſalonicenſes prima, ſcripta fuit ex Athenis.

EPISTOLA BEATI PAVLI APOSTOLI AD THESSALONICENSES. SECVNDA.

CAPVT. I

Afflictis requies, ſed & affligentibus ira.
Quando rogas ſ Chriſtus quando redibit erit.

Paulus, & Siluanus ac Timotheus, eccleſiæ Theſſalonicenſium in deo patre noſtro, & domino Ieſu chriſto, Gratia ſit vobis & pax à deo patre noſtro, & domino Ieſu Chriſto. Gratias agere debemus deo ſemp de vobis fratres, vt par eſt, quod vehementer augeſcit fides veſtra, & exuberat mutua veſtra omniũ charitas cuiuſque in alterum, adeo, vt nosipſi de vobis gloriemur in eccleſiis dei, de tolerantia veſtra & fide, ſuper omnibus perſequutionibus veſtris, & afflictionib⁹, quas ſuſtinetis, documentum iuſti iudicij dei, in hoc vt digni habeamini regno dei pro quo & patimini. Siquidem iuſtum eſt apud deũ, reddere iis qui affligunt vos, afflictionem: & vobis qui affligimini, relaxationem nobiſcum, cum reuelabitur dominus IESVS de cælo, cum angelis potentiæ ſuæ, cum incendio flammæ, qui infligit vlcionem iis, qui non nouerunt deũ, & qui nõ obediũt euãgelio dñi noſtri Ieſu Chriſti, qui pœnã luent interitũ æternũ, à facie domini, & à gloria fortitudinis illius, cũ venerit vt glorificetur in ſanctis ſuis & admirandus fiat in oĩbus credentibus, quod fides habita ſit teſtimonio noſtro, erga vos in die illo, ad quod etiam oramus ſemper pro vobis vt vos dignos habeat iſta vocatione deus noſter, & cõpleat omne bonũ propoſitũ bonitatis, & opus fidei cũ potencia, vt illuſtretur nomẽ domini noſtri Ieſu Chriſti per vos, & vos per illum, iuxta gratiam dei noſtri, & domini Ieſu Chriſti.

CAPVT II.

Hen ſatanas veniet mendacia ſigna daturus,
Prima Acherontinis fallet hirundo technis.

Rogamus

¶ The ſeconde Epiſtle of ſaynct Paule the Apoſtle vnto the Theſſalonians.

¶ The fyrſte chapter.

Paul, Syluanus, and Timotheus. Vnto the congregacion of the Theſſalonians, whiche are in God our father, and in the Lorde Jeſus Chriſte. A

Grace be with you and peace from God oure father, and from the Lorde Jeſus Chriſte. 2.Cor.1. Ephes.1. 1.Pet.1. 1.Theſſ.1.

We are bounde to thanke God alwaye for you brethren, as it is mete, because that youre fayth groweth excedyngly, and euery one of you ſwymmeth in loue towarde another betwene your ſelues, ſo that we oure ſelues reioyce of you in the congregacions of God, ouer youre pacience & fayth in all your perſecucions and tribulacions that ye ſuffre, whiche is a token of the ryghteous iudgement of God, that ye are counted worthy of the kyngdome of God, for whiche ye alſo ſuffre. It is verely a ryghteous thynge with GOD to recompence tribulacion, to them that trouble you: and to you which are troubled reſt with vs when the Lorde B Jeſus ſhall ſhewe hym ſelfe from heauen with hys myghty aungels, in flammyng fyre, rendrynge vengeaunce vnto them that knowe not God, and to them that obey not the Goſpell of oure Lorde Jeſus Chriſte, whiche ſhalbe puniſhed with euerlaſtynge dampnacion, from the preſence of the Lorde, and from the glory of hys power, when he ſhall come to be gloriſyed in his ſainctes and to be made meruelous in all them that beleue: becauſe oure teſtimony that we had to you was beleued euen the ſame daye that we preached it. Colos.1. 1.Theſſ.3. Wherfore we praye all wayes for you that youre God make you worthy of the callyng, and fulfyl all delectacion of goodnes, and the worke of fayth, with power: that the name of our Lord Jeſus Chriſte maye be gloriſyed in you, and ye in hym, thorowe the grace of oure God, and of the Lorde Jeſus Chriſte.

The.ii. Chapter.

The

A We beſeche you brethren by the cōmynge of oure Lord Jeſu Chriſt, and in that we ſhall aſſemble vnto hym, that ye be not ſodenlye moued frō youre mynde, and be not troubled nether by ſpyrete, nether by wordes, nor yet by letter which ſhulde ſeme to come frō vs, as though the daye of Chriſt were at hāde. Let no man deceyue you by any meanes. For the Lorde commeth not excepte there come a departynge fyrſt and that ỹ ſynfull man be opened, the ſonne of perdiciō, which is an aduerſarye, and is exalted aboue all that is called God, or that is worſhypped ſo that he ſhall ſyt as God in the temple of God, and ſhew hym ſelfe as God.

Mat.24.
Marc.13.
Luc.21.
Ephe.5.
Danie.9.

B Remember ye not, that when I was yet with you, I tolde you theſe thynges? And nowe ye knowe what with holdeth: euen that he myght be vttered at hys tyme (For the myſterye of the iniquitie doeth all readye worke: tyll he which nowe onlye letteth, be taken out of the waye.) And then ſhall that wycked be vttered, whom the Lorde ſhall conſume with the ſpyrite of hys mouthe, and ſhall deſtroye it with the appearaūce of hys cōmyng. Euē hym whoſe cōmyng is by the workyng of Sathā, with all lyinge power, ſygnes and wonders: and in all deceyuableneſs of vnryghteouſnes, amonge them that periſhe: becauſe they receyued not the (loue) of the trueth, that they myghte haue bene ſaued. And therfore God ſhall ſende them ſtronge deluſyon, that they ſhulde beleue lyes: that all they myghte be damned which beleued not the trueth, but had pleaſure in vnryghteouſnes.

Eſa.11.

C But we are bounde to geue thankes alway to God for you brethren beloued of the Lorde, for becauſe that God hath frō the begynnynge choſen you to ſaluacyon thorow ſanctifyinge of the ſpyrete, and thorowe beleuynge the truth: wherunto he called you by our Goſpell, to obteyne the glorye that cometh of oure Lorde Jeſu Chriſt.

✠ Therfore brethren ſtande faſt, and kepe the ordinaunces which ye haue lerned: whether it were by oure preachynge or by Epiſtle.

Oure Lorde Jeſu Chriſte hym ſelfe, and God oure father which hath loued vs, & hathe geuen vs euerlaſtynge conſolacyō

and

Rogamus autem vos fratres per aduentum Domini noſtri IESV Chriſti, & noſtri aggregationem in illum, ne cito dimoueamini à mente, neque turbemini, neque per ſpiritū, neque per ſermonem, neque per epiſtolam, tanquam à nobis profectam, quaſi inſtet dies chriſti, ne quis vos decipiat ullo modo: quoniam non aduenict Dominus, niſi venerit defectio prius, & reuelatus fuerit homo ille ſceleroſus, filius perditus qui eſt aduerſarius, & effertur aduerſus omnem, qui dicitur deus aut numen, adeo vt in templo dei ſedeat, oſtentans ſeipſum eſſe deum. An non memineſtis quod cum adhuc eſſem apud vos, hæc dixerim vobis? Et nunc quid detineat ſcitis, nempe vt ille reueletur in ſuo tempore.

Nam myſterium nunc agit iniquitatis, tantum qui nunc tenet in præſentia teneat, donec e medio tollatur: & tunc patefiet iniquus ille, quem dominus conficiet ſpiritu oris ſui, & abolebit claritate aduentus ſui: cuius eſt aduentus ſecundum operationem ſatanæ, cum omni potentia, & ſignis, ac prodigijs mendacibus, & cum omni deceptione iniuſtitiæ, in his qui pereunt, pro eo quod dilectionem veritatis non receperunt in hoc, vt ſalui fierent.

Et propterea mittet illis deus efficaciā illuſionis, vt credant mendacio, vt iudicentur omnes qui non crediderunt veritati, ſed approbauerunt iniuſtitiam.

Nos autem debemus gratias agere deo ſemper de vobis fratres dilecti à domino, quod elegerit vos deus ab initio in ſalutem, per ſanctificationem ſpiritus, ac fidem veritatis, ad quod vocauit vos per euangelium noſtrum in acquiſitionem gloriæ domini noſtri IESV CHRISTI. Itaque fratres ſtate, & tenete inſtitutiones quas didiciſtis, ſiue per ſermonem, ſiue per epiſtolam noſtram. Ipſe vero dominus noſter IESVS CHRISTVS, & deus ac pater noſter qui dilexit nos, & dedit conſolationem æternam,

&

& ſpem bonam per gratiam, conſoletur veſtra corda, & ſtabiliat vos in omni ſermone & ope bono.

CAPVT. IIII.

Coguntur [illegible], ſed nomine Chriſti,
Adſit vt omne bonum, & ſit procul omne malum.

Quod ſupereſt, orate fratres pro nobis, vt ſermo domini currat & glorificetur, ſicut & apud vos, & vt eripiamur ab abſurdis ac peruerſis hominibus: non enim omnium eſt fides, ſed fidelis eſt dominus, qui ſtabiliet vos, & cuſtodiet à malo. Confidimus autem per dominum de vobis quod quæ præcipimus vobis, & faciatis, & facturi ſitis. Porro dominus dirigat veſtra corda in dilectionē dei, & in expectationē Chriſti, præcipimus autem vobis fratres per nomen domini noſtri Ieſu Chriſti, vt ſubducatis vos ab omni fratre, qui inordinate ſe gerit, & non iuxta inſtitutionē, quam accepit à nobis. Nā ipſi ſcitis, quomodo oporteat imitari nos: quoniam non inordinate geſſimus nos inter vos, & neque gratis panē accepimus à quoquam, ſed cū labore & ſudore, nocte, dieq; facientes opus, ad hoc, ne cui veſtrū eſſemus oneri. Nō quòd nobis nō liceat, ſed vt nosmetipſos formā exhiberem9 vobis ad imitandum nos. Etenim cū eſſemus apud vos, hoc præcipiebam9 vobis, vt ſi quis nollet operari, is nec ederet. Audiuimus em̄ quoſdā verſantes inter vos inordinate, nihil operis facienteſ, ſed curioſe agentes, his autem qui ſunt huiuſmodi, præcipimus obſecramus per dominum noſtrū Ieſum Chriſtū, vt cū quiete operātes, ſuū ipſorū panē edant. Vos aūt fratres, ne defatigemini in benefaciēdo. Quòd ſi quis nō obedit ſermoni noſtro, per epiſtolā hūc indicate: & ne cōmerciū habeatis cū illo, vt pudore ſuffūdat, neq; velut inimicū habeatis, ſed admonete vt fratrem. Ipſe autē dominus pacis det vobis pacē ſemper omnibus modis. Domin9 ſit cū oībus vobis. Salutatio mea manu Pauli, quod eſt ſignū in omni epiſtola. Ita ſcribo, gratia domini noſtri Ieſu Chriſti, ſit cum omnibus vobis. Amen.

Miſſa fuit ex Athenis.

and good hope thorow grace, comforte youre hartes, and ſtabliſh you in all ſayinge and good doynge.

¶ The .iii. Chapter.

Forther more brethren praye for vs, that the worde of God maye haue fre paſſage and be glorified, as it is with you: & that we may be delyuered from vnreaſonable and euyll men. A For all men haue not fayth. But the Lorde is faythfull, which ſhall ſtabliſhe you, and kepe you from euyll. We haue confidence thorow the Lorde to you warde, that ye both do and wyll do that which we commaunde you. And the Lorde gyde youre hertes to the B loue of God and pacience of Chriſte.

We requyre you brethren in the name of our Lord Jeſu Chriſt, that ye withdrawe youre ſelues from euerye brother that walketh inordinatlye, and not after the inſtitucyon which ye receyued of vs. Ye youre ſelues knowe how ye ought to folowe vs. For we behaued not oure ſelues inordinatlye amonge you. Neyther toke we bread of any man for nought: but wroughte with laboure & trauayle nyght and daye, because we wolde not be greuous to anye of you: not but that we had auctoritie: but to make oure ſelues an enſample vnto you, to folow vs. 1. Theſſ. 2. Act. 20. For when we were with you, thys we warned you of, that yf there were any whiche wolde not worke, that the ſame ſhulde not eate. C We haue hearde ſaye no doute that there are ſome which walke among you inordinatly, and worke not at all, but are beſybodyes. Them that are ſuche, we commaunde, and exhorte by oure Lorde Jeſu Chriſt, that they worke wyth quyetnes, & eate theyr owne bread. Brethren be not wery in wel doynge. Galat. 6. Yf any man obey not oure ſayinges, ſende vs worde of hym by a letter, and haue no cōpanye with hym, ŷ he maye be aſhamed. And counte hym not as an enemye: but warne hym as a brother.

The very Lord of peace geue you peace alwayes, by all meanes. The Lord be with you all. The ſalutacyon of me Paul, with myne owne hande. Thys is the token in all Epiſtles. So I wrytte. The grace of oure Lorde Jeſus Chriſt be with you all. Amen.

¶ Sent from Athens.

¶ The fyrſt Epiſtle of ſaint Paul the Apoſtle vnto Timothe.

¶ The fyrſt Chapter.

A Paul an Apoſtle of Jeſus Chriſt by the commaundement of God oure ſauyoure, and Lorde Jeſus Chryſt, which is oure hope.
Vnto Tymothe hys naturall ſonne in the fayth.

2.Corint.1. Galat.1. Epheſ.1. 2.Petr.1. Grace, mercy, and peace from God oure father and Lorde Jeſus Chriſt our Lord.

As I beſoughte the to abyde ſtyl in Epheſus whā I departed in to Macedonia, euen ſo doe that thou cōmaūde ſome that they teache no nother wyſe: neyther geue hede to fables & genealogyes which are endeleſſe, and brede doutes more thē godlye edifyenge which is by fayth: for the ende of the commaundemente is loue that cometh of a pure herte, and of a good conſcience, and of fayth vnfayned: from the which thynges ſome haue erred, and haue turned vnto vayne iangelinge, becauſe they wolde be doctours in the ſcrypture, B and yet vnderſtand not what they ſpeake, nether where of they affirme.

Rom.7. Galat 4: Exo 10. 23 Leui.18. 1.Cor.5. ✠ We knowe that the lawe is good, yf a man vſe it lawfully, vnderſtandyng thys howe ÿ the lawe is not geuē vnto a ryghteous man: but vnto the vnryghteous & dyſobedyente to the vngodlye and to ſynners, to vnholye and vncleane, to murtherers of fathers, & murtherers of mothers, to manſleers and whoremōgers to them that defyle them ſelues with mankynde: to mēſtealers: to lyars and to periurers: and ſo forth yf there by any other thyng that is cōtrary to holſome doctryne, accordynge to the goſpell of the glorye of the bleſſed God, which goſpell is committed vnto me.

C And I thanke Chriſt Jeſus oure Lord, which hath made me ſtronge: for he counted me true, and put me in office, whē before I was a blaſphemar, and a perſecuter, and a tyraunte. Act.9. Galat.1. But I obtayned mercy, becauſe I dyd it ignoraūtlye thorowe vnbeleſe. Neuertheleſſe the grace of oure Lorde was more aboundaunt with fayth and loue which is in Chriſt Jeſu.

✠ Thys

EPISTOLA BEATI PAVLI APOSTOLI AD TIMOTHEVM PRIMA.

CAPVT. I.

Anxia complures abducit quæſtio legis.
Lex prohibetque malos, officiiſq; monet.

P Aulus apoſtolus IESV Chriſti iuxta delegationem Dei ſeruatoris noſtri & domini Ieſu Chriſti, qui eſt ſpes noſtra Timotheo germano filio in fide: * Gratia, miſericordia, pax à Deo patre noſtro, & domino Ieſu Chriſto domino noſtro. Quemadmodū rogaui te, vt remaneres Epheſi, cū proficiſcerer in Macedoniam: ita facito, vt denuncies quibuſdam, ne diuerſam ſequantur doctrinam, nec attendant fabulis & genealogiis nunquam finiendis, quæ quæſtiones præbent magis quàm ædificationē Dei, quæ eſt per fidem. Porro finis præcepti, eſt charitas ex puro corde, & conſcientia bona & fide non ſimulata: à quibus quod aberrarunt quidam, deflexerunt ad vaniloquium, volentes eſſe legis doctores, non intelligentes quæ loquuntur, neque de quibus aſſeuerant. * Scimus autem, quod bona ſit lex, ſi quis ea legitime vtatur, ſciens illud, quod iuſto lex non ſit poſita, * ſed iniuſtis & inobſequentibus, impiis & peccatorib⁹, irreuerētibus & prophanis, patricidis & matricidis, homicidis ſcortatoribus, maſculorū cōcubitoribus, plagiariis, mēdacibus, periuris & ſi q̄d aliud eſt, quod ſanæ doctrinæ aduerſetur ſecundum euangelium gloriæ beati Dei, quod concreditum eſt mihi. Et gratiam habeo, qui me potentē reddidit, Chriſto Ieſu domino noſtro: quia fidelem me iudicauit ponendo in miniſterium, qui prius eram blaſphemus, * & perſequutor, & violentus: ſed & miſericordiam adeptus ſum, quod ignorans fecerim per incredulitatem. Exuberauit autem ſupra modum gratia domini noſtri cum fide & dilectione quæ eſt per CHRISTVM IESVM.

Certus ſermo & dignus, quem modis omnibus amplectamur, quod Chriſtus Ieſus venit in mūdum vt peccatores ſaluos faceret, quorum primus ſum ego. Verum ideo miſericordiam ſum adeptus, vt in me primo oſtenderet Ieſus chriſtus omnem clementiam, ad exprimendum exemplar iis, qui credituri eſſent in ipſo in vitam æternā. Regi autem ſeculorum immortali, inuiſibili, ſoli ſapiēti Deo honor, & gloria, in ſecula ſeculorū, amen. Hoc preceptum commendo tibi fili Timothee, iuxta prophetias quę de te præceſſerunt, vt milites in eis bonam militiam, habens fidem & bonam conſcientiam qua repulſa, nonnulli circa fidem naufragium fecerunt: quorum de numero eſt Hymenæus & Alexander, quos tradidi ſatanæ, vt diſcant non maledicere.

CAPVT II.

Bellum orare viros pro cūctis: fœmina vero
Non ſinitur proprij ſumere ſceptra viri.

A Dhortor igitur, vt ante omnia fiāt deprecationes, obſecrationes, interpellationes, gratiarum actiones pro omnibus hominibus, pro regibus, & omnibus in eminentia conſtitutis: vt placidam ac quietem vitam degamus cum omni pietate & honeſtate. Nam hoc bonū eſt & acceptū coram ſeruatore noſtro deo, qui cunctos homines vult ſaluos fieri, & ad agnitionē veritatis venire. Vnus enim Deus, vnus etiam cōciliator dei & hominum, homo chriſtus Ieſus, qui dedit ſemetipſum pretiū redēptionis pro omnibus, vt eſſet teſtimonium temporibus ſuis, in quod poſitus ſum ego preco & Apoſtolus, veritatem dico in Chriſto, non mentior, doctor gētium cum fide & veritate. Volo igitur orare viros in omni loco, ſuſtollentes puras manus abſq; ira & diſcrepatione. Conſimiliter & mulieres in amictu modeſto, cū verecundia & caſtitate ornare ſeipſas, nō tortis crinibus aut auro, aut margaritis, aut veſtitu ſumptuoſo: ſed quod decet mulieres profitentes

✠This is a true ſayinge and by al maner meanes worthy to be receyued, that Chriſte Jeſus came in to the worlde to ſaue ſynners, of whom I am chefe. Notwithſtandyng for this cauſe was mercy geue vnto me, that Jeſus Chriſte ſhuld ſhewe fyrſt on me al longe pacience, vnto the enſample of them which ſhal in tyme to come beleue on him vnto eternal lyfe. D. So then vnto God, kynge euerlaſting, immortal, inuiſyble, and wyſe onlye, be honoure and prayſe for euer and euer. Amen.

Thys commaundemēt commyte I vnto the ſonne Timotheus, accordynge to the Prophecies which in tyme paſt were prophecyed of the, that thou in them ſhuldeſt fyght a good fyght, hauing faith & a good conſcience, whych ſome haue put a way frō them, & as concernynge fayth haue made ſhypwracke. Of whoſe nombre is Hymeneus and Alexander whyche I haue delyuered vnto Satan, that they myght be taught not to blaſpheme.

The.ii.Chapter. ✠

I Exhorte therfore, that aboue all thynges, prayers, ſupplicacions, A interceſſions, and geuyng of thankes be had for all men, for kynges, and for al that are in auctoryte that we may lyue a quyet and a peaſeable lyfe, in all godlyneſ and honeſty. For that is good and accepted in the ſyghte of God oure ſauyoure Infra.5. which wyl haue al men ſaued, and to come vnto the knowledge of the trueth. For there is one God: and one (mediator) betwene God & mā, which is the man Chriſt Jeſus, whych gaue him ſelfe a raunſome for all men, that it ſhulde be teſtyfyed at hys tyme, where vnto I am ordeyned a preacher, & an Apoſtle: I tell the trueth 2.Timo.1. in Chriſt, and lye not beyng the teacher of the gentyls in fayth and veritie. ✠

I wyl therfore that the men praye euery where, B lyftyng vp pure handes without wrath or dowtyng. Lykewyſe alſo 1.Petr.3. the wemen, that they araye them ſelues in comlye apparel with ſhamfaſtnes diſcrete behaueour: not with broyded heare, other golde, or pearles, or coſtly araye: but with ſuche as becommeth wemen

that profeſſe the worſhyppyng of god thorow good workes. 2.Cor. 14.

Let the woman learne in ſylence with al ſubiection. I ſuffre not a womā to teache, neyther to haue auctoritie ouer the man: but for to be in ſylence. For Adam was fyrſte formed, & thē Eue. Alſo Adam was not deceyued but the woman was deceyued, & was in tranſgreſſion. Notwithſtādyng thorow bearynge of chyldren they ſhalbe ſaued ſo they cōtinue in fayth, loue, and holynes with diſcrecion.

Ephe.5.

Gene.1.

The.iii. Chapter.

A This is a true ſayinge. Yf a mā couet the office of a Byſhope, he deſyreth a good worke. Ye and a Byſhope muſt be fautleſſe, ẏ huſbād of one wyfe, ſober, diſcrete, honeſtly apparelled, harberous, apt to teache: not dronke, no fyghter, not geuen to fylthye lucre: but iuſte abhorryng fyghtyng, abhorringe coueteouſnes, & one that ruleth his owne houſe honeſtly, hauynge chyldren vnder obediēce with al honeſtie. For yf a man cannot rule his owne houſe, how ſhal he care for the congregacion of God? He may not be a yonge ſcoler, leſt he ſwell and faule into the iudgement of the euyll ſpeaker. He muſt alſo be wel reported of amonge thē which are without forth, leſt he fall into

Tit.1.

B rebuke and ſnare of the euyll ſpeaker.

Lykewiſe muſt the Deacons be honeſt, not double tounged, not geuē vnto moche drinckinge, nether vnto filthy lucre: but hauyng the myſterye of the fayth in pure conſcience. And let them fyrſt be proued, and then let thē miniſter, yf they be foūde fautleſſe.

Euen ſo muſt theyr wyues be honeſt, not euyl ſpeakers: but ſober and faythful in all thynges. Let the Deacons be the huſbandes of one wyfe, and ſuche as rule theyr chyldren well, and theyr owne houſholdes.

C For they that miniſter wel, getthē ſelues good degre & greate lybertie in the fayth, which is in Chriſt Ieſu. These thynges wryte I vnto the, truſtynge to come ſhortlye vnto the: but and yf I tarye longe,

that

profitentes pietatem per opera bona. Mulier in ſilētio diſcat cum omni ſubiectione. Caeterum mulieri docere non permitto, neque authoritatem vſurpare in viros, ſed eſſe in ſilētio. Adam enim prior formatus eſt, deinde Eua, & Adā non fuit deceptus, ſed mulier ſeducta, obnoxia facta eſt tranſgreſſioni: ſalua tamen fiet per generationem liberorum, ſi manſerint in fide ac dilectione & ſanctificatione cum caſtitate.

CAPVT. III.

Conculcet Chriſti myſtes vitia omnia, ſitq;
Omnibus inſignis cōſpicuuſq; bonis.

INdubitatus ſermo. Si quis epiſcopi munus appetit, honeſtum opus deſiderat. * Oportet igitur epiſcopum irreprehenſibilem eſſe, vnius vxoris maritum, vigilantem, ſobrium, modeſtum, hoſpitalem, aptum ad docendum: non vinolentum, non percuſſorem, non turpiter lucri cupidum, ſed æquum, alienū à pugnis, alienum ab auaritia: qui ſuæ domui bene præſit, qui liberos habeat in ſubiectione cum omni reuerentia. Quod ſi quis propriæ domui præeſſe non nouit, quomodo eccleſiam Dei curabit? Non nouitium, ne inflatus in condemnationem incidat calumniatoris. Oportet autem illum & bonum habere teſtimonium ab extraneis, ne in probrum incidat, & laqueū calumniatoris. Miniſtros itidem compoſitos, non bilingues, non multo vino deditos, non turpiter lucri auidos, tenentes myſterium fidei cum pura conſcientia: atque hi probentur prius, deinde miniſtrent ſic vt nemo poſſit illos criminari. Vxores ſimiliter modeſtas, non calumnioſas, ſobrias, fidas in omnibus. Diaconi ſint vnius vxoris mariti, qui liberis recte præſint, & proprijs familiis. Nam qui bene miniſtrauerint, gradum ſibi bonum acquirunt, & multam libertatem in fide, quæ eſt in CHRISTO IESV.

Hæc tibi ſcribo, ſperans fore, vt veniā ad te cito: q̄ ſi tardius venero,

vt

ut noris quomodo oporteat in domo dei verſari: quæ eſt eccleſia dei viuentis, columna & ſtabilimentum veritatis. Et citra controuerſiam magnum eſt pietatis myſterium. Deus manifeſtatus eſt in carne, iuſtificatus eſt in ſpiritu, viſus eſt in angelis, prædicatus eſt gentibus: fides illi habita eſt in mundo, receptus eſt in gloria.

CAPVT. IIII.

Dæmoniis tetris ſupremo tempore plures
Attendent. certum eſt, nam fore pneuma docet.

SPiritus autem certo loquitur. * ꝙ in poſterioribus temporibus deficient quidam à fide, attendentes ſpiritibus impoſtoribus, ac doctrinis dæmoniorũ, per ſimilitudinem falſiloquorum, cauterio notatam habentium conſcientiam, prohibentium contrahere matrimonium, iubentium abſtinere à cibis, quos Deus creauit ad ſumendum cum gratiarum actione fidelibus, & iis qui cognouerũt veritatem: * ꝙ quicquid creauit Deus, bonum ſit, & nihil reiiciendum, ſi cum gratiarum actione ſumatur. Sanctificatur enim per ſermonem dei, ac precationem. De his, ſi commonefeceris fratres, bonus eris miniſter Ieſu Chriſti, enutritus in ſermonibus fidei, bonæq; doctrinæ, quam vſq; ſequutus es. Cæterum profanas & aniles fabulas reiice, quin potius exerce temetipſum ad pietatẽ. Nam corporalis exercitatio, paululum habet vtilitatis: ac pietas ad omnia vtilis eſt, & quæ promiſſiones habeat vitæ præſentis ac futuræ. Indubitatus ſermo, dignuſq;, qui omnibus modis approbetur. Nam in hoc & laboramus, & probris afficimur, quod ſpem fixã habemus in Deo viuente, qui eſt ſeruator omniũ hominũ, maximẽ fideliũ. Præcipe hæc & doce. Nemo tuã iuuentutẽ deſpiciat: ſed eſto forma fidelium in ſermone, in conuerſatione, in dilectione, in ſpiritu, in fide, in puritate. Donec venero, attẽde lectioni, exhortationi, & doctrinæ. Ne neglexeris quod in te eſt

that thou mayſt yet haue knowledge howe thou oughteſt to behaue thy ſelfe in the houſe of God, whiche is the congregacion of the lyuynge God, the pylar and grounde of truth. And without nay great is that myſtery of godlynes: God was ſhewed in the fleſhe, was iuſtifyed in ẏ ſpirite, was ſene of angels, was preached vnto the gentyls, was beleued on in earth, and receyued vp in glory.

The .iiii. Chapitre

THe ſpirite ſpeaketh euidently that in the later tymes ſome ſhall depart from the fayth, and ſhall geue hede vnto ſpirites of errour, and deuylyſhe doctrine of them whiche ſpeake falſe thorowe ypocryſye, and haue theyr conſciences marked wyth an hote yron, forbyddyng to marye, and commaundynge to abſtayne from meates, which God hath created to be receyued wyth geuynge thankes, of them which beleue and knowe the truthe. For all the creatures of God are good, and nothinge be refuſed yf it be receyued with thankes geuynge. For it is ſactifyed by the worde of god, and prayer. Yf thou ſhalt put the brethren in remembraunce of theſe thinges, thou ſhalt be a good miniſter of Ieſu Chriſt, whiche haſt bene norvſſhed vp in the wordes of the fayth and good doctrine, which doctrine thou haſt continually folowed. But caſt away vngoſtly and olde wyues fables.

A
2. Timo. 3.
2. Petr. 3.
Iud. 3.
B
Eccle. 39.
2. Timo. 2.

Exercyſe thy ſelfe vnto godlynes. For bodely exercyſe profyteth lytell, but godlynes is good vnto all thinges, as a thing whyche hath promiſes of the lyfe that is nowe, and of the lyfe to come. This is a ſure ſayinge and of all parties worthy to be receyued. For therfore we laboure and ſuffre rebuke, becauſe we beleue in the lyuynge God, which is the ſauyoure of all men: but ſpecially of thoſe that beleue. Suche thynges commaunde and teache. Let no man deſpyſe thy youth, but be vnto them that beleue, an enſample, in worde, in conuerſacion, in loue, in ſpirite, in fayth, and in pureneſ.

C

Tyll I come, geue attendaunce to redynge, to exhortacion, and to doctryne. Deſpyſe not that gyfte that is in the

t, which was geuen the thorow prophesye and with the layinge on of the handes of an elder. These thinges exercyſe and geue thy ſelfe vnto them: that it maye be ſene how thou profiteſt in all thinges. Take hede vnto thy ſelfe and vnto learnynge, & continue therin, for yf thou ſhalt ſo do, thou ſhalt ſaue thy ſelfe, and them that heare the.

¶ The .v. chapter.

A Rebuke not an elder: but exhorte hym as a father, ẏ the yonger men as brethren, the elder wemen as mothers, the yonger as ſyſters, with all purenes. Honoure wyddowes whych are true wyddowes. Yf any wyddowe haue chyldrẽ or neuews, let the learne fyrſte to rule their awne houſes godly, and to recompence their elders. For that is good and acceptable before God. She that is a very wydowe and frendeleſſe, putteth her truſte in God, and contynueth in ſupplicació and prayer nyght and daye. But ſhe that lyueth in pleaſure is dead euen yet a lyue. And theſe thynges commaunde, that they maye be without faute. Yf there be any that prouydeth not for his owne, and namelye for them of his houſhold, the ſame denyeth ẏ fayth, and is worſſe then an infydell.

Supr 2.

B Let no wydowe be choſen vnder threſcore yeare olde, and ſoche a one as was the wyfe of one man, and wel reported of in good workes: yf ſhe haue nouryſhed chyldren, yf ſhe haue bene lyberall to ſtraũgers, yf ſhe haue weſhed the ſayncte fete, yf ſhe haue mynyſtred vnto thẽ whyche were in aduerſytie, yf ſhe were cõtynually geuen vnto all maner good workes. The yonger wydowes refuſe. For when they haue begonne to wexe wantonne, to the dyſhonoure of Chryſte, then wyl they mary, hauynge damnacion, becauſe they haue broken theyr fyrſte fayth. And alſo they learne to go from houſe to houſe ydle, ye not ydle onely but alſo tryfelyng and buſybodyes, ſpeakynge thynges which are
C not comly.

I wyl therfore that the yonger wemen mary and beare chyldren, and gyde the houſe, and geue none occaſyon to the aduerſary to ſpeake euyll.

For

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eſt donũ, quod datum eſt tibi per prophetiam cum impoſitione manuum, authoritate ſacerdotij. Hæc exerce, in his eſto, vt tuus profectus manifeſtus ſit in omnibus. Attende tibiipſi & doctrinæ, perſiſte in his. Nã id ſi feceris, teipſum ſeruabis, & eos qui te audierint.

CAPVT. V.

Et viduas iuuenes me conſule trade maritis,
Et ſtomacho infirmo paucula vina dato.

Seniorem ne ſeuerius obiurges, ſed adhortare vt patrẽ: iuniores vt fratres, mulieres natu grandiores vt matres, iuniores vt ſorores, cum omni caſtitate. Viduas honora, quæ vere viduæ ſunt. Quòd ſi qua vidua liberos aut nepotes habet, diſcant primũ propriam domum pie tractare, & viciſſim rependere maioribus. Hoc enim eſt honeſtum & acceptũ coram Deo. Porro quæ vere vidua eſt ac deſolata, ſperat in deo, & perſeuerat in obſecrationibus ac precationibus noctu dieq́;. Porro quæ in delicijs verſatur, ea viuens mortua eſt. Et hæc præcipe, vt irreprehenſibiles ſint. Quod ſi quã ſuis & maxime familiaribus non prouidet, fidem abnegauit, & eſt infideli deterior. Vidua allegatur non minor annis ſexaginta, quę fuerit vnius viri vxor, in operibus bonis hominum teſtimonio cõprobata, ſi filios educauit, ſi fuit hoſpitalis, ſi ſanctorum pedes lauit, ſi afflictis ſubminiſtrauit, ſi in omni opere bono fuit aſſidua. Porro iuniores viduas reijce: cum enim laſciuire cœperint aduerſus Chriſtũ, nubere volunt: habentes condemnationem: quod primam fidem reiecerint, ſimul autem & otioſæ diſcunt circumire domos. Imò nõ ſolum otioſæ, verumetiam garrulæ & curioſæ: loquentes quæ non oportet. Volo igitur iuniores nubere: liberos gignere: domũ adminiſtrare: nullã occaſionẽ dare aduerſario vt habeat maledicẽdi cauſam.

iam enim nõnullæ deflexerũt ſequutæ Satanã. Quod ſi quis fidelis aut ſi qua fidelis habet viduas, ſuppeditet illis: & nõ oneretur eccleſia: vt iis quæ vere viduæ ſunt, ſuppetat. Qui bene præſunt preſbyteri, duplici honore digni habeantur, maxime ii, qui laborant in ſermone & doctrina. Dicit enim ſcriptura, Boui trituranti non obligabis os. Et, Dignus eſt operarius mercede ſua. Aduerſus preſbyterum accuſationem ne admiſeris, niſi ſub duobus aut tribus teſtib⁹. Eos qui peccant, coram omnibus argue, vt & cæteri timorem habeant. Obteſtor in conſpectu Dei & domini Ieſu Chriſti & electorum angelorum, vt hæc ſerues ſine præcipitatione iudicii, nihil faciens iuxta propenſionem animi. Manus cito ne cui imponas, neq; communices peccatis alienis. Teipſum purũ ſerua. Ne poſthac bibas aquam, ſed vino paululo vtere propter ſtomachum tuum, & crebras tuas infirmitates. Quorundam hominũ peccata ante manifeſta ſunt, præcedentia ad iudicium, quoſdam vero & ſubſequuntur. Conſimiliter & bona opera ante manifeſta ſunt, & ea quæ ſecus habent, occultari non poſſunt.

CAPVT. VI.

Falſas diuitias prorſus contemnite, tellus
Corpora nuda dedit, corpora nuda capit.

Quicunq; ſub iugo ſunt ſerui, ſuos dominos omni honore dignos ducãt, ne nomẽ Dei & doctrina male audiat. Qui vero fideles habent dominos ne contẽnant, q; fratres ſint, ſed magis inſeruiant, q; fideles ſunt ac dilecti, qui beneficentiæ participes ſunt. Hæc doce & exhortare. Si quis diuerſam ſequitur doctrinam, & non accedit ſanis ſermonibus domini noſtri Ieſu Chriſti, & ei quæ ſecundum pietatem eſt doctrinæ, is inflatus eſt, nihil ſciens, ſed inſaniens circa quæſtiones ac diſputationum pugnas, ex quibus naſcitur inuidia, contentio, maledicentia, ſuſpiciones malæ, ſuperuacaneæ conflictationes hominum, mente corruptorũ,

For many of thẽ are already turned backe
& are gone after Satã. And yf any man or
woma ŷ beleueth, haue wydowes, let them
minyſter vnto thẽ, and let not the congregacion be charged: that it may haue ſufficyent for thẽ that are wydowes in dede.

The elders that rule wel, are worthye
of double honoure, moſt ſpecially they Deut.25
whych laboure in ŷ worde & in teachyng.
For the ſcripture ſayeth, thou ſhalt not
mouſel ŷ mouth of the oxe that treadeth
oute the corne. And ŷ labourer is worthy
of his rewarde. Agaynſte an elder receyue 1. Cor.9.
none accuſacion, but vnder two or thre Deut.19.
wytneſſes. Thẽ that ſynne, rebuke openly,
that other may feare.

I teſtifye before God and the Lord Je- D
ſus Chriſt, & the electe aungels, that thou
obſerue theſe thiges wythout haſty iudgement, & do nothynge parcyally. Laye handes ſodenly on no mã, neyther be partaker
of other mennes ſynnes, kepe thy ſelfe
pure. Drynke no longer water, but vſe a
lytel wyne for the ſtommakes ſake and
thyne often dyſeaſes.

Some mennes ſynnes are open before
hande and go before vnto iudgemẽt, ſome
mennes ſynnes folowe after. Lykewyſe
alſo good workes are manyfeſte before
hande, and they that are otherwyſe cãnot
be hyd.

The.vi.Chapter.

Let as manye ſeruauntes as are
vnder yoke, counte theyr maſters
worthye of al honoure, that the A
name of God and his doctrynes be not
euyll ſpoken of. Se that they wich haue
beleuynge maſters, deſpyſe them not, because they are brethren, but ſomoche the
rather do ſeruyce, for as moche as they
are beleuyng and beloued, and partakers
of the benefyte.

Theſe thynges teache & exorte. Yf any
man teache other wyſe, and is not content wyth the wholſome wordes of oure
Lorde Jeſu Chriſte and wyth the doctryne of godlynes, he is puft vp & knoweth
nothyng: but waſteth hys braynes aboute
queſtions, and ſtryfe of wordes, wherof
ſprynge enuy, ſtryfe, raylinges, euyll ſurmyſynges, & vayne diſputacions of mẽ wyth
corrupte

corrupte myndes,& deſtitute of the truthe,
whiche thynke that lucre is godlines.
From ſuche ſeparate thy ſelfe. Godlines
Eccle.4. is greate ryches, yf a man be cõtent with
Iob.1. that he hath. For we brought nothyng
into this worlde,& it is a playne caſe that
we can carye nothyng out.

When we haue fode and raymét, let vs
therwyth be content. They that wil be ry-
B che, fall into temptaciõ & ſnares, & into
many fooliſhe & noyſome luſtes, whych
drowne men in perdicion and deſtrucciõ.
For couetouſnes is þ roote of all euyll,
whiche whyle ſome luſted after, they er-
Eccl.10. red from the faythe,& tãgled them ſelues
wyth many ſorowes. But thou whyche
arte the man of God, flye ſoche thynges.
C Folowe ryghteouſnes, Godlynes, loue,
2. Timo.2. pacience,& mekenes. Fyght þ good fyght
of faythe. Laye hãde on eternall lyfe, wher
vnto thou arte called, & haſte profeſſed a
good profeſſion before many wytneſſes.

I geue the charge in the ſyght of god,
C whiche quyckeneth all thynges,& before Je
ſu Chryſt whyche vnder Poncius Pyla-
te wytneſſed a good wytneſſyng, that thou
kepe the cõmaundement, and be without
ſpotte and vnrebukeable, vntyl the ap-
perynge of our Lord Jeſus Chriſt which
apperyng (when þ tyme is come) he ſhal
ſhewe that is bleſſed and myghty, onely,
kynge of kinges,& Lord of Lordes, which
onely hath immortalite, and dwelleth in
Apo.17.19. lyght that no man can attayne, whome
D neuer mã ſawe, nether can ſe, vnto whom
Ioan.1. be honoure & rule euerlaſtynge. Amen.

1.Ioan.4. Charge them that are ryche in this
worlde, that they be not excedynge wyſe,
and that they truſt not in the vncertayne
ryches, but in the lyuynge God, whyche
geueth vs abundãtly all thynges to enioye
them, and that they do good, and be ryche
in good workes, & redy to geue & diſtri-
bute, layenge vp in ſtore for them ſelues
a good foundacion agaynſt the tyme to
come, that they may obtayne eternal lyfe.

O Tymothe, ſaue that whyche is geuen
the to kepe,& auoyde vngoſtlye vanytyes
of voyces and appoſiciõs of ſcience falſlye
ſo called whyche ſcience whyle ſome pro-
feſſed, they haue erred as concernyng the
fayth. Grace be wyth the. Amen.

¶ Sẽt frõ Laodicia, which is the chefeſt
citye of Phrygia Pacatiana.

corruptorum, & quibus adempta eſt veritas, qui exiſtimant quæſtum eſſe pietatem. Seiungere ab his qui eiuſmodi ſunt. Eſt autem quæſtus magnus, pietas cũ animo ſua ſorte contento. e Nihil enim intulimus in mũdum, videlicet nec efferre quicquam poſſumus: ſed habẽtes alimẽta, & quibus tegamur, his contenti erimus. Cæterum qui volunt diteſcere, incidunt in tentationem & laqueum, & cupiditates multas, ſtultas, ac noxias, quæ demergũt homines in exitium & interitũ. e Siquidem radix omnium malorũ eſt ſtudium pecuniæ: quam quidam dum appetunt, aberrauerunt à fide, & ſeipſos implicuerũt doloribus multis. Tu vero homo dei, iſta fuge: ſectare autem iuſtitiam, pietatẽ, fidem charitatem, patientiam, mãſuetudinẽ, certa bonũ certamen fidei, apprehende vitam æternam, ad quam & vocatus es, & profeſſus es bonam profeſſionem corã multis teſtibus. Præcipio tibi in cõſpectu dei, qui viuificat omnia, & Ieſu Chriſti, qui teſtatam fecit ſub Põtio Pilato bonam profeſſionẽ, vt ſerues præceptũ immaculatus, irreprehẽſibilis, vſq; ad apparitionem domini noſtri Ieſu Chriſti: quam tẽporibus ſuis oſtenſurus eſt ille beatus, & ſolus princeps. e rex regnantium, qui & dominus dominantium, ſolus habet immortalitatem, lucem habitans inacceſſam. e quem vidit nemo hominum, neq; videre poteſt: cui honor & imperiũ ſempiternũ. Amẽ. His qui diuites ſunt in præſenti ſeculo præcipe, ne elato ſint animo, neq; ſpem ponant in diuitiis incertis, ſed in deo viuente, qui præbet nobis omnia affatim ad fruẽdum, vt benefaciant, vt diuites ſint operibus bonis, vt faciles ſint ad impartiendum: libenter communicantes, recõdentes ſibiipſis fundamentum bonum in poſterum, vt apprehendant æternam vitam. O Timothee, depoſitum ſerua, deuitans profanas vocum inanitates & oppoſitiones falſo nominatæ ſcientiæ, quam nonnulli profitentes, circa fidem aberrauerunt. Gratia ſit tecum. Amen.

Miſſa fuit ex Laodicia, quæ eſt Metropolis Phrygiæ Pacatianæ.

EPISTOLA BEATI PAVLI APOSTOLI AD TIMOTHEVM SECVNDA.

CAPVT. I.

Vitæ eterna, deus quã nobis donã pararat
Tẽpore per Christum sunt manifesta modo.

PAulus apostolus IESV Christi per voluntatem dei, secundum promissionem vitæ, quæ est in Christo Iesu. Timotheo dilecto filio. *Gratia, misericordia, pax à deo patre, & Christo Iesu domino nostro. *Gratiam habeo deo, cui seruio à maioribus cũ pura conscientia, quòd citra vllam intermissionem faciam de te mentioné in precationibus meis noctu dieq́;, desiderãs te videre, memor tuarum lachrymarũ, vt gaudio replear, vbi commonefactus fuero eius, quæ est in te non simulatæ fidei, quæ habitauit primũ in auia tua Loide, & matre tua Eunica: certũ autẽ scio, quòd in te quoq;. Quam ob causam cõmonefacio te, vt suscites donũ dei quod est in te per impositionẽ manuũ mearum: *Non enim dedit nobis deus spiritum timiditatis, sed potentiæ ac dilectionis & sobrietatis. Ne igitur te pudeat testimonii dñi nr̃i, neq; te pudeat mei, qui sum vinctus illius, sed esto particeps afflictionũ euãgelij iuxta potentiam dei, qui saluos fecit nos, & vocauit vocatione sancta: *non secũdũ opera nostra, sed secundum suum propositũ & gratiam, quæ data quidem est nobis per Christum Iesum ante tempora æterna, sed palam facta est nunc per apparitionem seruatoris nostri Iesu Christi, qui mortem quidẽ aboleuit, vitã aũt in lucem produxit, ac immortalitatẽ per euãgeliũ, *in quod positus sum ego præco & apostolꝰ, ac doctor gentiũ: quã ob causã & hæc patior, attamen nõ erubesco. Noui enim, certus sum, quòd is cui credidi potens sit depositũ meũ custodire in illum diem. Formam habeto sanorũ sermonum.

The seconde Epistle of Saynct Paul the Apostle vnto Timothe.

The fyrste Chapter.

A

PAule an Apostle of Iesu Christ, by ŷ wyll of God to preache the promes of lyfe, whiche lyfe is in Christe Iesu. To Timothe hys beloued sonne: Grace, mercye, and peace, frõ God the father & from Iesu Christ oure Lorde.

I thanke God, whome I serue frõ myne elders with pure conscience, that without ceasynge I make mencyon of the in my prayers nyght and daye desyrynge to se ŷ, myndefull of thy teares: so ŷ I am fylled with ioye, when I call to remembraunce the vnfayned fayth that is in the, whiche dwelt fyrste in thy graund mother Lois, and in thy mother Eunica, am assured that it dwelleth in the also. 2.Cor.1. Galat.1. 1.Pet.1. Rom.1.

B Wherfore I warne the that thou stere vp the gyfte of God whiche is in the, by the puttynge on of my handes. For God hath not geuen to vs the spyrite of feare, but of power, & of loue, & of sobernes of mynde. Be not ashamed to testifye oure Lorde, nether be ashamed of me, which am bounde for hys sake: but suffre thou aduersitye also with the Gospel, through the power of God, whiche saued vs and called vs with an holye callynge, not accordynge to oure dedes, but accordyng to hys owne purpose and grace, whiche grace was geuen through Christ Iesu before ŷ world was, but is nowe declared openlye by ŷ appearynge of oure sauyoure Iesu Christe, whiche hath put awaye death & hath brought lyfe & immortalite vnto lyght through the Gospel, wherunto I am apoynted a preacher and Apostle, & a teacher of ŷ gentyles: for the which cause I also suffre these thynges. Neuertheles I am not ashamed. For I knowe whome I haue beleued, & am sure that he is able to kepe that which I haue committed to hys kepynge, agaynst that daye. Rom.1. Tit.3. 1.Tim.2.

C Se thou haue ŷ ensample of ŷ wholsome

wordes which þ heardeſt of me in fayth & loue which is in Jeſu Chriſt. That good thynge, which was committed to thy kepynge, kepe in the holy gooſt which dwelleth in vs. Thys thou knoweſt howe that all they which are in Aſia, be turned from me. Of whiche ſorte are Phigelos and Hermogenes. The Lorde geue mercye vnto the houſſe of Oneſyphoros, for he ofte refreſhed me, and was not aſhamed of my chayne: but when he was at Rome he ſought me out very diligently, and founde me. The Lorde graunt vnto hym þ he maye fynd mercye wyth the Lorde at that day. And in how many thynges he miniſtred vnto me at Epheſus þ knoweſt very well.

¶The.ii.Chapiter. ✠

A Thou therfore my ſonne, be ſtrõge in þ grace that is in Chriſte Jeſu. And what thynges þ haſte hearde of me manye bearynge wytnes, the ſame delyuer to faythfull men, whych are apte to teache other. Thou therfore ſuffre affliction as a good ſoudyer of Jeſu Chriſt. No man that warreth entangleth hym ſelfe w worldely buſynes, & that becauſe he wolde pleaſe hym that hath choſẽ hym to be a ſoudyer. And though a mã ſtryue for a maſtery, yet is he not crouned, except he ſtryue lawfully. The huſbãd man that laboreth muſt fyrſt receyue of the frutes. i.cor.9. Conſyder what I ſaye. The Lorde geue the vnderſtandyng in al thynges. ✠

B Remember that Jeſus Chriſt beynge of the ſede of Dauid, roſe agayne from death accordyng to my Goſpel, wherein I ſuffre trouble as an euyl doar, euen vnto bandes. But þ worde of God was not bounde. Therfore I ſuffre all thynges, for the electes ſakes, that they myght alſo obtayne that ſaluacion, which is in Chriſte Jeſu, wyth eternal glory.

C It is a true ſayinge: yf we be dead wyth hym, we alſo ſhall lyue wyth hym. Yf we be pacient, we ſhal alſo raygne wt hym. Yf we denye hym, he alſo ſhal denie vs. Yf we beleue not, yet abydeth he faythfull. He cã not denye him ſelfe. Of theſe thynges put

ſermonum, quos à me audiſti cũ fide & charitate, quæ eſt in Chriſto Ieſu. Egregium depoſitum ſeruato per Spiritum ſanctũ, qui inhabitat in nobis. Noſti hoc, quòd auerſati fuerint in me omnes, qui ſunt in Aſia: quorum eſt Phygelus & Hermogenes. Det miſericordiã Domin⁹ Oneſiphori familię, quoniam ſæpe me refocillauit, & de catena mea non erubuit: ſed cum eſſet Romę, ſtudioſius quęſiuit me & inuenit: det ei Dominus, vt inueniat miſericordiam apud Dominũ in die illo: & in quã multis Epheſi miniſtrauerit, melius tu noſti.

CAPVT. II.

Bellator ſæuus cũ athleta, & curuus arator
Quod tibi ſignificant ne dubitato ſequi.

TV igitur fili mi, fortis eſto in gratia quæ eſt per Chriſtum Ieſum: & in his quæ audiſti à me per multos teſtes. Hæc commenda fidelibus hominibus qui erũt idonei, vt alios quoque doceant. Tu igitur feras afflictiones, vt bonus miles IESV CHRISTI. Nemo qui militat implicatur vitæ negotiis, vt ei qui ſe in militiam delegit, placeat. Quòd ſi certet etiam aliquis, non coronatur, niſi legitimè certauerit. * Laborantẽ agricolam oportet primum de fructib⁹ percipere. Cogita quæ dico. Det enim tibi dominus in omnibus intellectũ. Memento Ieſum Chriſtum reſurrexiſſe à mortuis, ex ſemine Dauid, ſecundum Euangelium meum, in quo malis affligor, quaſi facinoroſus vſque ad vincula: at ſermo dei non fuit vinctus. Propterea omnia ſuffero propter electos, vt & ipſi ſalutem conſequantur, quæ eſt in CHRISTO IESV, cum gloria æterna. Certus ſermo. Nam ſi commortui ſumus, & conuiuemus: ſi ſufferimus, & conregnabimus: ſi negamus, & ille negabit nos: ſi increduli ſumus, ille fidelis manet: negare ſeipſum non poteſt. Hæc admone,

conteſtans coram domino, ne verborum pugnas ſequantur, ad nullam vtilitatem, ad ſubuerſionem audientium. Stude teipſum probatum exhibere Deo: operarium nõ erubeſcendum: recte ſectãtem ſermonem veritatis. ✳ Cęterum profanas vocum inanitates pręteremitto: ad maiorem enim proficient impietatem: & ſermo eorum vt cancer morbus, paſſionem habebit: quorum de numero eſt Hymenæus, & Philetus, qui circa veritatem aberrarunt, dicentes reſurrectionem iam eſſe factam, & ſubuertunt quorundam fidem. Solidũ tamen fundamentum Dei ſtat, habens ſignaculum hoc. Nouit dominus, qui ſint ſui. Et diſcedat ab iniquitate oĩs qui nominat nomen chriſti. Cæterum in magna domo non tantum ſunt vaſa aurea & argentea, verumetiam lignea, ac teſtacea, & alia quidem in honorẽ, alia vero in contumeliam. Si quis igitur expurgarit ſeipſum ab his, erit vas in honorem ſanctificatũ, accõmodum vſibꝰ domini, ad omne opus bonũ præparatũ. ✳ Iuueniles autem concupiſcentias fuge: ✳ ſectare vero iuſtitiã, fidem, charitatem, pacem cũ his qui inuocant dñm ex puro corde. ✳ Stultas autẽ & ineruditas quæſtiones reſpue, ſciẽs eas parere pugnas. Porrò ſeruum dñi nõ oportet pugnare, ſed placidũ eſſe erga omnes, propenſum ad docendum, tolerantẽ malos cum manſuetudine, erudientẽ eos qui obſiſtũt, ſi quando det illis deus pœnitẽtiã ad agnoſcẽdũ veritatẽ, vt reſipiſcãt è diaboli laqueo, capti ab eo ad ipſius voluntatem.

CAPVT III.

Captiuum ducent ſupremo tempore ſexum
Fœmineum, omnis homo namq; philautus erit.

ILlud autem ſcito, quod in extremis diebus inſtabũt tẽpora periculoſa. Erunt enim homines ſui amãtes, auari, faſtuoſi, ſuperbi, maledici, parentibus immorigeri, ingrati, impij, carentes affectu, neſcij fœderis, calumniatores, intemperantes, immites,

put the in remembraunce, and teſtifye before the Lorde, that they ſtryue not about wordes: whiche is to no profyte, but to peruerte the hearers.

Studye to ſhewe thy ſelfe laudable vnto God a workman that nedeth not to be aſhamed, diuidyng ẏ worde of treuth iuſtly. Vngooſtly and vayne wordes paſſe ouer. For they ſhall encreace vnto greater vngodlynes, & theyr wordes ſhal fret euẽ as doth a cãcre: of whoſe nombre is Hymeneos and Phyletos: which as concernynge the truth haue erred, ſayenge that the reſurrection is paſt all ready, and do deſtroye the fayth of dyuers perſones. 1.Tim.4.

But the ſure groũde of god remayneth, & hath thys ſeale: the Lorde knoweth thẽ that are hys, & let euery man that calleth on ẏ name of Chriſt, departe frõ iniquite. Notwithſtandyng in a great houſe are not onely veſſelles of golde & of ſyluer: but alſo of wood and of earth, ſome for honoure, & ſome vnto diſhonoure. But yf a mã purge hym ſelfe frõ ſoche felowes, he ſhalbe a veſſel ſanctified vnto honoure mete for the Lorde, and prepared vnto al good workes. D

Luſtes of youthe auoyde, & folowe ryghteouſnes, faythe, loue and peace, with thẽ that call on the Lorde wyth pure harte. Folyſhe & vnlearned queſtiõs put frõ the, remẽbrynge that they do but gẽdre ſtryfe. But the ſeruaunt of the Lorde muſt not ſtryue, but muſt be peaſable vnto al men, & apte to teache, & one that can ſuffre the euyll in mekenes, & can informe thẽ that reſiſt, yf ẏ God at any tyme wyl geue thẽ repentaunce for to knowe the treuth, that they maye come to them ſelues agayne, out of the ſnare of the deuyll, which are now taken of hym at hys wyll. 1. Timo.4. Ibidem. 6. Tit.3.

¶ The.iii. Chapitre.

A

THys vnderſtand, ẏ in ẏ laſt dayes ſhall come perelous tymes. For ẏ men ſhalbe louers of theyr owne ſelues, coueteous, boſters, proude, curſed ſpeakers, diſobediẽte to father & mother, vnthãkful, vnholy, vnkynde, trucebreakers, ſtubborne, falſe accuſars, ryotours, 1. Timo.4. 2 Pet.3. Iude.1.

fearce,deſpyſers of thē whyche are good, traytours,heddy,hye mynded,gredy vpon voluptuouſnes more then the louers of God,hauyng a ſymilitude of godly lyuinge,but haue denyed the power therof:and ſoche abhorre. Of thys ſorte are they which entre into houſes , and brynge into bondage wemen laden wyth ſynne, which wemen are ledde of diuers luſtes, euer learnynge , and neuer able to come vnto the knowlegde of the trueth.

Exod.7. B As Iannes and Iambres withſtode Moſes euen ſo do theſe reſyſt the trueth, whē they are of corrupte myndes, & leawde as concernyng ẏ fayth:but they ſhal preuaile no lēger. For theyr madnes ſhalbe vttered vnto all men, as theyrs was. But ẏ haſt ſene the experience of my doctryne, faſſiō of lyuinge,purpoſe,fayth,lōge ſufferyng, loue,pacience,perſecutions, & afflictions whiche happened vnto me at Antioche,at Iconium & at Liſtra:whiche perſecutions I ſuffered paciently. And from them all the Lorde delyuered me. Ye & al that wyll lyue godlye in Chryſte Ieſu, muſte ſuffre perſecutions. But ẏ euyl mē & diſceyuers ſhall waxe worſſe and worſſe whyle they deceyue & are deceyued them ſelues.

C But cōtinue thou in the thynges which thou haſt learned, which alſo were committed vnto the, ſeynge thou knoweſt of whom thou haſt learned them and for as moche alſo as thou haſt knowē holy ſcripture of a chylde,whiche is able to make the wyſe vnto ſaluacyon thorow ẏ fayth which is in Chriſt Ieſu. For al ſcripture geuen by inſpiracyon of god , is proffitable to teache,to improue,to amende , and to inſtruct in ryghteouſnes, that the man of God may be perfect and prepared vnto all good workes. ij.Pet.i.

The.iiii.Chapter.

A I Teſtifye therfore before God, and before ẏ Lord Ieſu Chriſt, whych ſhal iudge quick & dead at his apperig in his kyngdome,preache the word,be feruent , be it in ſeaſon or out of ſeaſon. Improue,rebuke,exhorte ẇ al lōge ſufferyng & doctrine. For ẏ time wyl come,whē they wil not ſuffer wholſom doctrine:but after

immites,negligētes bonorū, proditores,præcipites,inflati, voluptatum amantes potius quam amantes dei:habentes formam pietatis, ſed qui vim eius abnegarint. Et iſtos auerſare. Ex his enī ſunt qui ſubeunt in familias,& captiuas ducunt mulierculas, oneratas peccatis quæ ducuntur concupiſcentiis variis,ſemper diſcētes, nec vnquā ad cognitionem veritatis venire valentes. *Quemadmodum autem Iannes & Iambres reſiſtebāt Moſi,ita & hi reſiſtunt veritati, homines mente corrupti , reprobi circa fidem:ſed non proficient amplius. Siquidem amentia iſtorum euidēs erit omnibus, quemadmodum & illorū fuit. Tu vero aſſectatus es doctrinam meam , inſtitutionem, propoſitum,fidem,lenitatē,charitatem , patientiā , perſequutiones, afflictiones, quæ mihi acciderunt Antiochiæ,Iconij,Lyſtris,quas perſequutiones ſuſtinuerim. Et ex omnibus eripuit me dominus. Sed & oēs,qui volunt pie viuere in Chriſto Ieſu, perſequutionē patientur. Porrò mali homines, & impoſtores proficiēt in peius,dū & in errorem adducunt,& errant ipſi. At tu perſiſte in his quę didiciſti,& quę tibi cōcredita ſunt:ſciens à quo didiceris,& quòd à puero ſacras literas noueris,quæ te poſſunt eruditum reddere ad ſalutē per fidem, quæ eſt in Chriſto Ieſu. *Omnis ſcriptura diuinitus inſpirata, eſt vtilis ad doctrinam ad redargutionē, ad correctionē,ad inſtitutionē,quę eſt in iuſtitia , vt integer ſit dei homo,ad oē opus bonum apparatꝰ.

CAPVT. IIII.

Doctrinam Chriſti ſupremo tempore ſpernent

Diſcipulis doctor verba benigna dabit.

O Bteſtor igitur ego corā deo & domino Ieſu chriſto,qui iudicaturꝰ eſt viuos & mortuos in apparitione ſua, & ī regno ſuo. Prædica ſermonē, inſta tēpeſtiue,intēpeſtiue:argue,increpa,exhortare cū oī lenitate & doctrina. Nam erit tempus , cum ſanam doctrinam non ſuſtinebunt: ſed

iuxta concupiſcentias ſuas coacervabunt ſibi doctores, ij quibus prurient aures, & a veritate quidem aures auertent, ad fabulas vero cõuertentur. At tu vigila in omnib⁹, obdura in afflictionib⁹, opus perage euangeliſtæ, miniſterium tuum ad plenum probatum reddito. Nam ipſe iam immolor, & tempus meæ reſolutionis inſtat. Certamen bonũ decertaui, curſum conſummaui, fidem ſeruaui: quod ſupereſt, repoſita eſt mihi iuſtitiæ corona, quam reddet mihi Dominus in illo die, qui eſt iuſtus iudex: non ſolum autem mihi, ſed & omnibus qui diligunt aduentum ipſius. Da operam vt venias ad me cito. Nam Demas me reliquit, amplexus præſens ſeculum, & profectus eſt Theſſalonicam, Creſcens in Galatiã, Titus in Dalmatiam: Lucas mecum eſt ſolus. Marcum aſſumptũ adducito vna tecum: eſt enim mihi perutilis ad miniſterium. Porro Tychicum miſi Epheſum. Penulam quam reliqui Troade apud Carpum, cum venies, apporta, & libros, maxime autem membranas. Alexãder faber ærarius multis malis me affecit, reddat illi dominus iuxta facta ipſius: quem & tu caue. Vehementer enĩ reſtitit ſermonibus noſtris. In prima mea defenſione nemo mihi adfuit, ſed omnes me deſeruerunt, ne illis imputetur. ſed dominus mihi adfuit, & corroborauit me, vt per me præconium expleretur, & audirent omnes gentes: & ereptus ſui ex ore leonis, & eripiet me dominus ab omni facto malo, ſeruabitq; in regnum ſuum cæleſte: cui gloria in ſecula ſeculorum. Amẽ. Saluta Priſcam & Aquilam & Oneſiphori familiã. Eraſtus manſit Corinthi. Trophimum autẽ reliqui in Mileto languentem. Da operam, vt venias ante hyemem. Salutat te Eubulus, & Pudens, & Lin⁹, & Claudia, & fratres omnes. Dominus Ieſus chriſtus cũ ſpiritu tuo. Gratia vobiſcum. Amen.

Miſſa è Roma ad Timotheum ſecunda, cum Paulus iterum ſiſteretur Cæſari Neroni.

after theyr owne luſtes ſhall they (whoſe eares ytche) get them an heape of teachers, and ſhall turne theyr eares from ÿ trueth, & ſhalbe geuen vnto fables. But watche thou in all thynges, & ſuffre aduerſitie, & doe the worke of an Euangeliſt, fulfyll thyne offyce vnto the vttermoſt. B

For I am now ready to be offered, and the tyme of my departyng is at hande. I haue fought a good fyght, & haue fulfylled my courſe, and haue kept the fayth. From hence forth is layde vp for me a croune of ryghteouſnes, which the Lord that is a ryghteous iudge ſhal geue me at that daye, not to me only, but vnto all thẽ that loue hys cõmyng. Make ſpede to come vnto me a ſone. For Demas hath left me, & loueth thys preſent worlde, & is departed vnto Theſſalonica. Creſcens is gone to Galacia, & Titus vnto Dalmacia. Coloſ. 4. Only Lucas is wt me. Take Marke & brynge hym wyth the, for he is neceſſary C vnto me, for to miniſter. And Tychycus haue I ſent to Epheſus. The cloke that I left at Troada wyth Carpus, when thou commeſt, brynge wyth the, & the bokes but ſpecially the parchement. Alexander the coperſmyth dyd me moche euyll, the Lord reward hym accordyng to hys dedes of whõ be thou ware alſo. For he withſtode oure preachyng ſore. At my fyrſt anſwerynge, no man aſſiſted me but all forſoke me. I praye God, ÿ it maye not be layde to theyr charges. ✠ Notwythſtandinge the Lord aſſiſted me: & ſtrengthed me, ÿ by me the preachyng ſhuld be fulfylled to the vttermoſt, & that all the Gentyls ſhuld heare. And I was delyuered out of the mouth of ÿ lyon. And ÿ Lorde ſhal delyuer me frõ al euyl doyng: & ſhall kepe me vnto hys heauẽly kyngdom. To whome be prayſe for euer and euer. Amen. ✠

Salute Priſca & Aquila, & ÿ houſholde D of Oneſyphorus. Eraſtus abode at Corinthũ. Trophimus I left at Myletum ſick. Make ſpede to come before wynter. Eubol⁹ greteth ÿ: & Pudẽs, & Lynus, & Claudia, and all the brethrẽ. The Lorde Ieſus Chriſt be wyth thy ſpryte. Grace be wyth you. Amen.

¶ The ſecõde epiſtle wrytẽ frome Rome vnto Timothe whẽ Paul was preſẽted ÿ ſecõde time vp before ÿ Emperour Nero.

¶ The Epyſtle of ſaynct Paule the Apoſtle vnto Titus.

¶ The fyrſte chapter.

A PAul the ſeruaunte of God, & an Apoſtle of Jeſu Chryſte, to preache the faythe of goddes electe, and the knowledge of that truth whych is after godlynes: vpon the hope of eternal lyfe, whiche lyfe God þ can not lye, hath promyſed before the world beganne: but hath opened hys worde at the tyme appoynted through preachyng, which preaching is commytted vnto me, by the commaundement of God our ſauyoure. To Titus hys naturall ſonne in the common fayth. Grace, mercy, & peace from God the father, & from the B Lord Jeſu Chriſt our ſauyour.

For this cauſe left I the in Crete that thou ſhuldeſt performe that which was lackynge, and ſhuldeſt ordeyne elders in euery cytie, as I appoynted the. Yf any 1.Tim.3. be fauteleſſe, the huſband of one wyfe, hauynge faythful chyldrē, whych are not ſclaundred of ryote: nether are diſobediēt. For a byſhop muſte be fauteleſſe, as it becōmeth the miniſter of god: not ſtubborne, not angry, no dronkarde, no fyghter not geuen to fylthy lucre: but herberous, one þ loueth goodnes, ſober mynded, ryghteous, holy, temperate: & ſoche as cleueth vnto the true worde of doctryne, that he maye be able to exhorte wyth wholſome learnyng, and to improue them that ſay agaynſt it.

C For there are many diſobediēt & talkers of vanitie & diſceauers of myndes, namely they of þ circūciſiō: whoſe mouthes muſt be ſtopped: which peruerte whole houſes, teachynge thinges whiche they ought not, becauſe of fylthye lucre. One beynge of them ſelues, which was a Prophet of theyr owne, ſayd: The Cretayns are alwaies lyars, euyl beaſtes & ſlowe belies. This wytnes is true wherfore rebuke thē ſharply þ they may be ſound i þ fayth & not takyng hede to Jewes fables & cōmaūdementes of men that turne frō the truth.

Vnto

¶ EPISTOLA BEATI PAVLI APOSTOLI AD TITVM.

CAPVT. I.

Accipe presbyteri Tite munus & argue verpos
Dogmata ne vitiant ventris amore ſacra.

PAulus ſeruus dei, apoſtolus autē Ieſu Chriſti, iuxta fidem electorum dei & agnitionem veritatis, quæ eſt ſecundum pietatem in ſpe vitæ æternæ, quam promiſit is qui mētiri neſcit, deus ante tempora æterna. Patefecit autem tēporibus ſuis ſermonē ſuū per prædicationem, quæ cōmiſſa eſt mihi ſecūdū delegationē ſeruatoris noſtri dei, Tito germano filio iuxta cōmunē fidē. Gratia, miſericordia, pax a deo patre & domino Ieſu chriſto ſeruatore noſtro. Huius rei gratia reliqui te in Creta, vt quæ deſunt, pergas corrigere, & cōſtituas oppidatim presbyteros, ſicut ego tibi ordinaram: ſi quis eſt inculpatus, vnius vxoris vir, liberos habens fideles: nō obnoxios crimini luxus, aut qui non ſint intractabiles:

¶ Oportet enim epiſcopū inculpatū eſſe, tanquam dei diſpenſatorem: nō præfractū, non iracundum, non vinoſum, non percuſſorem, non turpiter lucro deditum: ſed hoſpitalē, bonarū rerum ſtudioſum: ſobrium, iuſtum, pium, tēperantem: tenacem eius qui ſecūdum doctrinam eſt: fidelis ſermonis, vt potēs ſit etiam exhortari per doctrinam ſanam, & contradicentes conuincere. Sunt enī multi intractabiles, & vaniloqui, & mentium ſeductores: maxime hi qui ſunt ex circunciſione, quibus oportet obturare os, qui totas domos ſubuertunt, docentes quæ non oportet, turpis lucri gratia. Dixit quidam ex iſtis proprius ipſorum propheta: Cretenſes ſemper mendaces, malæ beſtiæ, ventres pigri. Teſtimonium hoc eſt verum. Quam ob cauſam redarguito illos ſeueriter, vt ſani ſint in fide, non attendentes Iudaicis fabulis, & præceptis hominū auerſantium veritatem.

¶ Omnia

¶ Omni[illegible]dem pura puris. Porrò pollutis & infidelibus nihil est purum, sed polluta est illorum & mens & conscientia. Deum profitentur se scire, cæterum factis negant, cum sint abominabiles, & dicto non audiẽtes, & ad omne opus bonum reprobi.

CAPVT. II.

Bella docens varias meminit quod gratia Christi
Commonet illecebras spernere quasque malas.

TV vero loquere, quæ decent sanã doctrinã: Senes, vt sobrij sint, graues, modesti, sani fide, charitate, patientia: Anus itidẽ, vt in habitu sint, qui religionem deceat, nõ calumniatrices, nõ vino multo seruiẽtes, vt honesta doceãt, quo possint modestas reddere adulescentulas, vt maritos suos diligant, vt liberos amẽt, vt sobriæ sint, puræ: domus custodes, bonæ, subditæ suis viris, ne sermo dei male audiat. Adulescẽtes consimiliter adhortare vt sobrij sint, per omnia temetipsum præbens formã bonorũ operũ in doctrina, integritatem, grauitatẽ, sermonem sanũ, irreprehensibilem: vt is qui repugnat, rubore suffũdatur, nihil habẽs, quod de vobis dicat mali. ¶ Seruos hortare, vt suis dominis pareãt, in omnibus illis placeant: non responsatores, non suffurantes, sed fidem omnem ostẽdentes bonam: vt doctrinam seruatoris nostri dei ornent in omnibus. Apparuit enim gratia dei, salutifera omnib⁹ hominibus, erudiens nos, vt abnegata impietate & mundanis concupiscentiis, sobrie & iuste & pie viuam⁹ in præsenti seculo, expectãtes beatã illam spem, & apparitionẽ gloriæ magni dei, & seruatoris nostri Iesu Christi, qui dedit semetipsum pro nobis, vt redimeret nos ab omni iniquitate, & purificaret sibiipsi populum peculiarem, sectatorem bonorum operum. Hæc loquere, & hortare, & argue cum omni præcipiendi studio. Nemo te despiciat.

CAPVT III

Confirma populum sacrato fronte renatum,
Isto sed hæreticos bis monuisse satis.

Rom. 14.

Vnto the pure, are all thinges pure, but vnto thẽ that are defyled & vnbeleuynge, is nothyng pure: but euen the very myndes and consciences of them are defyled. They confesse that they knowe god: but with the dedes they denye him, and are abominable and disobedient, and vnto al good workes discommendable.

¶ The. ii. Chapter.

A

BVt speake thou that whyche becommeth wholsome learnyng. That the elder men be sober, honest, discrete, sounde in the fayth, in loue & in pacience. And the elder wemen lykewyse, that they be in suche rayment as becõmeth holynes: not false accusars not geuen to moche drinkynge but teachers of honeste thinges, to make the younge wemẽ sober mynded, to loue theyr husbandes, to loue theyr chyldren, to be discrete, chast, huswyfly: good and obedient vnto theyr owne husbandes: that the word of god be not euyl spoken of. Younge men lykewyse exhorte that they be sober mynded.

Ephe. 6.
Coloss. 3.
1. Pet. 2.
B

Aboue all thynges shewe thy selfe an ensample of good workes wt vncorrupte doctrine, wt honestye, & wt ye wholsome word, whyche can not be rebuked, that he which withstandeth may be ashamed, hauyng nothing in you that he may dysprayse. The seruauntes exhorte to be obediẽt vnto theyr owne masters and to please in al thinges: not answering agayn, nether be pyckers, but that they shewe all good faythfulnes, that they may do worshyppe to ye doctrine of our sauyour god in al thinges.

C

✠ For the grace of god, that bryngeth saluacion vnto all men: hath appered & teacheth vs that we shuld deny vngodlynes & worldly lustes, & that we shuld lyue sober mynded, ryghteously & holy in this presente world, lokynge for that blessed hope & gloryous appering of the myghty god, & of our sauyour Iesu Christ, which gaue hym self for vs, to redeme vs from all vnryghteousnes, & to pourge vs a peculiar people vnto hym self feruently geuen vnto good workes: These thinges speake, & exhorte, & rebuke, wt all commaundynge. Se that noman despyse the.

¶ The. iii. Chapter.

A Warne them that they ſubmytte them ſelues to rule and power: to obey the offycers, that they be ready vnto al good workes, that they ſpeake euyl of noman, that they be no fyghters, but ſoft: ſhewynge al meekenes vnto al men. For we our ſelues alſo were in tymes paſt, vnwyſe, diſobedient, deceyued, in daunger to luſtes and to diuers maners of voluptuouſnes, lyuyng in maliciouſnes & enuye, full of hate hatyng one another. B ✝ But after that the kyndnes and loue of our ſauyour God to man warde appered, not of yͤ dedes of ryghteouſnes which we wrought, but of his mercy, he ſaued vs ij.Timo.1 by the fountayn of the newe byrthe, and with the renuyng of the holy gooſt, which he ſhed on vs aboundantly, thorow Jeſus chriſt our ſauyour: that we once iuſtified by his grace ſhuld be heyres of eternal lyfe thorow hope. ✝ This is a true ſaying.

Of theſe thinges I wold thou ſhuldeſt certifye, yͭ they whyche beleue god, myght be dilygent to go forwarde in good workes. Theſe thinges are good and proffytable vnto men. Folyſſhe queſtions and genealogies, and braulyng and ſtryfe about ij.Timo.2. the law auoyde, for they are vnproffytable and ſuperfluous. A man that is geuẽ to hereſye, after the fyrſt and the ſeconde admoniciõ auoyde, remembrynge that he that is ſoche, is peruerted, and ſynneth euen damned by his owne iudgement.

When I ſhall ſende Artemas vnto the, C or Tychicus, be diligent to come to me vnto Nichopolis. For I haue determined ther to wynter. Bringe Zenas the lawear and Appollos on theyr iorney dilygentlye, that nothyng be lackynge vnto them. And let oures alſo learne to excell in good workes, as farforth as nede requyreth, that they be not vnfrutefull. All that are with me, ſalute the. Greete them that loue vs in the fayth. Grace be with you al. Amen.

¶ Wrytten from Nychopolis a cytye of Macedonia.

Caput.iii.

A Admoneto illos, vt principibus ac poteſtatib⁹ ſubditi ſint, vt magiſtratibus pareant, vt ad omne opus bonum ſint parati, ne de quoquam male dicant: ne ſint pugnaces, ſed humani, omnem exhibentes manſuetudinem erga omneis homines. Nam eramus quondam & nos ſtulti, inobedientes, errantes, ſeruientes deſideriis ac voluptatibus variis, in malitia & inuidia degentes, odioſi, inuicem odio proſequentes. At poſtquam bonitas, & erga homines amor apparuit ſeruatoris noſtri dei, ✝ non ex operibus quæ ſunt in iuſtitia, quæ faciebamus nos, ſed ſecũdum ſuam miſericordiam ſaluos nos fecit per lauacrum regenerationis, ac renouationis ſpiritus ſancti, quem effudit in nos opulente per IESVM CHRISTVM ſeruatorem noſtrum, vt iuſtificati illius gratia, hæredes efficeremur iuxta ſpem vitæ æternæ. Indubitatus ſermo. De his volo vt confirmes, quo ſoliciti ſint, vt bonis operibus præſint, qui crediderunt deo. Hæc enim ſunt honoſta & vtilia hominibus. ✝Stultas autem quæſtiones & genealogias, & contentiones ac pugnas legales omitte: ſunt enim inutiles & ſuperuacaneæ. Sectarum authorem hominem, poſt vnam & alteram admonitionem fuge: ſciens quod euerſus ſit, qui eiuſmodi eſt, & peccet per ſe damnatus. Cum autem miſero Arteman ad te, aut Tychicum, da operam vt venias ad me Nicopolim, nam illic decreui hybernare. Zenam legiſperitum & Apollo ſtudioſe deducito, ne quid illis deſit. Diſcant autem & noſtri bonis operibus præeſſe ad neceſſarios vſus, vt nõ ſint infrugiferi. Salutant te: qui mecum ſunt omnes. Saluta eos qui diligunt nos in fide. Gratia cum omnibus vobis. Amen.

Scripta ex Nicopoli
Macedoniæ.

EPISTOLA PAVLI APOSTOLI AD PHILEMONEM.

Adſatus dulci ſermone Philemona pergit,
Mancipii domino conciliare ſuo.

PAulus vinctꝰ Chriſti Ieſu, & Timotheus frater, Philemoni dilecto & collegæ noſtro, & Aphiæ dilectæ, & Archippo commilitoni noſtro, & quæ domi tuæ eſt, congregationi, Gratia vobis, & pax à deo patre noſtro, & domino Ieſu Chriſto. Gratias ago deo meo, ſemper mentionem tui faciens in precibus meis, cum audiam tuã charitatem ac fidem, quam habes erga dominum Ieſum, & erga omnes ſanctos: vt communicatio fidei tuæ efficax fiat in agnitione omnis boni, quod eſt in vobis erga Chriſtũ Ieſum. Gaudium enim habemus multum, & conſolationem in dilectione tua, quod viſcera ſanctorũ refocillata ſunt per te frater. Quapropter quanuis multã in Chriſto fiduciam habeam iniungendi tibi id quod officii tui erat: tamen propter charitatem potius rogo, cum talis ſim, nempe Paulus ſenex, nũc autem etiam vinctus Ieſu Chriſti. Rogo autem pro filio meo quem genui in vinculis meis Oneſimo, quondam tibi inutili, nunc vero tibi & mihi perutili: quem remiſi. Tu autem eum, hoc eſt, viſcera mea ſuſcipe, quem ego cupiebam apud me retinere, vt pro te miniſtraret mihi in vinculis euangelij. Sed abſque tua ſententia nihil volui facere, ne velut ex neceſſitate bonum tuum eſſet, ſed ſpontaneũ. Nã propterea forſitã receſſit ad tempus, vt æternũ eum reciperes, non iam vt ſeruum, ſed ſupra ſeruum, nempe fratrem dilectum, maxime mihi: quanto autem magis tibi, & in carne, & in domino? Si igitur me habes cõſortem, ſuſcipe illum tãquam me. Quod ſi quid læſit te, aut debet, hoc mihi imputato (ego Paulus ſcripſi mea manu) ego depẽdam: vt ne dicam tibi, quod etiam teipſum mihi inſuper debes. Etiã frater, ego te fruar in domino.

Refocilla

The Epiſtle of Saynct Paul the Apoſtle vnto Philemon.

The fyrſte Chapter.

PAul the preſoner of Jeſu Chriſte, and brother Timotheus. A

1.Cor.1.
Galat.1.
1.Pet.5.

Unto Philemon the beloued, and oure helper, and to the beloued Aphya, to Archippus our felowſouldyer, and to the congregacion of thy houſe.

Grace be with you and peace, from god our father, & fro the Lord Jeſus Chriſt.

I thanke my God, makyng mencion al wayes of the in my prayers, when I heare of thy loue and fayth, which thou haſt to ward the Lord Jeſu, and toward al ſayntes, ſo that þ felowſhyppe that thou haſte in the fayth is fruteful thorough knowledge of all good thinges whiche are in you by Jeſus Chriſt. And we haue great ioye, & cõſolacion ouer thy loue. For by þ (brother) þ ſayntes hartes are cõforted.

Wherfore though I be bolde in Chriſt to enioyne þe that which becõmeth the: yet for loues ſake I rather beſeche þ though I be as I am euen Paul aged, and now B in bãdes for Jeſu Chriſtes ſake. I beſeche the for my ſonne Oneſymus whom I begat in my bandes, which in tyme paſſed was to the vn profytable, but now profytable both to the and to me, whõ I haue ſent home agayne. Thou therfore receyue him, that is to ſay, myne owne bowels, whom I wold fayne haue retayned with me that in thy ſtede he myght haue miniſtred vnto me in the bandes of þ goſpel. Neuertheleſſe, without thy mynde wolde I do nothyng, that the good which ſpryngeth of the, ſhuld not be as it were of neceſſitye, but wyllyngly. Happlye he therfore departed for a ſeaſõ that thou ſhuldeſt receiue him for euer: not now as a ſeruaunt but aboue a ſeruaunt, I meane a brother beloued ſpecially to me, but howe moche more vnto þ, both in the fleſhe & alſo in þ C Lorde? Yf thou counte me a felow, receyue him as my ſelfe. Yf he haue hurte the, or oweth the ought, that lay to my charge: I Paul haue wrytten it with myne owne hand: I will recompence it. So that I do not ſay to the how that thou oweſt vnto me euen thyne owne ſelfe. Euen ſo brother let me enioye the in the Lord.

Conforte

Comforte my bowels in the Lorde. D Truſtyng in thyne obedience, I wrote vnto the knowyng þ thou wylt do more then I ſay for. Moreouer prepare me lodgeyng: for I truſt through the helpe of your prayers I ſhalbe geuen vnto you. The ſaluteth Epaphras my felow preſoner in Chriſt Jeſu, Marcꝰ, Ariſtarchꝰ, Demas, Lucas, my helpers. The grace of our lord Jeſu Chriſt be wᵗ your ſpirites Amē.

¶ Sent from Rome by Oneſymus a ſeruaunte.

Refocilla mea viſcera in domino. Confiſus de obedientia tua ſcripſi tibi ſciens, quod etiam vltra quam dico facturus ſis. Simul autem etiam præpara mihi hoſpitium. Spero enim, quòd auxilio precum veſtrarum donabor vobis. Salutãt te Epaphras concaptiuus meus in CHRISTO IESV, Marcus, Ariſtarchus, Demas, Lucas, adiutores mei. Gratia domini noſtri IESV CHRISTI ſit cum ſpiritu veſtro Amen.

Miſſa fuit è Roma per Oneſimum ſeruum.

EPISTOLA PAVLI APOSTOLI AD HEBRAEOS.

CAPVT. I.

Alloquitur dominus patres in vatibus, at nos
Alloquitur verbis filius ipſe ſuis.

D

Deus olim multifariam, multiſque modis loquutus patribus per prophetas, extremis diebus hiſce loquutus eſt nobis per filium, quem conſtituit hæredem omnium: per quem etiam ſecula condidit; * qui cum ſit ſplendor gloriæ, & expreſſa imago ſubſtantię illius, modereturque omnia verbo potentiæ ſuæ, per ſemetipſum purgatione facta peccatorum noſtrorum, conſedit in dextra maieſtatis in excelſis: tanto præſtantior factus angelis, quanto excellentius præ illis ſortitus eſt nomen. Nam cui dixit vnquam angelorum: * Filius meus es tu, ego hodie genui te? Ac rurſum: * Ego ero ei pater, & ille erit mihi filius. Rurſum autem, cum inducit primogenitum in orbem terrarum, dicit: * Et adorant eum omnes angeli dei. Et ad angelos quidem dicit: * Qui creat angelos ſuos ſpiritus, & miniſtros ſuos ignis flammam. Ad filium autem, * Thronus tuus deus in ſeculum ſeculi, virga rectitudinis, virga regni tui. Dilexiſti iuſtitiam & odiſti iniquitatem, propterea vnxit te deus, deus tuus, oleo exultationis vltra conſortes tuos. * Et, Tu in initio domine terræ fundamēta feciſti, & opera manuum tuarum ſunt cæli, ipſi peribunt, tu autem permanes, & omnes vt veſtimentum veteraſcent: ac velut amictum circumuolues eos: & mutabuntur: tu autem idem es, & anni tui non deficient. Ad quem autem angelorum, dixit vnquam? * Sede à dextris meis, donec poſuero inimicos tuos ſcabellum pedum tuorum? Nonne omnes ſunt adminiſtratorii ſpiritus, qui in miniſterium emittuntur propter eos qui hæredes ſunt ſalutis?

CAPVT. II.

His pereat tantam ſpernit quicunque ſalutem,
Vt Moſi ſpernens ægra ſtatuta pit.

Propterea

¶ The Epiſtle of ſaincte Paule the Apoſtle vnto the Hebrues.

¶ The fyrſt Chapter.

G

A

God in tyme paſt diuerſly and many wayes, ſpake vnto ẏ fathers by the Prophetes: but in theſe laſt dayes, he hath ſpoken vnto vs by his ſonne, whom he hath made heyre of al thynges: by whom alſo he made the world. Which ſonne beynge the bryghtnes of hys glorie, and verye ymage of his ſubſtaũce, bearig vp al thiges with the worde of his power, hath in his owne perſon purged our ſynnes, and is ſytten on the ryghte hande of hys maieſtye on hye, and is more excellent then the aungels, in as moche as he hath by inheritaunce obtayned an excellenter name then haue they.

Sapien.7

B

For vnto whiche of the aungels ſayde he at any tyme? Thou arte my ſonne, this day begate I the. And agayne: I wylbe his father and he ſhalbe my ſonne. And agayn when he bryngeth in the fyrſte begotten ſonne in to the worlde, he ſayth: And all the aungels of God ſhall worſhyppe hym. And of the aungels he ſayth: He maketh his aungels ſpretes and hys mynyſters flammes of fyre. But vnto the ſonne he ſayth: God, thy ſeate ſhalbe for euer and euer. The ſcepter of thy kyngdome is a ryghte ſcepter. Thou haſte loued ryghteouſnes and hated iniquite. Wherfore god which is thy god, hath anoynted ẏ with the oyle of gladnes aboue thy felowes.

Pſ.2.act.13.
2.Reg.7.
Pſal.96.
Pſal.103.
Pſal.44.
Pſa.101.

C

And thou Lord in the begynnyng haſt layde the foundacion of the earth. And ẏ heauens are the workes of thy handes. They ſhall peryſh, but thou ſhalt endure. They al ſhal weare olde as doth a garmēt, and as a veſture ſhalt thou chaunge them and they ſhall be chaunged. But thou arte alwayes, and thy yeares ſhall not fayle. ✠ Vnto which of the aungels ſayde he at any tyme: Syt on my ryght hande, tyl I make thine enemies thi fote ſtole. Are they not all miniſtringe ſpretes, ſent to miniſter for their ſakes, which ſhalbe heyres of ſaluacion?

Pſal.109.

¶ The .ii. Chapter.

A Wherfore we oughte to geue the more hede to ŷ thynges we haue herde, leſt we periſhe. For yf the worde whiche was ſpoken by angels was ſtedfaſt: ſo that euery tranſgreſſion & diſobedience receyued a iuſt recompence to rewarde: howe ſhall we eſcape yf we deſpyſe ſo great ſaluation, whiche at ŷ fyrſt began to be preached of the Lorde hym ſelfe, and afterwarde was confyrmed vnto vs warde, by them that hearde it, God bearyng wytnes therto, both with ſignes and wonders alſo, and with diuers miracles and gyftes of the holye gooſte, accordyng to hys owne wyll.

B He hath not vnto the aungels put in ſubiection the worlde to come, wherof we ſpeake. But one in a certayne place wytneſſed, ſayinge: what is man, that thou art myndefull of hym? After thou haddeſte for a ceaſon made hym lower thẽ the aungels: thou crounedſte hym with honour & glory, & haſt ſet hym aboue thy workes of thy handes. Thou haſt put al thinges in ſubiection vnder his fete. (Psal. 8.)

In that he put al thynges vnder hym, he lefte nothyng that is not put vnder him. (Psal. 8.) Neuertheleſſe we yet ſe not all thynges ſubdued, but hym that was made leſſe then the angels, we ſe that it was Jeſus, which is crouned with glory and honoure for the ſufferynge of death that he by the (Philip. 2.)

C grace of God, ſhould taſte of death for al men. For it became hym, for whom are all thynges, and by whom are all thinges, after that he had brought many ſonnes vnto glory, that he ſhoulde make the Lorde of theyr ſaluation perfecte thorow ſufferynge. For he that ſanctyfyeth, and they whiche are ſanctifyed, are al of one. For whych cauſes ſake he is not aſhamed to call them brethren ſayinge: I will declare thy name vnto my brethren, & in the myddes of the congregation wyll I prayſe the. And agayne. I wyll put my truſte in hym. And agayne: beholde here am I and the chyldren whiche God hath geuen me. (Psal. 21.) (Esa. 8.)

D For as moche then as the chyldren were partetakers of fleſhe and bloud, he alſo hym ſelfe lykewyſe toke parte with them, for to put downe thorowe deathe hym that had lordſhyp ouer deathe, that is to ſaye the deuyll, and that he mighte (Osee. 13.) (1. Cor. 15.)

Caput. II.

A PRopterea oportet nos vehementius attendere iis, quæ dicta ſunt nobis, ne quando perfluamus. Etenim ſi is qui per angelos dictus fuerat ſermo, fuit firmus, & omnis tranſgreſſio & inobedientia iuſtã premii repenſationem accepit, quo modo nos effugiemus, ſi tantam neglexerimus ſalutem? quæ cum primum enarrari cœperit per ipſum dominum, ab iis qui audierant, in nos confirmata fuit atteſtante Deo, & ſignis, & prodigiis ſimul variiſque virtutibus, & ſpiritus ſancti diſtributionibus, iuxta ipſius voluntatem. Non enim angelis ſubiecit orbem terræ futurum, de quo loquimur.

Teſtat⁹ eſt aũt alicubi quidã, dicẽs: * Quid eſt homo quod memor es eius: aut filius hominis quod inuiſis illum? Feciſti eum paululo inferiorem angelis: gloria & honore coronaſti eum, & conſtituiſti eum ſuper opera manuum tuarũ.

* Omnia ſubieciſti ſub pedibus eius. In hoc enim quod ei ſubiecit omnia, nihil omiſit illi non ſubiectum. At nondum videmus illi omnia eſſe ſubiecta.

* Eum vero qui puſillũ quiddam diminutus fuerat infra angelos, cernimus IESVM, propter cruciatum mortis, gloria & honore coronatum, vt per gratiam dei, pro omni guſtaret mortem. Decebat enim eum, propter quem ſunt omnia, & per quem ſunt omnia, vt multis filiis in gloriam adductis, principem ſalutis illorum per afflictiones perfectum redderet: quandoquidem & qui ſanctificantur, ex vno ſunt omnes.

Quam ob cauſam non erubeſcit fratres illos vocare, dicens: * Annunciabo nomen tuum fratribus meis: in medio eccleſiæ laudabo te.

Et rurſum: Ego ero fidens in illo. Et iterum: * Ecce ego & pueri, quos mihi dedit deus.

Poſtea quam igitur pueri commercium habent cum carne, & ſanguine, & ipſe ſimiliter particeps factus eſt eorundem: * vt per mortem aboleret eum, qui mortis habebat imperium, hoc eſt, diabolum: & liberos

redderet eos quicunque metu mortis per omnem vitam obnoxij erāt ſeruituti. Non enim videlicet angelos aſſumit, ſed ſemen Abrahæ aſſumit. Vnde debuit per omnia fratribus ſimilis reddi, vt miſericors eſſet & fidelis pontifex in his quæ apud deum forent agenda ad expiandum peccata populi. Nam ex hoc quod ipſi contigit tentatū eſſe, poteſt & iis qui tētātur ſuccurrere.

CAPVT. III.

Chriſte domū propriam, quæ nos
ſumus ipſe gubernas,
Haud Moſes propriam, ſed regit
ille tuam.

Vnde fratres ſancti, vocationis cæleſtis participes, conſiderate apoſtolum & pontificem confeſſionis noſtræ Chriſtum Ieſum, quod fidelis ſit ei, qui ipſum conſtituit, quemadmodū & Moſes in tota domo ipſius. Tanto nanque maiore gloria, quàm Moſes, hic dignus eſt habitus, quanto maiorem habet honorē is qui conſtruxit domū, quàm ipſa domus. Omnis enim domus cōſtruitur ab aliquo. Porro qui condidit omnia, deus eſt. *Et Moſes quidem fidelis fuit in tota domo illius: veluti miniſter in teſtimoniū eorū, quæ poſt dicēda erant. At Chriſtus, tāquam filius adminiſtrauit domū ipſius, cuius domus ſumꝰ nos, ſi fiduciam & gloriationē ſpei, ad finē vſq; firmā tenuerimus. Quapropter ſicut dicit ſpiritus ille ſanctus: *Hodie ſi vocē eius audieritis, ne obduretis corda veſtra, ſicut in exacerbatione in die tētationis in deſerto, vbi tentauerūt me patres veſtri, probauerunt me, & viderunt opera mea quadraginta annis. Quapropter infenſus erā generationi illi, & dicebā: Semper errāt corde: ipſi vero non cognouerūt vias meas, ſicut iuraui in ira mea, ſi ingreſſuri ſunt in requiē meam. Videte fratres, ne quādo ſit in vllo veſtrū cor prauū, obnoxiū incredulitati, vt deficiſcat à Deo viuēte: ſed exhortemini vos inuicem quotidie, quoad appellatur dies hodiernus, ne quis ex vobis induretur ſeductione peccati. CHRISTI participes facti ſumus, ſi ſane initium ſubſtātiæ vſque ad finem firmū tenuerimus

In

myght delyuer them, which thorowe feare of death were al theyr lyfe in daunger of bondage. For he in no place taketh on hym the aungels: but the ſede of Abraham taketh he on hym. Wherfore in al thinges it became hym to be made lyke vnto his brethren that he myght be mercyful, and a faythful hye preſte in thynges concernynge God, for to pourge the peoples ſynnes. For in that he hym ſelf ſuffered, & was tempted: he is able to ſucker them that are tempted.

The .iii. Chapter.

A

Wherfore holy brethren, partakers of the celeſtyall callynge, conſyder the embaſſatour and hye Preſte of oure profeſſion Chriſt Jeſus whiche was faythful to hym that made hym, euen as was Moſes in all hys houſſe. And yet was thys man counted worthy of more glory then Moſes: In as moche as he whiche hath prepared the houſe, hath moſt honoure in the houſe.

Euery houſe is prepared of ſome man. But he that ordeyned all thinges, is God. And Moſes verely was faythfull in all hys houſe, as a mynyſter, to beare wytnes of tho thynges, which ſhulde be ſpoken afterward. But Chriſte as a ſonne, hath rule ouer the houſſe, whoſe houſſe are we ſo that we hold faſt the confydēce and the reioyſynge of that hope, vnto the ende. Nume. xii.

Wherfore as the holy gooſt ſayth: to daye yf ye ſhal heare his voyce, harden not your hartes, after the rebellion in the daye of tēptacion in the wildernes, where youre fathers tempted me, proued me, and ſawe my workes .xl. yeare longe. Wherfore I was greued wyth the generacion, and ſayde: They erre euer in theyr hartes, they verely haue not knowen my wayes, ſo that I ſware in my wrath, that they ſhulde not enter into my reſt. Take hede brethren, that there be in none of you an euyll harte in vnbeleife that he ſhulde departe from the lyuynge God: but exhorte one another dayly, whyl it is called to daye, leſt anye of you were hard harted thorow the deceytfulneſſe of ſynne. B Psal. 4. Infra. 4.

We are partetakers of Chriſte yf we kepe ſure vnto the ende the fyrſte ſubſtāce

in that

as in that that is ſayd, to daye yf ye heare his voyce, harden not youre hartes as when ye rebelled. For ſome, when they hearde, rebelled: how be it not all that came oute of Egypte vnder Moſes. But with whom was he deſpleaſed.xl. yeares? Was he not deſpleaſed with them ÿ ſynned: whoſe carkaſes were ouer throwen in the deſerte? To whome ſware he that they ſhuld not entre into his reſt: but vnto thē that beleued not? And we ſe ÿ they could not entre in becauſe of vnbelefe.

The.iiii. Chapter.

A LEt vs feare therfore leſt any of vs forſakynge the promes of entring into hys reſt ſhuld ſeme to com behynde. For vnto vs was it declared, as wel as vnto them. But yt profyted not them that they hearde the worde, becauſe they which hearde it, coupled it not with faythe. But we whiche haue beleued, do entre into his reſt, as cōtrary wyſe he ſayd to the other. I haue ſworne in my wrath, they ſhall not entre in to my reſte. And that ſpake he verelye longe after that the workes were made and the foundac[i]on of the worlde layde. For he ſpake in a certayne place of the ſeuenth day, on this wyſe. And GOD dyd reſt the ſeuenth day from all hys workes. And in this place agayne. They ſhal not come in to my reſt.

Pſal.94.

Gene.2.

Pſal.94.

B Seyng therfore it foloweth that ſome muſt entre therin to, and they to whom it was fyrſt preached entred not therin for vnbelefes ſake, agayne he apoynted in Dauid a certayne preſent day after ſo lōg a tyme, ſayinge as it is rehearſed: this daye yf ye heare his voyce, be not hard harted. For yf Joſue had geuen them reſt, then wold not he after ward haue ſpoken of another day. There remayneth therfore yet a reſt to the people of God. For he that is entred in hys reſt, doth ceaſe from his owne workes as God dyd from hys.

Supra.3.

Coloſſ.3.

C Let vs ſtudy therfore to entre into that reſte leſt any man faule after the ſame enſample, in to vnbelefe. For the worde of God is quycke, and myghty in operacion, and ſharper then any twoedged ſwearde, and entreth thorowghe, euen vnto the diuydyng

In hoc quod dicitur: * Hodie ſi vocē eius audieritis, ne obduretis corda veſtra ſicut in exacerbatione. Nā quidā cū audiſſent, exacerbauerūt: at nō omnes qui profecti fuerāt ex Aegypto per Moſen. Quibus autē infenſus fuit quadraginta annis? Nōne iis, qui peccauerāt, quorū membra conciderunt in deſerto? Quibus autem iurauit non ingreſſuros in requiem ſuam, niſi iis, qui non obedierant? Et videmus ꝙ nō potuerint ingredi propter incredulitatem.

CAPVT IIII

Diuinus ſermo cordis ſecreta penetrat.

Credentem in requiem ſuſcipiet ſuam.

Metuamus igitur, ne quando derelicta promiſſione introeundi in requiem eius, videatur aliquis ex vobis fuiſſe fruſtratus. Etenim nobis annuntiatum eſt, quēadmodū & illis. At nō profuit illis audiſſe ſermonē, ꝙ is non eſſet cū fide coniunctus iis qui audierant. Introimus enim in requiē, nos qui credidimus quemadmodū dixit: * Sicut iuraui in ira mea ſi ingreſſuri ſint in requiē meam, licet operibus à factis fundamentis mūdi perfectis. Dixit enim quodam in loco de ſeptimo die ſic: * Et requieuit Deus die ſeptimo ab omnibus operibus ſuis. Et in hoc rurſum: * ſi introibunt in requiem meam. Poſteaꝗ igitur illud reliquum eſt, aliquos introire in eam, & quibus prius annuntiatū fuit, non introierunt propter incredulitatem, ruſſum quendā præfinit diem, hodie, in Dauid dicens, poſt tantum temporis: quemadmodum dictum eſt: * Hodie ſi vocem eius audieritis, ne obduretis corda veſtra. Nam ſi eis Ieſus requiem præſtitiſſet, nequaquā de alio poſthac die loquut⁹ fuiſſet. * Itaq; relinquitur ſabbatiſmus populo dei. Nā qui ingreſſus eſt in requiē illius, & ipſe requieuit ab operib⁹ ſuis, quēadmodū à ſuis Deus. Studeamus igitur ingredi in illam requiem, ne quis eodem concidat incredulitatis exemplo. Viuus eſt enim ſermo dei, & efficax, & penetrantior quouis gladio vtrinque incidēte, ac pertingens vſq; ad

diuisionem animæ simul ac spiritus, compagumq; & medullarum, & discretor cogitationū & intentionū cordis, nec est vlla creatura, quæ non manifesta sit in conspectu illius. Sed omnia nuda & resupina sunt oculis eius, ad quem nobis est sermo. * Habētes igitur pontificem magnum, qui penetrauit cælos Iesum filium Dei, teneamus professionem. Non enim habemus pontificem, qui non possit affici sensu infirmitatū nostrarum, sed tētatum per omnia, iuxta similitudinē absq; peccato. Accedamus igitur cū fiducia ad thronū gratiæ, vt consequamur misericordiam, & gratiam inueniamus ad oportunū auxilium.

CAPVT. V.

Et Christus mystes cata taxin Melchisedecis,
Quem merito exaudit pro pietate pater.

NAm omnis pontifex qui ex hominibus assumitur, pro hominibus cōstituitur in his quæ apud Deum aguntur, vt offerat donaria & victimas pro peccatis, qui placabilis esse possit ignorātibus & errātibus, quādoquidem & ipse circundatus est infirmitate. Et propter hāc debet, quēadmodum pro populo: ita & pro seipso immolare pro peccatis. Nemo sibi ipsi vsurpat honorem, sed qui vocatur etiam à deo, quēadmodū & Aaron. Ita & Christus non semetipsum glorificauit vt fieret pōtifex: sed is qui dixerat illi: * Filius meus es tu, ego hodie genui te. Sicut & alibi dicit: * Tu es sacerdos in æternum: secūdum ordinē Melchisedech. Qui in diebus carnis suæ, cum & precationes & supplicationes apud illū, qui poterat ipsum à morte seruare, cū clamore valido & lachrymis obtulisset, & exauditus esset pro reuerētia, tametsi filius erat, tamē didicit ex his quæ passus est obedientiā, ac perfectus redditus, omnibus qui sibi obedierunt, fuit causa salutis æternæ, cognominatus à deo pontifex secundū ordinationē Melchisedech de quo nobis multa forent dicenda, eaq; difficilia explicatu. quandoquidē segnes facti estis auribus. Etenim cum debeatis pro tēporis ratione doctores esse, rursum

dyuydyng a sunder of the soule and the spreete, and of the ioyntes and the mary: & iudgeth the thoughtes and the intentes of the hert, nether is there any creature inuysyble in the syghte of it. For all thinges are naked and haue bene opened of him: of whom we speake.

Eccle. 15.
Psal. 33.
Infr. 9.

Seyng then that we haue a great hye Preest, which is entred into heauen (I meane Iesus the sonne of God) let vs holde our profession. For we haue not an hye Preest, which cannot haue compassion on our infyrmities: but as in all poyntes tempted lyke as we are: but yet without synne. Let vs therfore go boldelye vnto the seate of grace, that we may receyue mercye, and fynde grace to helpe in tyme of nede.

¶The. v. Chapter. ✠

FOr euery hye preste that is taken frō amonge mē, is ordeyned for mē in thinges pertaynynge to God, to A offer gyftes & sacrifyces for synne: which can haue compassyon on the ignoraunte, and on them that are oute of the waye, because that he hym selfe also is cōpassed wyth infyrmitie. For the whiche infyrmities sake he is bounde to offer for synnes, B as well for his owne parte, as for the peoples. And no man taketh honoure vnto hym selfe, but he that is called of God, as was Aaron. Euen so lykewyse, Christe glorifyed not hym selfe, to be made the hye preest: but he that sayde vnto hym, thou arte my sonne, thys daye begat I the, glorifyed hym. As he also in another place speaketh: Thou arte a prest for euer after the order of Melchisedech. ✠ Which in ŷ dayes of hys fleshe dyd offer vp prayers and supplicacions, with stronge cryinge & teares, vnto him that was able to saue him from death: and was also hearde, because of hys godlynes. And though he were Goddes sonne, yet learned he obedience: by those thinges which he suffered, and was made parfayte, and the cause of eternall saluacyon vnto all thē that obey hym: and is called of God an hye Prest, C after the order of Melchisedech.

Psal. 2.
Act. 13.
Psal. 109.

Wherof we haue many thinges to saye, which are harde to be vttered: because ye are dull of hearinge. For when as concernynge ŷ tyme, ye ought to be teachers,

yet haue ye nede agayne that we teache you the fyrſte principles of the worde of God: and are become ſoch as haue nede of mylke, and not of ſtronge meate: For euery one that is fedd wyth mylke, is vnexperte in the worde of ryghteouſnes. For he is but a babe. But ſtronge meate belongeth to them that are perfecte, which thorow cuſtome haue theyr wyttes exercyſed, to iudge both good and euyll also. 1.Cor.3.

¶ The vi. Chapter.

A Wherfore let vs leaue the doctryne pertaynynge to the begynnynge of a Chriſten mā, and let vs go vnto perfeccion, and nowe no more lay ŷ foundacyon of repentaunce from dead workes and of fayth to warde God, of baptyme, of doctryne, and of layinge on of handes, and of reſurreccyon from death, and of eternall iudgement. And ſo wyll we do, yf God permitte. For it is not poſſyble that they which were once lyghted, and haue taſted of the heauenlye gyfte, and were become partetakers of the holy gooſt, and haue taſted of the good worde of God, ⁊ of the power of the world to come: yf they faule, ſhuld be renued agayne vnto repentaunce: for as moche as they haue (as cōcernyng them ſelues) crucyfyed the ſonne of God a freſhe makyng a mocke of hym.

B For that erth which drynketh in the rayne which cometh ofte vpon it, and bryngeth forth erbes mete for thē that dreſſe it, receyueth bleſſynge of God. But that groūde which beareth thornes and bryars, is reproued, and is nye vnto curſynge, whoſe ende is to be burned. Neuertheleſſe deare frēdes we truſte to ſe better of you, and thynges which accompany ſaluacyon, though we thus ſpeake. For God is not vnrighteous that he ſhulde forgette youre worke, and labour that procedeth of loue, which loue ye ſhewe in hys name, which haue miniſtred vnto the ſaynctes, and yet mynyſter. Yee, and we deſyre that euery one of you ſhew the ſame diligence, to the ſtabliſſhyng of hope, euen vnto the ende: that ye faynte not, but folowe them which thorow fayth ⁊ paciēce inheriteth the promyſes.

Gene.22. For when God made promes to Abraham, becauſe he had no greater thynge to ſweare

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rurſum opus habetis, vt doceamus vos quæ ſint elementa initij eloquiorum dei, effectiq; eſtis, quibus lacte ſit opus, & non ſolido cibo. Nam quiſquis lactis eſt particeps, is rudis eſt ſermonis iuſtitiæ, infans enim eſt. Porro perfectorū eſt ſolidus cibus, nempe horū, qui propter aſſuetudinē, ſenſus habent exercitatos ad diſcretionem boni pariter, ac mali.

CAPVT VI.

Vide ego facturos veſtræ coniuncta ſaluti
Spem validam cuius iuſsit habere Deus.

Quapropter omiſſo, qui in Chriſto rudes inchoat ſermone, ad perfectionem feramur, non rurſum fundamentum iacientes pœnitentiæ ab operibus mortuis, & fidei in deū, baptiſmatū, doctrinæ, ac manuū impoſitionis, & reſurrectionis mortuorū, & iudicij æterni. Atque id faciemus, ſi quidē permiſerit Deus. Nam fieri non poteſt, vt qui ſemel fuerint illuminati, guſtauerintque donum cœleſte, & participes facti fuerint ſpiritus ſancti, guſtauerintq; bonū Dei verbū ac virtutes futuri ſeculi, ſi prolabantur, denuo renouentur per pœnitentiam, ab integro crucifigentes ſibimetipſis filiū Dei, & ludibrio exponentes. Siquidē terra quæ imbrem ſæpius in ſe venientem cōbiberit & progenuerit herbam accōmodam eis, opera quorū & colitur, recipit benedictionem à deo. At quæ produxerit ſpinas & tribulos, reproba eſt, & maledictioni cōminis, cuius exitus huc tendit, vt exuratur. Cæterū perſuaſimus nobis de vobis dilecti, quæ iſ ſint meliora, & cum ſalute coniuncta, tametſi ſic loquamur. Nō enim iniuſtus eſt Deus, vt obliuiſcatur operis veſtri, & laboris ex charitate ſuſcepti, quam exhibuiſtis erga nomen illius qui miniſtraſtis ſanctis, & miniſtratis. Cupimus autem vt vnuſquiſq; veſtrum idem præſtet ſtudium ad plenam ſpei certitudinem, vſq; ad perfectionem, ne ſitis imbecilles, ſed imitatores eorum qui per fidem ac patientiam hæreditatem accipiunt promiſsionis. Deus enim pollicitus Abrahæ cū non poſſet per quēquam maiorem

iurare, iurauit per ſeipſum: dicens: Niſi benedicēs benedixero tibi, & multiplicans multiplicauero te. Atq ita cum patienter expectaſſet, conſequutus eſt promiſſum. Nam homines quidem per eum iurant, qui ſit maior, atque iiſdem omnis cōtrouerſiæ finis eſt, ſi accedat iuriſiurandi confirmatio. Qua in re deus cum eximie vellet hæredib' promiſſionis oſtendere firmitatē conſilij ſui, interpoſuit iuſiurandū, vt per duas res immutabiles, in quibus fieri non poſſet, vt mentiretur deus, validam conſolationē haberemus, qui huc confugimus, vt potiamur propoſita ſpe, quā velut ancoram tenemus animæ, cum tutam, tum firmam, & introeuntem vſq ad ea, quæ ſunt intra velū, vbi præcurſor pro nobis ingreſſus eſt Ieſus iuxta ordinem Melchiſedec, pontifex factus in æternum.

CAPVT. VII.

Grandis Abramus erat, ſed gloria
Melchiſedecis
Grandior, huic decimas nam patriarcha dedit.

NAm hic erat Melchiſedec rex Salem, pontifex dei altiſſimi, qui occurrit Abrahæ, reuertenti à cęde regum, & benedixit illi, cui & decimas ex omnib' impartitus eſt Abraham, qui primū quidē ex interpretatione dicitur rex iuſtitiæ, deinde vero etiā rex Salē, quod eſt rex pacis, ignoti patris, ignotæ matris, ignoti generis, nec initium dierū, neq vitæ finem habens, ſed aſſimilatus filio dei, manet ſacerdos in perpetuū. Cōſiderate vero, quantus hic fuerit, cui etiā decimas dederit Abraham patriarcha de ſpolijs. Atq ij quidem, qui ſint de numero filiorū Leui, ſacerdotij functionem ſumunt, præceptum habēt, vt decimas accipiant à populo iuxta legem, hoc eſt, à fratribus ſuis, licet egreſsis ex lūbis Abrahę. At is cui' genus nō recenſetur ex illis, decimas accepit ab Abraham, & habētē promiſſiones benedixit. Porro nemo negat quin id quod minus eſt, ab eo quod maius eſt, benedictionem accipiat. Atq hic quidem homines, qui moriuntur, decimas

to ſweare by, he ſware by hī ſelfe ſayinge: Surelye I wyl bleſſe the and multiplye ỳ in dede. And ſo after that he had taryed a longe tyme, he enioyed the promes. Men verelye ſweare by hym that is greater then them ſelues, and an othe to confirme the thynge, is amonge thē an ende of al ſtryfe. So God willynge very aboundantlye to ſhew vnto the heyres of promes the ſtableneſſe of hys counſel, he added an othe that by two immutable thynges (in whiche it was vnpoſſyble ỳ God ſhulde lye) we myghte haue perfect conſolacyon, which haue fled, for to holde faſt ỳ hope that is ſet before vs which hope we haue as an ancre of the ſoule both ſure and ſtedfaſt. Which hope alſo entereth in, into thoſe thynges which are within ỳ vayle, whyther the forerunner is for vs entred in, I meane Ieſus, that is made an hye Prieſte for euer, after the ordre of Melchiſedech.

The. vii. Chapter.

A Gene. 14.

THys Melchyſedech kynge of Salem, (which beynge prieſte of the moſte hye God met Abraham, as he returned agayne from the ſlaughter of the kynges, and bleſſed hym: to whō alſo Abraham gaue tythes of (all thynges) fyrſte is by interpretacyon kynge of ryghteouſnes, after that he is kynge of Salē, that is to ſaye: kyng of peace, wyth out father, without mother, without kynne, ỳ hath nether begynnynge of hys tyme nether yet end of hys lyfe: but is lykened vnto the ſonne of God and contynueth a prieſte for euer.

B

Conſider what a man thys was vnto whō the Patriarche Abrahā gaue tythes of the ſpoyles. And verely thoſe chyldren of Leuy, whiche receyue the offyce of the prieſthode haue a commaundement to take accordynge to the lawe, tythes of ỳ people that is to ſaye, of theyr brethrē, ye though they ſpronge oute of the loynes of Abraham. But he whoſe kynred is not counted amōg thē receyued tythes of Abraham, ỳ bleſſed hym that had the promyſes. And without naye ſayenge, he whiche is leſſe, receyueth bleſſynge of hym whiche is greater. And here men that dye, receyue

Dd tythes.

tythes. But there he receyueth tythes of whom it is wytneſſed, that he lyueth. And to ſaye the truth, Leuy hym ſelfe alſo which receyueth tythes, payed tythes in Abraham. For he was yet in the loynes of hys father Abrahā whā Melchiſedech mett hym. Yf nowe therfore perfeccyon came by the preſthode of the Leuytes (for vnder that preſthode ȳ people receyued the law) what neded it further more that another preſt ſhulde ryſe after the order of Melchiſedech, and not after the order
Galat.4. of Aaron? Nowe no doute, yf ȳ preſthode be tranſlated, then of neceſſite muſt the lawe be tranſlated alſo.

C For he of whō theſe thynges are ſpokē pertayneth vnto another trybe, of which neuer man ſerued at the aultre. For it is euident that our lorde ſpronge of ȳ trybe of Juda, of which trybe ſpake Moſes nothynge concernynge preſthode.

And it is yet a more euydent thyng, yf after the ſimilitude of Melchiſedech, there aryſe another preſte, whiche is not made after the lawe of the carnall commaunde-
Psal.109. mēt: but after ȳ power of ȳ endeleſſe lyfe. (For he teſtifyeth. Thou arte a preſte for euer, after the order of Melchiſedech.) Then the cōmaūdement that went afore, is diſanulled, becauſe of her weakenes & vnprofytablenes. For the lawe made nothynge perfecte: but was an introduccion of a betterhope, by whych hope, we drawe nye vnto God.

D And for thys cauſe it is a better hope, that it was not promiſed wythoute an othe. Thoſe preſtes were made without an othe, but thys preſt with an othe, by hym
Ibidem. that ſaid vnto hym. The Lord ſware, and wil not repent: Thou arte a preſt for euer after the order of Melchiſedech. And for ȳ cauſe was Jeſus a ſtabyliſher of a better teſtament.

And amonge them manye were made Preſtes, becauſe thy were not ſuffred to endure by the reaſon of death. But thys man, becauſe he endureth euer hath an euerlaſting preſthod. Wherfore he is able alſo euer to ſaue them that come vnto
1.Ioan.2. God by hym, ſeynge he euer lyueth, to make interceſſyon for vs.

Suche an hye Preſt it became vs to haue, whych is wholy, harmleſſe vndefyled, ſeparat from ſynners, and made hyer

them

decimas accipiūt. Illic autem is, de quo teſtatum eſt, quod viuat: & vt ita loquar, in Abrahā decimat⁹ eſt etiā ipſe Leui, qui decimas ſolet accipere. Nam is adhuc in lumbis patris erat cū occurreret Abrahæ Melchiſedec. Proinde ſi cōſummatio per Leuiticū ſacerdotium erat, ſiquidem per hoc populus legem acceperat: quid præterea fuit op⁹ alium exoriri ſacerdotem qui ſecundum ordinem Melchiſedec, & non ſecundum ordinem Aaron diceretur? Quandoquidem tranſlato ſacerdotio, *neceſſe eſt, vt legis quoque tranſlatio fiat. Nam is de quo dicuntur hæc, ad aliam tribū pertinet, de qua nullus altari adſiſtit. Palàm eſt enim, quod è tribu Iuda exortus ſit dominus noſter. At nihil loquutus eſt de ſacerdotio Moſes, quod ad hanc tribū pertineat, idq; magis etiā liquet ſiquidem ad ſimilitudinē Melchiſedec exoritur ſacerdos alius, qui non iuxta legem mandati carnalis factus ſit: ſed iuxta potentiam vitæ indiſſolubilis. Teſtificatur enī ad hunc modū. *Tu ſacerdos in æternum ſecundū ordinē Melchiſedec. Abrogatur enim quod præceſsit præceptum propter imbecillitatem, & inutilitatem. Nam nihil ad perfectionem adduxit lex: verum erat introductio ad ſpem potiorē, per quam appropinquamus deo, atque hoc potiorem, quod non abſque iureiurando res acta ſit. Nam illi quidem citra iuſiurandum ſacerdotes facti ſunt: hic vero cum iureiurando, per eum qui dixit ad illum.

*Iurauit dominus & non pœnitebit eum, tu es ſacerdos in æternū ſecundum ordinationem Melchiſedec. Tanto potioris teſtamenti ſponſor factus eſt IESVS, & illi quidem plures facti fuerunt ſacerdotes, propterea quod per mortem non ſinerentur permanere. At hic quod idem maneat in æternū, perpetuum habet ſacerdotiū, vnde & ſaluos facere ad plenum poteſt, qui per ipſum adeunt deum, ſemper viuens *ad hoc vt interpellet pro illis. Talis enim, decebat, vt eſſet nobis pontifex pius, innocens, impollutus, ſegregatus à peccatoribus, & ſublimior cælis

factus, cui nõ ſit quotidie neceſſe, quemadmodum illis pontificibus, prius pro proprijs peccatis victimas offerre, deinde pro peccatis populi. Nam id fecit ſemel, cum ſemetipſum obtulit. Siquidem lex homines conſtituit pontifices habentes infirmitatem. Porro ſermo iuriſiurandi, qui ſupra legem fuit, filium conſtituit in æternum conſummatum.

CAPVT. VIII.

Incuſat dominus legemq; holocauſtaq; legis,
Scribis vt in ſacroſancte propheta libro.

CAeterum eorum quæ dicimus illud eſt caput, *quod talem habemus pontificẽ, qui conſedit ad dexteram throni maieſtatis, in cælis ſanctorum adminiſtrator, ac veri tabernaculi, quod fixit Deus, & non homo. Omnis enim pontifex ad offerendum donaria & victimas conſtituitur, vnde neceſſe eſt, vt hic etiam habeat aliquid, quod offerat. Nam ſi eſſet in terra, ne ſacerdos quidem eſſet, vbi ſunt ſacerdotes, qui offerunt iuxta legẽ donaria, qui quidem exẽplari & vmbræ deſeruiũt cæleſtium, quemadmodum oraculo reſponſum eſt Moſi, cũ eſſet abſoluturus tabernaculum. *Nam vide, inquit, vt facias omnia ſecundum exemplar, quod oſtenſum eſt tibi in monte: Nunc vero hoc excellẽtius eſt ſortitus ſacerdotium, quo præſtantioris eſt teſtamẽti interceſſor, quod in præſtantioribus promiſſis ſancitum eſt. Etenim ſi prius illud tale fuiſſet, vt nihil in eo poſſet reprehendi, haud quaquam fuiſſet ſecundo quæſitus locus. Nam incuſans eos, loquitur illis: *Ecce dies venient, dicit dominus, & conſummabo ſuper domũ Iſrael, & ſuper domum Iuda, teſtamentum nouum, non iuxta teſtamentum quod feci patribus illorum in die cum apprehenderem manum illorum, vt educerem eos ex Aegypto, quoniam ipſi nõ perſtiterunt in teſtamento meo, & ego neglectui eos habui, dicit dominꝰ. Nam hoc eſt teſtamentum quod diſponam domui Iſrael poſt dies illos, dicit dñs: dans leges meas in mentẽ illorum, & in corde illorũ

inſcribam

then heauen: Which nedeth not dayly (as yonder hye Prestes) to offer vp sacrifyce, first for his owne synnes, and then for the peoples synnes. For that dyd he at once for al, when he offered vp hym selfe. For the lawe maketh men Prestes, whiche haue infirmytye: but the worde of the othe that came sence the lawe, maketh ÿ sonne prest, which is parfecte for euer more.

¶ The. viii. Chapter.

A
Supra.4.

OF the thinges which we haue spoken, this is the pyth, that we haue soche an hie preste that is sitten on the ryght hand of the seate of maiestie in heauen, and is a minister of holy thinges, and of ÿ very tabernacle which God pyght and not man. For euery hye prest is ordeyned to offer gyftes & sacrifices: wherfore it is of necessitie that thys man haue somewhat also to offer. For he were not a prest if he were on the earth where are prestes that accordinge to the lawe offer gyftes whyche prestes serue vnto the ensample and shadowe of heauenly thinges: euen as the answere of God was geuen vnto Moses when he was aboute to fynyshe the tabernacle. Take hede (sayde he) that thou make all thynges according to the patrene shewed to the in the mounte.

Exod.25.
Act.7.

B

Now hath he obtayned a more excellent offyce, in as moche as he is the mediator of a better testamente, whyche was made for better promyses. For yf that fyrst testament had bene fautelesse: then shuld no place haue bene sought for ÿ second. For in rebukynge them he saith: Beholde the dayes wyl come (saith the Lord) and I wyl finishe vpon the housse of Israel, and vpõ the housse of Juda a new testament not like the testament that I made with their fathers at that tyme, when I toke them by the handes, to lede them out of the lãd of Egypte, for they contynued not in my testament, and I regarded them not, sayth the Lord.

Hiere.31.

C

For this is the testamente that I wyl make with the housse of Israell: After those dayes sayth the Lord: I wyl put my lawes in theyr myndes, & in their hertes

Wo it I wyll

Apoc. 21. I wyl wryte thē, and I wylbe theyr God,
and they ſhalbe my people. And they ſhall
not teache, euerye man hys neyghboure, &
euery man hys brother, ſayinge: knowe ỹ
Hiere. 31. Lorde. For they ſhall knowe me, frō the
leaſt to ỹ moſte of thē. For I wylbe mer-
cyful ouer theyr vnryghteouſnes and on
theyr ſynnes and on theyr iniquities. In ỹ
he ſayeth a new teſtamēt, he hathe abrogate
the olde. Now that whych is diſanulled &
wexed olde, is redy to vanyſhe awaye.

The .ix. Chapter.

A Thys fyrſte tabernacle verely had
ordinaunces, & ſeruynges of God
and worldly holynes. ✠ For there
was a fore tabernacle made, wherin was
Exod. 25. the candelſtycke and the table, & the ſhewe
bread, whiche is called wholy. But within
the ſeconde vayle was there a tabernacle
whych is called holyeſt of all, which had
the golden ſenſer and ỹ arcke of the teſta-
ment ouerlayde roundabout wyth golde,
Exod. 16. wherin was the golden pot wyth Man-
Num. 17. na, and Aarons rodde that ſpronge, and
the tables of the teſtament. Ouer ỹ arcke
were ỹ Cherubins of glorye ſhadowynge
the ſeate of grace. Of whiche thynges we
wyll not now ſpeake particularly.

B Whē theſe thinges were thus ordeyned the Preſtes went all wayes into ỹ fyrſte tabernacle and executed ỹ ſeruice of God. But into the ſecōde wente ỹ hye Preſte alone, once euery yeare: and not with oute bloude, whiche he offered for him ſelfe, & for the ignoraunce of the people. Where wt the holy gooſte this ſignifyed that ỹ waye of holye thynges, was not yet opened, whyle as yet the fyrſt tabernacle was ſtandyng. Which was a ſimilitude for ỹ time then preſent, and in whyche were offered gyftes & ſacrifyces that coulde not make the miniſter parfecte, as pertaynynge to the conſcience wyth onlye meates & drinkes, and dyuers weſhynges & iuſtifyinges of the fleſhe, which were ordeyned vntyll the tyme of reformacyon.

C ✠ But Chriſte beyng an hye Preſt of good thynges to come, came by a greater

and

inſcribam illas, * & ero illis Deus, & ipſi erunt mihi populus. Et non docebunt quiſq; proximum ſuum, & vnuſquiſq; fratrem ſuum, dicentes: * Cognoſce Dominum, quod omnes cognituri ſint me ab eo qui puſilus fuerit inter eos, vſq; ad eū qui magnus eſt inter illos: quoniā placatus ero ſuper iniuſtitiis illorum, & peccatis eorum, & iniquitatum illorū non recordabor amplius. Per hoc quod dicit nouum, antiquauit prius. Porro quod antiquatur ac ſeneſcit, in propinquo eſt, vt euaneſcat.

CAPVT IX.

Languebat typici Moſes cum ſanguine tauri
Nam ſcelus omne pias ſanguine Chriſte tuo.

I Gitur habebat quidem etiā prius illud iuſtificationes, cultus, ac ſanctum mūdanū. * Siquidem tabernaculum factū fuit primum, in quo erant lucernę, & mēſa, & propoſitio panum, quā vocant ſancta. Poſt ſecundum autem velum erat tabernaculum, quod vocatur ſanctum ſanctorum aureum habens thuribulum, & arcam teſtamenti, vndiq; circumtectam auro. * in qua vrna aurea habens manna, * virga Aaron, quæ germinauerat, & tabulæ teſtamēti. Supra hanc autem cherubim gloriæ, obumbrantia propitiatoriū de quibus non eſt nunc dicēdū ſingulatim. His autem ad hunc ordinatis modum, in prius quidem tabernaculū ſemper ingrediuntur ſacerdotes qui ſacrorū ritus peragant: in ſecundum autē ſemel quotannis ſolus pontifex, non ſine ſanguine, quē offert pro ſeipſo, & pro populi ignorantiis, illud ſignificāte ſpiritu ſancto, nondum manifeſtatam eſſe ſanctorum viā, adhuc priore tabernaculo cōſiſtente, quę erat ſimilitudo pro tēpore tū praeſente, in quo dona ſacrificiaq; offeruntur, quæ non poſſint iuxta cōſcientiam perfectū reddere cultorem, in cibis duntaxat & potionibus, & diuerſis abſolutionibus ac iuſtificationibus carnis, vſque ad tempus correctionis impoſita. At CHRISTVS accedens pōtifex futurorū bonorum, per maius, &

perfectius tabernaculū, nō manufactum, hoc eſt, non huius ſtructuræ: neq; per ſanguinem hircorum ac vitulorum, ſed per proprium ſanguinem ingreſſus eſt ſemel in ſancta æterna redēptione reperta. Nā ſi ſanguis taurorum & hircorū & cinis iuuencæ, aſpergens inquinatos, ſanctificat ad carnis purificationem, quanto magis ſanguis Chriſti qui per ſpiritum æternum ſeipſum obtulit immaculatum Deo, purgabit conſcientiam veſtram a mortuariis operibus, ad ſeruiendū deo viuenti? Et ob id noui teſtamēti cōciliator eſt, vt morte intercedente, ad redemptionem earū præuaricationum, quæ fuerant ſub priori teſtamento, ij qui vocati ſunt: promiſſionem accipiant æternę hæreditatis. Siquidem vbi teſtamentum eſt, mors intercedat neceſſe eſt teſtatoris. * Nam teſtamentū in mortuis ratum eſt quandoquidem nōdum valet, cum viuit teſtator. Vnde ne prius quidem illud abſq; ſanguine dedicatum fuit. Cum enim Moſes omne præceptum iuxta legē expoſuiſſet omni populo, ſumpro ſanguine vitulorum & hircorum, cum aqua & lana coccina & hyſſopo, ſimul & ipſum librum, & totum populum aſperſit, dicens: * Hic eſt ſanguis teſtamenti, quod mandauit vobis deus. Inſuper autem & tabernaculum, & omnia vaſa miniſterii, ſanguine conſimiliter aſpergebat. Et omnia fere ſecūdum legem ſanguine purificantur & abſque ſanguinis effuſione non fit remiſſio. Itaq; neceſſe eſt, vt exemplaria quidem eorum quę ſunt in cælis, hiſce rebus purificentur. Cæterum ipſa cæleſtia potioribus quam hæ ſint, victimis mundentur. Non enim in manufacta ſancta ingreſſus eſt CHRISTVS, exemplaria verorū, ſed in ipſum cælum, vt appareat nunc in conſpectu Dei pro nobis, non vt ſæpius offerat ſemetipſum, quemadmodum pontifex ingreditur in ſancta ſingulis annis per ſanguinem alienum. Alioqui oportuiſſet illum ſæpius paſſum fuiſſe a condito mundo. Nunc autem ſemel, ſub conſummationem ſeculorum, ad profligationem peccati, per immolationem ſuiipſius apparuit.

and a more perfecte tabernacle, not made wyth handes, ȳ is to ſaye, not of thys maner buyldyng, nether by the bloud of gotes and calues: but by hys owne bloude he entred in once for all into the holy place, and founde eternall redempcyon. ‖

Rom. 3.
1. Petr. 1.
1. Iohn. 1.
Apoc. 1.

For yf the bloude of oxen & of gotes & ȳ aſſhes of an heyfer, whē it was ſprynkled purifyed the vnclene, as touchynge the purifyinge of the fleſhe: howe moche more ſhall the bloude of Chriſte (whiche thorow the eternall ſpyrete offered hym ſelfe without ſpot to God) pourge youre conſciences frō dead workes, for to ſerue the lyuynge God.

And for thys cauſe is ȳ he medyator of the new teſtament, ȳ thorow death which chaūſed for the redemption of thoſe trāſgreſſyōs that were in the fyrſte teſtamēt, they whyche were called, myght receyue ȳ promes of eternall inheritaunce. ‖

Gala. 3.

D

For wheresoeuer is a teſtament, there muſt alſo be the death of hym ȳ maketh ȳ teſtamēt. For the teſtamēte taketh auctoritie whē men are dead: For it is of no value as longe as he that made it, is a lyue. For whiche cauſe alſo, nether that fyrſt teſtament was ordeyned wythout bloude.

For when all the cōmaundemētes were redde of Moſes to all the people, he toke the bloud of calues and of gotes, wt water and purple woolle and yſope, & ſprynckled bothe the boke and al the people, ſayinge: thys is the bloud of the teſtamēt which God hath appoynted vnto you. Moreouer he ſprynckled the tabernacle with bloud alſo, & al the miniſtringe veſſels. And alſo all moſt all thynges, are by the law pourged wyth bloude, and wythout ſheddyng of bloud is no remiſſion.

Exod. 24.

It is then nede that the ſimilitudes of heauenlye thynges be purifyed with ſoche thynges: but the heauenlye thynges them ſelues are purifyed wyth better ſacrifices then are thoſe. For Chriſt is not entred into the holye places that are made wyth handes, whych are but ſimilitudes of true thynges: but is entred into very heauen, for to appere nowe in the ſyght of God for vs: not to offer hym ſelfe often as ȳ hye preſt entreth into ȳ holy place euery yeare wt ſtraūge bloude, for thē muſt he haue oftē ſuffered ſence the world began. But now in the ende of ȳ world, hath he

appered once to put ſynne to flyght, by the offeryng vp of hym ſelf. And as it is appoynted vnto men that they ſhal once dye, and then commeth the iudgement, euen ſo Chriſt was once offered to take away the ſynnes of many, and vnto them that loke for hym ſhall he appere agayne without ſynne vnto ſaluacion. Rom. 6. 1. Pet. 3.

¶ The .x. Chapter.

A For the lawe which hath but the ſhadow of good thinges to come, and not the thynges in theyr own faſhyon, can neuer wyth the ſacryfices whyche they offer yere by yere contynually, make the comers therunto parfaite. For wolde not then thoſe ſacryfices haue ceaſed to haue bene offered, becauſe that ÿ offerers once pourged, ſhuld haue had no more conſciences of ſinnes. Neuertheleſſe in thoſe ſacryfyces is ther mencion made of ſynnes euery yeare. For it is vnpoſſyble that the bloude of oxen and of gotes ſhulde take away ſynnes.

B Wherefore whē he cometh in to ÿ worlde he ſayth: Sacryfyce and offerynge thou woldeſt not haue: but a body haſt thou ordeyned me. In ſacrifices and ſynne offerynge thou haſt no luſt. Then I ſayde: Lo I come, in the cheifeſt of the boke it is wrytten of me, that I ſhuld do thy wyl, o God. Aboue when he had ſayed ſacrifyce & offerynge, & burnt ſacrifices & ſynne offerynges thou woldeſt not haue, nether haſt alowed (whych yet are offered by the lawe) and then ſayde: Lo I come to do thy wyll, o God: he taketh awaye the fyrſte to ſtabliſhe the latter. By the whyche wyll we are ſanctifyed, by the offeryng of the body of Jeſu Chriſt once for all. Psal. 39. Ibidem.

And euery preiſt is redy dayly miniſtryng & ofte times offereth one maner of offeryng which can neuer take away ſynnes.

C But this man after he had offered one ſacrifyce for ſynnes, ſat hym doune for euer on the ryght hande of God, & from hence forth tarieth tyll hys foes be made hys foteſtole. For w one offerynge hath he made parfecte for euer, the that are ſanctifyed. And the holye ghoſte alſo beareth vs recorde of thys, euen when Psal. 109.

apparuit. Et quatenus illud manet omnes homines, vt ſemel moriantur, poſt hoc autem iudiciū: ita & Chriſtus ſemel oblatus, vt multorum peccata tolleret, rurſus abſq; peccato conſpicietur iis, qui illum expectant in ſalutem.

CAPVT. X.

Magnus ſacrificus Chriſtus, ſed & hoſtia magna:
Perpetuo cunctos quippe beare poteſt.

NAm lex vmbram obtinens futurorum bonorum, non ipſam imaginem rerū, his hoſtiis, quas ſingulis annis eaſdem continenter offerunt, nunquā poteſt accedētes perfectos reddere. Alioqui nonne deſiiſſent offerri? Propterea quod nullam iam habuiſſent conſcientiam peccatorum, qui ſacrificaſſent ac ſemel purgati eſſent. Atqui in iſtis cōmemoratio fit peccatorum quotānis. Non enim poteſt ſanguis taurorum & hircorum auferre peccata. Quapropter cum ingreſſurus eſt mundum dicit: *Sacrificium & oblationem noluiſti: corpus autem aptaſti mihi, holocautomata & pro peccato non cōprobaſti. Tunc dixi, Ecce adſum. *in capite libri ſcriptū eſt de me, vt faciam, deus, voluntatem tuam. Superius cum dicit: ſacrificium, & oblationem, & holocautomata & pro peccato noluiſti, neq; cōprobaſti, quæ iuxta legem offeruntur, tunc dixit. Ecce adſum vt faciam, deus, volūtatem tuam: tollit prius, vt poſterius ſtatuat: per quā volūtatem ſanctificati ſumus per oblationem corporis Ieſu Chriſti ſemel peractam. Et omnis quidem ſacerdos adſiſtit quotidie, ſacra peragens, & eaſdē ſæpius offerens hoſtias, quæ nunq̄ poſsint auferre peccata. Hic vero vna pro peccatis oblata victima, *perpetuo ſedet ad dexteram dei, id quod ſupereſt expectans, donec reddantur inimici ipſius ſcabellū pedum eius. Vnica enim oblatione perfectos effecit in perpetuū, eos qui ſanctificantur. Teſtificatur autē nobis & ipſe ſpūs ſanctus, nimirū

cum prædixerit: hoc eſt teſtamentum, quod condam erga filios, poſt dies illos, dicit dominus dans leges meas in corde illorum, & in mentibus illorum inſcribam eas, & peccatorum atque iniquitatum illorum non recordabor amplius. Porro vbi horum eſt remiſsio, non eſt amplius oblatio pro peccato. Cum igitur fratres habeamus libertatem adeundi in ſancta: per ſanguinem IESV ea via quam dedicauit nobis recentem ac viuentem per velamentum, hoc eſt per carnem ſuam, cumque habeamus ſacerdotem magnum præfectum domui dei, accedamus cum vero corde, in certitudine fidei, aſperſi cordibus, ac depulſa conſcientia mala, & abluti corpore aqua pura, teneamus confeſsionem ſpei, non vacillantem (fidelis enim qui promiſit) & conſideremus nos inuicem, in hoc, vt prouocemus ad charitatem & bona opera, non deſerentes aggregationem noſtri mutuam ſicuti mos eſt nonnullis, ſed adhortãtes inuicem: idque hoc magis, quod videtis appropinquantem diem.

Nam ſi volentes peccauerimus poſt acceptam cognitionem veritatis, non vltra pro peccatis reliqua eſt hoſtia, ſed formidabilis quædam expectatio iudicii, & ignis vehementia, qui deuoraturus eſt aduerſarios.

* Qui aſpernatus fuerit Moſi legem: abſque miſericordia * ſub duobus aut tribus teſtibus moritur. Quanto putatis peioribus afficietur ſuppliciis, qui filium dei conculcarit, & ſanguinem teſtamenti ceu rem profanam habuerit, per quem fuerat ſanctificatus, & ſpiritum gratiæ contumelia affecerit? Nouimus enim eum qui dixit: * Meum eſt vlciſci ergo rependam dicit dominus.

Et rurſum: * dominus iudicabit populum ſuum. Horrendum eſt incedere in manus dei viuentis.

Redeant autem vobis in memoriam ſuperiores dies, in quibus illuminati, ingens certamen ſuſtinuiſtis afflictionum: partim quidem dum & probris

&

when he tolde before: This is the teſtamente that I wyl make vnto them: after thoſe dayes ſayth the Lord. I wyl put my lawes in theyr hartes and in theyr myndes I wyll wryte them, and theyr ſynnes and iniquities wyl I remember no more. And where remyſſyō of theſe thynges is, there is no more offerynge for ſynne. D

Seynge brethren that by the meanes of the bloud of Jeſu, we may be bolde to enter into that holye place, by the newe and lyuynge way whiche he hath prepared for vs, thorowe the vayle, that is to ſay, by hys fleſhe. And ſeynge alſo that we haue an hye prieſte, whiche is ruler ouer the houſe of God, let vs drawe nye with a true harte in a ful fayth ſprinckeled in our hartes from an euyll conſcience, and weſhed in our bodyes with pure water, & let vs kepe the profeſſyon of oure hope, with out waueryng (for he is faythfull that promyſed) and let vs conſyder one another to prouoke vnto loue, & to good workes, and let vs not forſake the felyſhyppe that we haue amonge our ſelues, as the maner of ſome is, but let vs exhort one another, & that ſo moch ỹ more, E because ye ſe that the daye draweth nye.

For yf we ſynne wyllyngly after that we haue receyued the knowledge of the trueth, there remayneth no more ſacrifice for ſynnes but a fearfull lokyng for iudgement, and vyolent fyre, whyche ſhal deuoure the aduerſaries. He that deſpyſeth Moyſes law, dyeth without mercy vnder two or thre witneſſes. Of how moch ſorer punyſhmēt ſuppoſe ye ſhal he be counted worthye, whiche treadeth vnder fote the ſonne of God, and counteth the bloud of the teſtament as an vnholy thynge wherwith he was ſanctyfyed, and doth diſhonoure to the ſpyryte of grace.

Deut.17.
Mat.18.
2.Cor.13.

For we knowe hym that hath ſayde: vengeaunce belongeth vnto me, I wyll recompence ſayth the Lorde. And agayne: the Lorde ſhall iudge his people. It is a fearfull thynge to faule into the handes of the lyuynge God.

Deut.32.
Rom.12.

Call to remembraunce the dayes that are paſſed, in the whiche after ye had receyued lyght, ye endured a great fyghte in aduerſytees, partely whyll all men wondred and gaſed at you for the ſhame F

and tribulation that was done vnto you, and partly whyll ye became companyons of them which ſo paſſed theyr tyme. For ye ſuffered alſo with my bandes, and toke a worth the ſpoylynge of your goodes, and that with gladnes, knowyng in your ſelues how that ye had in heauen a better & an enduring ſubſtaunce. Caſt not away therfore your cõfydẽce which hath great rewarde to recompence. For ye haue nede of pacience, that after ye haue done the wyl of god, ye might receyue the promes. For yet a verye lytel whyle, and he that ſhall come, wyll come, and wyll not tary. But the iuſte ſhall lyue by fayth. And yf
Abac.2. Rom.1.10. Galat.3. he withdrawe himſelfe my ſoule ſhal haue no pleaſure in hym. We are none which withdraw our ſelues vnto dampnation, but partayne to fayth, to the wynnynge of the ſoule.

¶ The.xi. Chapter.

A Fayth is a ſure confydence of thynges, whiche are hoped for, & a certayntie of thynges whiche are not ſene. By it the elders were well reported of. Thorow faith we vnderſtãde that the worlde was ordeyned by þ worde
Gene.1. of God: and that thinges which are ſene, were made of thinges which are not ſene.
Gene.4. By fayth Abel offered vnto God a more plenteous ſacrifyce then Cayn, by which he obtayned wytnes that he was ryghteous, God teſtifyenge of his gyftes: by
B whiche alſo he beinge dead yet ſpeaketh.

By fayth was Enoch tranſlated that he ſhuld not ſe death, nether was he foũde,
Gene.5. Sapien 4. Eccle.44. for God had taken hym away. Before he was takẽ away, he was reported of that he had pleaſed god: but without faithe it is vnpoſſyble to pleaſe hym. For he that cometh to God, muſte beleue that god is, & that he is a rewarder of thẽ that ſeke hym. By fayth Noe honored God, after that he was warned of thynges whiche
Gene.6. Eccle.44. were not ſene and prepared the arcke to
C the ſauinge of hys houſholde, throughe the which arcke he condemned the world, and became heyre of the ryghteouſnes whiche cometh by fayth.

Gene.12.13 By fayth Abraham, whẽ he was called, obeyed,

& preſſuris affecti ſpectaculo fuiſtis omnibus, partim dum conſortes ita conuerſantium facti eſtis. Siquidem & afflictionum quæ ex vinculis meis contigerunt, participes fuiſtis, & direptionem facultatum veſtrarum cum gaudio accepiſtis, ſcientes vos habere in vobis potiorem ſubſtantiam in cælis ac manentem. Ne abieceritis igitur fiduciam veſtram, quæ magnã habet præmii retributionem. Nã patientia vobis eſt opus, vt vbi voluntatem dei peregeritis, reportetis promiſſionẽ. Adhuc enim perpuſillum temporis, & qui venturus eſt, veniet, & non tardabit. * Iuſtus autem ex fide victurus eſt: & ſi ſe ſubduxerit, non probabitur animo meo. At nos non ſumus qui ſubducamus nos in perditionem, ſed ad fidem pertinemus in acquiſitionem animæ.

CAPVT. XI.

Noſſe fidem cupiens veteres attendito patres,
Hora breuis prohibet cuncta referre mihi.

Est autem fides earum rerũ quæ ſperantur ſubſtãtia, argumentum eorum quæ non videntur. Per hanc enim teſtimonium meruerunt ſeniores. * Per fidem intelligimus perfecta fuiſſe ſecula verbo dei, vt ex his quæ non apparebant, ea quæ viderentur fierent. * Per fidem vberiorem hoſtiam Abel obtulit deo, quàm Cain, per quam teſtimoniũ meruit, quod eſſet iuſtus, teſtimonium peribente de donariis illius deo, & per hanc mortuus adhuc loquitur. * Per fidem Enoch fuit tranſlatus, ne videret mortem: nec fuit inuentus, propterea quod trãſtulerat illum deus; prius quàm enim transferretur, teſtimonium meruerat, quod placuiſſet deo. At qui ſine fide fieri nõ poteſt, vt quis illi placeat. Nã qui accedit ad deũ, hunc credere oportet eſſe deũ, & eſſe remuneratorẽ quærẽtibus ſe. * Per fidẽ admonit⁹ oraculo Noe, ea quæ nõdũ videbãtur, veritus, apparauit arcã ad ſalutem domus ſuæ, per quam arcam cõdemnauit mundum, & eius quæ ſecundum fidem eſt, iuſtitiæ factus eſt hæres. * Per fidem appellatus Abraham, obediit,

obedijt, vt exiret in locum, quem accepturus erat in hæreditatem: & exiuit, neſciens quo eſſet venturus. Per fidem commigrauit in terram promiſſionis, veluti peregrinam, cum in tabernaculis habitaſſet cum Iſaac & Iacob, cohæredibus eiuſdem promiſſionis. Expectauerat enim habentem fundamenta ciuitatem, cuius opifex & conditor eſt deus.

* Per fidem & ipſa Sara vim ad concipiendum ac retinendum ſemen accepit: ac præter ætatis rationem peperit, quod fidelem iudicaret eum qui promiſerat.

Quapropter & ex vno prognati ſunt poſteri, eoque iam annis effœto, tanto numero, quanto ſunt ſtellæ cæli, & velut arena quæ eſt iuxta marginem maris innumerabilis. Iuxta fidem mortui ſunt hi omnes, cum non accepiſſent promiſſiones: ſed procul eas vidiſſent & credidiſſent, ſalutaſſentque, & confeſſi fuiſſent ſe hoſpites atque aduenas eſſe in terra. Nam hæc qui dicunt, declarant ſe patriam inquirere.

Et ſi illius quidem memores fuiſſent, vnde fuerant profecti, habebant opportunitatem reuertendi. Nunc autem meliorem expetunt, hoc eſt cæleſtem. Quapropter non erubeſcit ipſe deus vocari deus illorum, parauerat enim illis ciuitatem.

* Per fidem obtulit Abraham Iſaac, cum tentaretur, & vnigenitum obtulit, in quo promiſſiones acceperat, ad quem dictum fuerat: In Iſaac vocabitur tibi ſemen, cum illud ſecum perpendiſſet: deum vel à mortuis excitare poſſe, vnde illum etiam reſurrectionis typo reduxit. * Per fidem de futuris benedixit Iſaac filijs Iacob & Eſau. * Per fidẽ Iacob moriens, ſingulis filiis Ioſeph benedixit, & adorauit faſtigiũ virgæ illius. * Per fidẽ Ioſeph moriẽs, de egreſſione filiorum Iſrael meminit, deq; oſſibus ſuis mãdauit. * Per fidẽ cũ natus eſſet Moſes, occultatus eſt mẽſes treis à parentibus ſuis: propterea quod viderent elegantem puellum, nec veriti ſunt edictũ regis. Per fidem Moſes iam grandis renuit

obeied, to go out ĩto a place, which he ſhuld afterward receyue to inheritaunce, & he wẽt out, not knowyng whether he ſhuld go. By fayth he remoued into the lande that was promyſed hym, as into a ſtraunge countree: and dwelt in tabernacles: and ſo dyd Iſaac, & Jacob heyres with him of the ſame promes. For he loked for a cytie hauyng a foundacion, whoſe buylder and maker is God.

Gene.21. Through fayth Sara alſo receyued ſtrength to be wyth chylde, and was delyuered of a chylde when ſhe was paſt age, becauſe ſhe iudged hym faythfull which had promiſed.

And therfore ſpronge there of one (and of one whych was as good as dead) ſo many in multitude, as the ſtarres of the ſkye, and as ẏ ſande of the ſea ſhore which is innumerable.

D And they all dyed in fayth, and receyued not the promyſes, but ſawe them a farre of, and beleued them, and ſaluted them, & confeſſed that they were ſtraungers and pylgremes on the earth. They that ſaye ſuche thynges, declare ẏ they ſeke a coũtree. Alſo yf they had bene myndefull of that countree, from whence they came out, they had leaſure to haue returned agayn. But now they deſyre a better, that is to ſay, a heauenly. Wherfore God is not aſhamed of them, euen to be called theyr God, for he hath prepared for them a cytie.

Gene.22. Eccle.44. In fayth Abraham offered vp Iſaac, when he was tempted, and he offered hym being his only begottẽ ſõne, which had receyued ẏ promyſes, of whome it was ſayd, in Iſaac ſhal thy ſede be called: for he conſydered ẏ God was able to rayſe vp agayn frõ death. Wherfore receyued he hym, for an enſample. Gene.27. In fayth Iſaac bleſſed Jacob and Eſau concernyng thynges to come.

Gen.48.49. By fayth Jacob when he was a dyeng, bleſſed both ẏ ſonnes of Joſeph, & bowed hym ſelfe toward the toppe of his cepter.

Gene.50. By fayth Joſeph whẽ he dyed, remẽbred ẏ departyng of the chyldren of Iſrael, and gaue commaundement of hys bones.

E Exod.2. By fayth Moſes when he was borne, was hyd thre monethes of hys father and mother, becauſe they ſawe he was a proper chylde, neyther feared they the kynges commaundement.

By fayth Moſes when he was great,

refuſed to be called the ſõne of Pharaos doughter, ỹ choſe rather to ſuffre aduerſytye wᵗ the people of god, then to enioye
the pleaſurs of ſynne for a ceaſon, and
eſtemed the rebuke of Chriſte greater ryches then the treaſure of Egypte.
For he had reſpecte vnto the rewarde.
By fayth he forſoke Egypte, and feared
not the fearcenes of the kynge. For he
endured euen as he had ſene hym whiche
Exod.12. is inuiſible.

Through fayth he ordeyned the eſter
F lambe and the effuſyon of bloud, leaſt he
Ibidem. 14. that deſtroyed the fyrſt borne, ſhuld touch
them. By fayth they paſſed through the
rede ſea, as by drye lande, which when the
Egyptians had aſſayed to do, they were
Ioſue.6. drowned.

By faythe the walles of Jerico fell
Ibidẽ.2.6 downe, after they were compaſed about
ſeuen dayes. By fayth the harlot Raab
Iudic.6.4. periſhed not with the vnbeleuers, when
13.12. ſhe had receyued the ſpyers to lodgynge
peaceably.

And what ſhall I more ſaye, the tyme
wolde be to ſhorte for me to tell of Gedeon,
Daniel. 14. of Barach, and of Sampſon, and of
Daniel.3. Jephthae, alſo of Dauid and Samuel, &
of the Prophetes: ✠ whiche through
fayth ſubdued kyngdomes: wrought
ryghteouſnes, obtayned the promyſes,
3.Re.17.19 ſtopped the mouthes of lyons, quenched
the violence of fyre, eſcaped the edge of
the ſwearde, of weake were made ſtrong,
waxed valiaũt in fyght, turned to flyght
the armyes of the alyentes. And the women
G receyued theyr dead rayſed to lyfe agayne.
2. Para 24. Other were racked, and wold not
4.Reg.1. be delyuered, that they myght receyue a
better reſurrection. Other taſted of mockynges
and ſcourgynges, moreouer of
bandes and preſonmẽt: were ſtoned, were
hewen a ſonder, were tẽpted, were ſlayne
with ſweardes, walked vp and downe in
ſhepes ſkynnes, in gotes ſkynnes, in nede,
tribulatiõ, and vexation, which the world
was not worthy of, they wandred in wyldernes,
in mountaynes, in dennes & caues
of the earth. And theſe all through fayth
obtayned good reporte, ✠ and receyued
not ỹ promes of God prouydyng a better
thyng for vs, that they without vs ſhuld
not be made parfect.

The. xii. Chapter.

Wherfore

renuit vocari filius filiæ Pharaonis, potius eligẽs ſimul malis affici cũ populo dei, quã tẽporariis peccati comodis frui, maiores arbitratus diuitias probrũ Chriſti, quàm Aegiptiorũ theſauros. Reſpectum enim habebat remunerationis. Per fidẽ reliquit Aegiptũ, haud veritus ferociam regis. Perinde enim quaſi vidiſſet eum qui eſt inuiſibilis, ita obdurauit. * Per fidẽ fecit paſcha & effuſionem ſanguinis: ne is qui perimebat primogenita, tãgeret ipſos. * Per fidem trãſierũt rubrum mare, veluti per ſiccã terrã, quod cũ tentaſſent Aegyptii, abſorpti ſunt. * Per fidem mœnia Hierico cõciderunt, circũdata ad dies ſeptẽ. * Per fidẽ Rhaab meretrix non periit vnà cum his qui nõ obedierant, cũ excepiſſet hoſpitio exploratores pacifice. Et quid præterea loquor? Deficiet enim me tẽpus cõmemorantẽ * de Gedeone, * de Barac, * & Sãpſone, & * Hiephthæ, necnon Dauid & Samuele ac prophetis, qui per fidem expugnauerunt regna, operati ſunt iuſtitiam, aſſequuti ſunt promiſsiones, * occluſerũt ora leonũ, * extinxerunt vim igni, effugerũt acies gladii, validi facti ſunt ex imbecillitate, effecti ſunt robuſti in bello, incurſiones auerterũt exterorum. * Mulieres acceperunt ex reſurrectione mortuos ſuos. Alii vero diſtenti ſunt, aſpernati redemptionẽ, vt potiorem ſortirẽtur reſurrectionẽ. Alii rurſus ludibriis & flagris explorati ſunt, inſuper & vinculis & carcere, * lapidati ſunt, diſſecti ſunt, tentati ſunt, occiſione gladii occubuerunt: * oberrarunt in ouillis & caprinis pellibus, deſtituti, preſsi, afflicti, quibus indign⁹ erat mundus, in deſertis errantes, & montibus, ac ſpeluncis, & cauernis terræ. Atque omnes hi teſtimoniũ promeriti per fidem, non acceperant promiſsionem, quod deus de nobis meli⁹ quiddam prouiderat, ne ſine nobis conſummarentur.

CAPVT. XII.

Omne malumq́ fuga, fideq́ ducem aſpice Ieſum.
Spreuit hic illecebras, pertulit atque crucem.

PRoinde nos quoque, cum tanta ſepti ſimus nube teſtium, * depoſito onere omni & tenaciter inhærente peccato, per tolerantiam curramus in propoſito nobis certamine, reſpicientes ad fidei ducem & conſummatorem IESVM, qui pro propoſito ſibi gaudio, pertulit crucem, ignominia contempta, & ad dexteram throni Dei conſedit. Reputate enim quod is talem ſuſtinuerit á peccatoribus aduerſus ſe contradictionem, ne defatigemini animis defecti. Nondum vſque ad ſanguinem reſtitiſtis aduerſus peccatum repugnantes: & obliti eſtis exhortationis, quæ vobis tanquam filiis loquitur: * Fili mi ne neglexeris correptionem Domini, neque deficias, cum ab eo argueris.*

Quem enim diligit dominus, corripit: flagellat autem omnem filium, quem recipit. Si caſtigationem ſuſtinetis, veluti filiis vobis offert ſe Deus. Quis enim eſt filius, quem non caſtigat pater? Quod ſi alieni eſtis á caſtigatione, cuius participes ſunt omnes: igitur ſpurij eſtis, non filij. Itaque cum carnis noſtræ patres habuerimus caſtigatores, & reueriti ſimus illos, an non multo magis ſubiiciemur patri ſpirituum, & viuemus? Atque illi quidem ad paucos dies pro arbitratu ſuo nos erudiebant, hic autem ad commodum noſtrum in hoc, vt impartiat nobis ſanctimoniam ſuam. Omnis autem caſtigatio in præſens quidem non videtur eſſe gaudij, ſed moleſtiæ. At poſtea fructum tranquillum iuſtitiæ reddit his, qui per illam fuerint exercitati. Quapropter manus remiſſas, & genua ſoluta ſurrigite, & facite vt recti ſint greſſus pedibus veſtris, ne claudicatio aberret á via, imo ſanetur potius. Pacem ſectemini cum omnibus, & ſanctimoniam, ſine qua nemo videbit Dominum, curam agentes: ne quis ſit, qui deficiat á gratia Dei, ne qua radix amarulentiæ, ſuppululans obturbet, &

per

Ephe. 4.
Coloſſ. 3.
1.Pet.2.
A

WHerfore let vs alſo (ſeynge that we are compaſed with ſo greate a multitude of wytneſſes) laye a waye all that preſſeth downe, and the ſynne that hangeth on, and let vs runne with pacience vnto the batayle that is ſet before vs, lokynge vnto Jeſus the auctor and fyniſher of oure fayth, which for the ioye that was ſet before hym, abode the croſſe, and deſpyſed the ſhame, and is ſet downe on the ryght hande of the throne of God. Conſyder therfore howe that he endured ſuch ſpeakynge agaynſte hym of ſynners, leaſt ye ſhulde be weryed and faynte in youre myndes. For ye haue not yet reſyſted vnto bloud ſheddynge, ſtryuyng agaynſt ſynne. And haue forgotten the conſolacion, whyche ſpeaketh vnto you as vnto chyldren, my ſonne deſpyſe not the chaſtenynge of the Lorde, neyther faynte when thou arte rebuked of hym: For whome the Lorde loueth, hym he chaſteneth: ye, and he ſcourgeth euerye ſonne that he receyueth.

Prouer.3.
Apoc.3.

Yf ye endure chaſtenynge, God offereth hym ſelfe vnto you as vnto ſonnes. What ſonne is that whom the father chaſteneth not? Yf ye be not vnder correccyon (wherof all are partetakers) then are ye baſtardes & not ſonnes. Moreouer ſeyng we had fathers of our fleſhe which corrected vs, and we gaue them reuerence: ſhulde we not moche rather be in ſubieccion vnto the father of ſpyrytuall gyftes, that we myght lyue? And they verely for a fewe dayes, nurtered vs after theyr owne pleaſure: but he learneth vs vnto that whiche is profytable, that we myght receyue of hys holynes. No manner chaſtyſynge in the preſente tyme ſemeth to be ioyous, but greuous: neuertheleſſe afterwarde, it bringeth the quyete frute of ryghteouſnes vnto them, whiche are therein exercyſed.

B

Stretche forth therfore agayne the handes whiche were let downe and the weake knees, & ſe that ye haue ſtrayght ſteppes vnto youre fete, leaſt any haltyng turne out of the waye: yee let it rather be healed. Embrace peace with all men & holynes without the which no man ſhall ſe the Lorde. And loke to, that no man be deſtitute of the grace of God, & that no route of bytternes ſpryng vp and trouble and

therby

Rom.12.
C

therby many be deſyled, and that there be
no fornicator, or vncleane perſone, as Eſau
Gene.25. which for one breakfaſt ſold hys byrthryght.
Ye know how that after warde whē
Ibidem.27 he wolde haue inheryted the bleſſynge, he
was put by, and he founde no meanes to
come therby agayne, no though he deſyred
it with teares.

D For ye are not come vnto the mounte
that can be touched, and vnto burnynge
fyre, nor yet to myſt and darknes, & tempeſt
of wedder, nether vnto the ſounde of
Exod.20. a trompe and the voyce of wordes: which
voyce they that hearde it, wyſhed awaye,
that the communication ſhoulde not be
Ibidem.19 ſpoken to them. For they were not able
to abyde that whiche was ſpoken.
Yf a beaſte had touched the mountayne, it
muſt haue be ſtoned, or thruſte thorough
with a darte: euē ſo terrible was the ſight
whiche appered. Moſes ſayde: I feare &
quake. But ye are come vnto the mounte
Syon, and to the cytie of the lyuing God
the celeſtiall Jeruſalem: and to an innumerable
ſyght of aungels, and vnto the
congregation of the fyrſte borne ſonnes
whiche are written in heauen, and to god
the iudge of all, and to the ſprites of iuſte
and perfecte men, and to Jeſus the mediator
of the newe teſtamente, and to the
ſprinklyng of bloud that ſpeaketh better
then the bloud of Abel.

E Se that ye deſpyſe not hym that ſpeaketh,
for yf they eſcaped not whiche refuſed
hym, that ſpake on earth: moche more
ſhall we not eſcape, yf we turne awaye frō
Aggei.2. hym that ſpeaketh from heauen, whoſe
voyce then ſhouke the earth, and now declareth
ſayenge: yet once more wyll I
ſhake, not the earth onelye, but alſo heauē.
No doute that ſame that he ſaith yet once
more, ſignifyeth the remouynge awaye
of thoſe thynges whiche are ſhaken, as
of thinges which haue ended their courſſe:
that the thinges whiche are not ſhaken,
maye remayne. Wherfore yf we receyue
a kyngdome whiche is not moued, we
haue grace, whereby we maye ſerue God
and pleaſe hym with reuerence and godly
feare.

¶ The.xiii. Chapter.

For

per hanc inquinentur multi: ne quis ſcortator, aut profanus, velut * Eſau, qui vnico edulio permutauit ſua primogeniti. Scitis enim q poſtea, cum vellet hæreditario iure benedictionem adſequi, reprobatus ſit. * Non enim reperit pœnitentiæ locum, tametſi cum lachrymis quæſiuiſſet eam.

Non enim acceſſiſtis ad contactū montem, & incenſum ignem ac turbinem, & caliginem, & procellam, tubæq; ſonitum, & vocem verborum, * quam qui audierāt, deprecati ſunt, ne his adiungeretur oratio: Non enim ferebant quod edicebatur: * Si beſtia tetigerit montem, lapidabitur, aut iaculo configetur, & adeo terribile erat viſum, quod apparebat. Moſes dixit, Expauefactus ſum, ac tremebundus, ſed acceſſiſtis ad montem Sion, & ad ciuitatem dei viuentis, Hieruſalem cæleſtem, & ad innumerabilium angelorū cœtum, & ad concionem primogenitorum, qui conſcripti ſunt in cælis, & ad iudicem vniuerſorum deum, & ad ſpiritus iuſtorum perfectorum, & ad noui teſtamenti conciliatorem IESVM, & ad ſanguinem aſperſionis meliora loquentem, quàm loquebatur ſanguis Abel. Videte ne aſpernemini eum qui loquitur: nam ſi illi non effugerunt, qui auerſebantur eum qui loquebatur in terra: multo magis nos, ſi eum qui de cælis eſt, auerſemur: cuius vox tum concuſſit terram, at nunc denuntiauit, dicens, * Adhuc ſemel ego concutio, non modo terram, verumetiam cælum. Porro illud quod dicit: adhuc ſemel, ſignificat eorum quæ cōcutiuntur trāſlationem: vtpote quæ facta ſint, vt maneant ea quæ non concutiuntur. Quapropter regnū aſſumentes quod concuti non poſſit, habeamus gratiam, per quam ita colamus deum, vt illi placeamus cum reuerentia & religione.

CAPVT XIII.

Principibus pare, præbeq; famentibus eſcam,
Connubio venerem vince cinædo malum.

*Etenim Deus noſter ignis conſumens eſt. Fraterna charitas maneat. *Hoſpitalitatis ne ſitis immemores: per hanc enim quidam inſcientes exceperunt angelos hoſpitio. Memores eſtote vinctorum, tanquam vnà cum illis vincti, eorum qui affliguntur, velut ipſi quoque verſantes in corpore. Honorabile eſt inter omnes coniugium, & cubile impolutum. Scortatores autem & adulteros iudicabit Deus. Sint mores alieni ab auaritia, contenti his quæ adſunt. Siquidem ipſe dixit, *Non te deſero, neque derelinquo, vt fidentes dicamus: *Dominus mihi auxiliator, nec timebo quid faciat mihi homo. Memores eſtote eorum qui præſunt vobis, qui loquuti ſunt vobis ſermonem Dei, quorum imitemini fidem, conſiderantes qui fuerint exitus cõuerſationis illorũ. IESVS CHRISTVS heri, & hodie, idem eſt etiam in ſecula. Doctrinis variis ac peregrinis ne circũferamini. Bonũ eſt enim, gratia ſtabiliri cor, non eſcis quæ non profuerunt his, qui verſati ſunt in illis. Habemus altare, de quo non eſt fas edere his, qui tabernaculo deſeruiunt. *Animaliũ enim quorum ſanguis infertur pro peccato in ſancta per pontificem, horũ corpora cremantur extra caſtra. Quapropter & IESVS, vt ſanctificaret per proprium ſanguinem populum, extra portam paſſus eſt. Exeamus igitur ad eum extra caſtra, opprobrium eius portantes. *Non enim habemus hic manentem ciuitatem, ſed futuram inquirimus. Per ipſum igitur offerimus hoſtiam laudis ſemper Deo, hoc eſt fructum labiorum confitentium nomini eius. Cæterum beneficenciæ & communicationis ne obliuiſcamini. Talibus enim victimis placetur Deo. Parete his qui præſunt vobis, & concedite, ſiquidem illi vigilant pro animabus veſtris, tãquam rationem reddituri, vt cum gaudio hoc faciant & non gementes: nam id eſt inutile vobis. Orate pro nobis. Confidimus enim, quod bonam habemus conſcientiam inter omnes, cupientes honeſte conuerſari. Magis autem

obſecro

For our God is a conſumyng fyre. Let brotherly loue contynue. Be not forgetfull to lodge ſtraungers. For thereby haue dyuers receyued angels into theyr houſes vnwares. Remember thẽ ŷ are in bõdes, euẽ as though ye were bounde wt thẽ. Be myndefull of them which are in aduerſytie as ye whiche are yet in youre bodyes. Let wedlocke be had in pryce in all poyntes, & let ŷ chamber be vndefyled, for whorekepers and aduoutrers god wyll iudge. Let youre cõuerſacio be without couetouſnes ŷ be cõtẽte wt ŷ ye haue all ready. For he verely ſayde: I wyll not fayle the: nether forſake the, that we maye boldly ſaye, the Lord is my helper, and I wyll not feare what man dothe vnto me. Remember them, which haue the ouerſyght of you, whiche haue declared vnto you the worde of God. The ende of whoſe conuerſacyon ſe that ye loke vpon, and folowe theyr fayth.

Deu.4.
Roma.12.
1.Pet.4.
A

Iosue.1.
Psal.117.

Jeſus Chriſte yeſterdaye and to daye, and the ſame contynueth for euer. Be not caryed about wyth dyuers and ſtraunge learnynge. For it is a good thynge that the harte be ſtablyſhed with grace, and not with meates, whiche haue not profited them that haue had theyr paſtyme in them. We haue an altre wherof they maye not eate whiche ſerue in the tabernacle. For the bodyes of thoſe beaſtes, whoſe bloude is brought into the holye place, by the hye preſte to pourge ſynne, & burnte without the tentes. Therfore Jeſus, to ſanctefye ŷ people with hys owne bloude, ſuffered without the gate. Let vs go forth therfore out of the tentes, & ſuffre rebuke with hym. For here haue we no contynuynge citie: but we ſeke one to cõ. For by hym offer we the ſacrifyce of laude all wayes to God: that is to ſaye, the frute of thoſe lyppes, whiche confeſſe his name. To do good and to diſtribute forget not, for wyth ſuche ſacrifyces God is pleaſed. Obeye them that haue the ouerſyght of you, and ſubmyt youre ſelues to them, for they watche for youre ſoules, euen as they that muſte geue accomptes: that they maye do it with ioye, & not with grefe. For that is an vnprofytable thynge for you. Praye for vs. We haue confydẽce becauſe we haue a good conſciẽce in all thynges, and deſyre to lyue honeſtly.

B

Nume.19.

Mich.2.

C

I deſyre you therfore ſomwhat the more aboundantly, that ye ſo do that I maye be reſtored to you quickly.

D. The God of peace that brought agayne from death oure Lorde Jeſus the great ſhepherde of yͤ ſhepe through the bloude of the euerlaſtynge teſtament, make you parfect in al good workes to do hys wyl, workynge in you that which is pleaſaunt in hys ſyght throughe Jeſus Chriſt. To whom be prayſe for euer whyle the worlde endureth. Amen. ¶ I beſeche you brethren, ſuffre the wordes of exhortacion: For we haue wrytten vnto you in feawe wordes: knowe our brother Timothe, whom we haue ſent from vs, with whom (yf he come ſhortlye) I wyll ſe you. Salute them that haue the ouerſyghte of you, and all yͤ ſainctes. They of Italy ſalute you. Grace be with you all: Amen.

¶ Sent fron Italy by Timotheus.

¶ The

obſecro vos, vt id faciatis, quo celerius reſtituar vobis. Deus autem pacis qui reduxit à mortuis paſtorem ouium illum magnum per ſanguinem teſtamenti æterni, dominum noſtrum IESVM, abſolutos vos reddat in omni opere bono. ad faciendum voluntatem ipſius: efficiens, vt quod agitis acceptum ſit in cõſpectu ſuo per IESVM CHRISTVM cui gloria in ſecula ſeculorum. Amen. Obſecro vos fratres: ſufferte ſermonem exhortationis. Etenim paucis ſcripſi vobis. Scitis fratrem noſtrum Timotheum ſolutum eſſe, cum quo, ſi celerius venerit, viſam vos. Salutate omnes qui pręſunt vobis. & omnes ſãctos. Salutãt vos Itali. Gratia cum omnibus vobis. Amen.

Miſſa ab Italia per Timotheum.

Epiſtola

EPISTOLA BEATI IACOBI APOSTOLI.

CAPVT. I.

Apte conſtanti ſophiam ſi corde
petetis,
Vbertim dabit: hinc nam venit
omne bonum.

Iacobus Dei ac domini Ieſu Chriſti ſeruus, duodecim tribus, quæ ſunt in diſperſione, ſalutem. Pro ſummo gaudio ducite fratres mei: quoties in tentationes incideritis varias: illud ſcientes, ꝙ exploratio fidei veſtræ parit patientiam. ✠ Cæterum patientia opus perfectum habeat: vt ſitis perfecti & integri, nullaq; in parte diminuti. Quod ſi cui veſtrum deeſt ſapientia, poſtulet ab eo qui dat, nempe Deo, qui dat, inquam, omnibus ſimpliciter: nec exprobrat, ac dabitur ei. Sed poſtulet cum fiducia, nihil hæſitans. Nam qui hæſitat: is ſimilis eſt fluctui maris: qui ventis agitur: & impetu rapitur. Neq; enim exiſtimet ille ſe quicquam accepturum à domino. Vir animo duplici, inconſtãs eſt in omnibus viis ſuis. Glorietur autem frater qui eſt humilis in ſublimitate ſua. Contrà, qui diues eſt, in humiliatione ſui: quoniam veluti flos herbæ præteribit. ✠ Exortus eſt enim ſol cū æſtu, & exaruit herba, & flos illius decidit, & decor aſpectus illius periit. Sic & diues in viis ſuis marceſcet. ✠ Beatus vir qui ſuffert tẽtationem: quoniam cum probatus erit, accipiet coronam vitæ: quam promiſit dominus his, à quibus fuerit dilectus. Ne quis cum tentatur, dicat ſe à Deo tentari. Nam Deus vt malis tentari non poteſt, ita nec ipſe quenquam tentat. Imo vnuſquiſque tentatur, dum à propria concupiſcentia abſtrahitur & ineſcatur. Deinde cōcupiſcentia poſtea quàm concepit, parit peccatum: peccatum vero perfectum progignit mortem.

Ne

¶ The Epiſtle of Saint James.

¶ The fyrſt Chapter.

James the ſeruaunt of God, and of the Lorde Jeſus Chriſte ſen- A
deth greetynge to the .xii. trybes which are ſcattered here & there.

✠ My brethren counte it exceedyng ioye when ye fall into diuers temptacions for as moche as ye knowe how that the entring of youre fayth bryngeth pacience, and let pacience haue her perfecte worke, that ye may be perfecte and ſounde, lackynge nothynge. Rom. 5.

Yf any of you lacke wyſdome, let hym aſke of God whiche geueth to all men indifferently & caſteth no man in the teeth, and it ſhall be geuen hym. But let hym aſke in fayth and wauer not. For he that doubteth: is lyke the waues of the ſea toſt of the wynde and caryed wyth violence. B Neyther let that man thynke that he ſhall receyue anye thynge of the Lorde. A waueryng mynded man is vnſtable in all his wayes.

✠ Let the brother of lowe degre reioyce in that he is exalted, and the ryche in that he is made lowe. For euen as the flower of the graſſe, ſhall he vanyſſhe awaye. Eccle. 14. The ſunne ryſeth with heate, & the graſſe wydereth, Eſa. 40. and hys flower falleth awaye, 1. Pet. 1. and the beautye of the faſhyon of it peryſſheth: euen ſo ſhal the ryche man Iob. 5. peryſſhe with hys aboundaunce. C

Happy is the man that endureth in temptacyon, for when he is tryed, he ſhall receyue the crowne of lyfe, whiche ye Lorde hath promyſed to them that loue hym. ✠

Let no mā ſaye when he is tēpted, that he is tempted of God. For God tēpteth not vnto euyll, nether tempteth he anye man. But euery man is tempted, drawen awaye, and entyſed of his owne concupiſcence. Then when luſt hath conceyued, ſhe bryngeth forth ſynne, and ſynne when it is fynyſhed, bryngeth forth death.

Erre not my deare brethrē. ✠ Euery
D good gyfte, and euery parfayct gyfte, is from aboue ꝛ cometh downe from the father of lyghte, with whome is no varyablenes, nether is he chāged vnto darknes. Of hys owne wyl begat he vs wyth the worde of lyfe, that we ſhulde be the fyrſt frutes of hys creatures.

Prouer.17. Eccle.5. Wherfore deare brethren, let euery mā be ſwyfte to heare, ſlowe to ſpeake, and ſlowe to wrath. For the wrath of man worketh not that which is ryghteous before God.

Rom.2. Wherfore laye a parte all fylthynes, all ſuperfluyte of malycyouſnes, and receyue with mekenes, the worde that is graffed in you, which is able to ſaue youre ſelues. ✠ And ſe that ye be doars of the worde, and not hearers onlye, deceyuynge youre owne ſelues with ſophiſtrye. For yf any heare ŷ worde ꝛ do it not, he is lyke vnto a man that beholdeth his bodyly face in a glaſſe. For aſſone as he hath loked on him ſelf, he goeth his way and forgotteth immedyatly what his faſhyon was. Matth.7. But whoſo loketh in the parfayte lawe of libertye, and contynueth therin (yf he be not a forgetfull hearer, but a doar of the worke) the ſame ſhalbe happye in his dede. 1.Petr.5.

Yf any man among you ſeme deuoute, and refrayne not his tonge: but deceyue his owne herte, this mannes deuocion is in vayne. Pure deuocion and vndefyled before god the father, is this: to viſyte the faderleſſe ꝛ wyddowes in their aduerſyte, ꝛ to kepe hym ſelfe vnſpotted of the worlde. ✠

¶ The.ii. Chapter.

A Brethren haue not the fayth of oure Lorde Jeſus Chriſte the Lorde of glorye in reſpecte of perſons. Yf there come into youre company a man with a golde ryng and in goodly aparell, and ther come in alſo a poore mā in vyle rayment, and ye haue reſpecte to him that weareth the gaye clothynge, and ſay vnto him: Syt thou here in a good place: and ſaye vnto the poore, ſtande thou there, or ſyt here vnder my fote ſtole: are ye not parciall in youre ſelues, and haue iudged after euyl thoughtes?

Harken

Ne erretis fratres mei dilecti. Omnis donatio bona, & omne donum perfectum, e ſupernis eſt, deſcendēs a patre luminum: apud quem non eſt tranſmutatio, aut conuerſionis obumbratio. Is deliberata voluntate progenuit nos ſermone veritatis, vt eſſemus primitiæ quædam ſuarum creaturarum. Itaque fratres mei dilecti, ſit omnis homo velox ad audiēdū, tardus ad loquēdum, tardus ad iram. Nam ira viri, iuſticiā Dei nō efficit. Quapropter depoſita omni immunditia, & redundātia maliciæ, cum māſuetudine recipite inſitum ſermonē, qui poteſt ſaluas reddere animas veſtras. ✠ Sitis autem effectores ſermonis, & non auditores tātum: fallentes voſmetipſos. Quoniā ſi quis audiat ſermonem, nec eum factis exprimat: hic ſimilis eſt viro conſideranti faciem natiuitatis ſuæ in ſpeculo. Cōſiderauit enim ſeipſum & abiit, & cōtinuo oblitus eſt qualis eſſet. ✠ At qui proſpexerit in legem perfectam: quæ eſt libertatis, & permanſerit: hic cum non ſit auditor obliuioſus, ſed effector operis: beatus facto ſuo erit. Si quis videtur religioſus eſſe inter vos: ✠ qui non frenat linguam ſuam, ſed aberrare ſinit cor ſuum: huius vana eſt religio. Religio pura & immaculata apud Deum, & patrem hæc eſt: inuiſere orphanos & viduas in afflictione ſua, immaculatū ſeipſum ſeruare a mundo.

CAPVT. II.

Bullarū ſpreto venerantes paupere ditem,
Preceptum violant, prætereuntq; Dei.

F FRatres mei, ne cum reſpectu perſonarum habeatis fidē domini noſtri Ieſu Chriſti ex opinione. Nam ſi ingrediatur in cœtū veſtrum, vir aureum geſtās annulū, veſte indutus ſplēdida, ingrediatur autē & pauper in ſordida veſte, & reſpexeritis ad illū qui veſtē geſtat ſplēdidā, & dixeritis illi: Tu ſede hic bene, & pauperi dicatis: Tu ſta illic, aut ſede hic ſubter ſcabellum meum: & non diiudicati eſtis in vobiſipſis, & facti eſtis iudices cogitationū malarū?

Audite fratres mei dilecti, nonne deus elegit pauperes mundi huius diuites in fide, & hæredes regni, quod promiſit his, à quibus dilectus fuerit? Vos autem contẽpſui habuiſtis pauperem, Nonne diuites tyrannidem exercent in vos, & iidem trahunt vos ad tribunalia? & iidem male loquuntur de bono nomine quod inuocatum eſt ſuper vos? Si legẽ quidem regiam perficitis iuxta ſcripturam: Diliges proximum tuum ſicut teipſum, benefacitis. Si vero perſonam reſpicitis, peccatum committitis, & redarguimini à lege veluti trãſgreſſores. Quiſquis enim totam legem ſeruauerit, offenderit autem in vno, factus eſt omnium reus. Nã qui dixit, Ne mœcheris: dixit etiã, Ne occidas. Quòd ſi non fueris mœchatus, occideris tamen, factus es tranſgreſſor legis. Ita loquamini, & ita faciatis veluti per legem libertatis iudicandi. Siquidem iudicium abſque miſericordia erit ei, qui non præſtiterit miſericordiam: Et gloriatur miſericordia aduerſus iudicium. Quæ vtilitas fratres mei ſi fidem dicat aliquis habere ſe, facta vero non habeat? Num poteſt fides ſaluum facere illum? Quòd ſi frater aut ſoror nudi fuerint, & egentes quotidiano victu, dicat autem aliquis veſtrum illis: Abite cum pace, calefcite & ſaturamini: non tamen dederitis illis quæ ſunt neceſſaria corpori, quæ erit vtilitas? Sic & fides, ſi facta non habuerit, mortua eſt per ſe. Sed dicet aliquis. Tu fidem habes, & ego facta habeo. Oſtende mihi fidem tuam ex factis tuis, & ego oſtendam tibi ex factis meis fidem meam. Tu credis quòd deus vnus eſt? Recte facis. Et dæmonia credunt, ac contremiſcunt. Vis vero ſcire o homo inanis, quòd fides abſque factis mortua ſit? Abrahã pater noſter, nonne ex factis iuſtificatus eſt, dum obtuliſſet Iſaac filium ſuũ ſuper altare? Vides quòd fides adiumento fuerit factis illius, & ex factis fides perfecta fuerit? Et impleta eſt ſcriptura quæ dicit. Credidit Abraham deo, & imputatum eſt illi ad iuſtitiam, & amicus dei vocatus eſt.

Videtis

B Herken my deare beloued brethren, Hath not God choſen the poore of this worlde, which are ryche in fayth, & heyres of the kyngdome whiche he promyſed to thē that loue hym? But ye haue deſpyſed the poore. Are not the ryche they which oppreſſe you and they whiche drawe you before iudges? Do not they ſpeake euyl of ẏ good name after which ye be named?

C Yf ye fulfyll the royal lawe accordynge to the ſcrypture which ſayeth: Thou ſhalt loue thyne neyghbour as thy ſelfe, ye do well. But yf ye regarde one perſone more then another, ye commyt ſynne, and are rebuked of the lawe, as tranſgreſſours. Whoſoeuer ſhal kepe the whole lawe, & yet fayle in one poynte he is gyltie in all. For he that ſayde: Thou ſhalt not commytte aduouterye, ſayed alſo: thou ſhalt not kyl. Though thou do none aduoutrye, yet yf ẏ kyll, thou arte a tranſgreſſoure of ẏ lawe. So ſpeake ye, and ſo do, as they ẏ ſhalbe iudged by the lawe of libertie. For there ſhalbe iudgement mercyles to hym that ſheweth no mercye, and mercy reioyſeth agaynſt iudgement. ☞

Leui. 19.
Rom. 13.
Ephe. 4.
Coloſ. 3.
Act. 15.
1. Peth. 2.

D What auayleth it my brethren though a man ſaye he hath fayth, when he hath no dedes? Can fayth ſaue hym? If a brother or a ſyſter be naked or deſtitute of dayly fode and one of you ſaye vnto them: Departe in peace, God ſende you warmnes and fode: notwithſtandynge ye geue them not thoſe thynges which are nedefull to the bodye: what helpeth it? Euen ſo fayth, yf it haue no dedes, is dead in it ſelfe. Ye and a man myght ſay: Thou haſt fayth, and I haue dedes: Shewe my thy fayth by thy dedes, and I wyll ſhewe the my fayth by my dedes. Beleueſt thou that there is but one God? Thou doeſt well. The deuyls alſo beleue and tremble.

E Wylt thou vnderſtande o thou vayne man: that faythe without dedes is dead? Was not Abraham our father iuſtifyed through the workes when he offered Iſaac hys ſonne vpon the aultare? Thou ſeyſt how the fayth wrought with his dedes, and through the dedes was the fayth made perfecte, and the ſcripture was fulfylled, which ſayeth Abraham beleued God, and it was reputed vnto hym for ryghteouſnes, and he was called the freude of God. ☞

Gene. 22.

Gene. 15.
Rom. 4.
Gala. 3.

Ee   Ye ſe

Iosue. 2.

Ye ſe then how that of dedes a man is iuſtifyed, & not of fayth onely. Lykewyſe alſo was not Raab the harlot iuſtifyed thorough workes, when ſhe receyued the meſſengers, & ſent thē out another waye? For as the bodye without ỹ ſpirite is dead, euen ſo fayth without dedes is dead.

¶ The .iii. Chapter.

A Math. 23. My brethren, be not euery man a maſter, remembrynge howe that we ſhal receyue the more damnacion: for in manye thynges we ſynne al. If a man ſynne not in worde, the ſame is a perfect man: & able to tame al ỹ bodye. Beholde, we put bytes into the horſes mouthes ỹ they ſhuld obey vs, & we turne about al ỹ body. Behold alſo the ſhyppes: whych though they be ſo great & are dryuen of fearce wyndes, yet are they turned about wyth a very ſmall helme, whyther ſoeuer the violence of the gouerner wyll. Euen ſo the tounge is a lytell member, & boaſteth great thynges.

B Behold how great a thyng a lytell fyre kyndleth & the tonge is fyre, and a world of wyckednes. So is the tonge ſet amōg our membres, that it defyleth the whole body, & ſetteth a fyre al that we haue of nature, & is it ſelf ſet a fyre euen of hell. All the natures of beaſtes, and of byrdes, & of ſerpentes, and thynges of the ſea are meked and tamed of the nature of man.

C But the tonge can no man tame. It is an vnruely euyll full of deadly poyſon. Therewyth bleſſe we God the father, and therwyth curſſe we men which are made after the ſimilitude of God. Out of one mouth proceadeth bleſſyng & curſynge. My brethren theſe thynges ought not ſo to be. Doth a fountayne ſende forth at one place ſwete water and bytter alſo? Can the fygge tree, my brethren, beare olyue beryes: other a vyne beare fygges? So can no fountayne geue bothe ſalt water and freſhe alſo. Yf any man be wyſe and endued wyth learnyng amōg you, let hym ſhewe the workes of good conuerſaciō in mekenes that is coupled wyth wyſdome.

D But yf ye haue bytter enuyenge and

ſtryfe

Videtis igitur quòd ex factis iuſtificetur homo, & non ex fide tantū. ¶ Similiter autem & Rhaab meretrix, an non ex factis iuſtificata eſt, cū excepiſſet nuncios, & alia via emiſiſſet? Nam quemadmodū corpus abſque ſpiritu mortuum eſt, ita & fides abſq; factis mortua eſt.

CAPVT. III.

Cœlica pneumaticus doceat myſteria doctor,
Functio perfectis eſt modo digna viris.

NOlite plures magiſtri fieri fratres mei, ſcientes quòd maius iudicium ſumpturi ſimus. In multis enim labimur omnes. Si quis in ſermone nō labitur, hic perfectus eſt vir, qui poſſit freno moderari totum etiam corpꝰ. Ecce equis frena in ora immittimus, vt obediant nobis, & totum corpus illorū circumagimus. Ecce naues quoque cum tantæ ſint, & à ventis ſæuis agantur, circumagūtur à minimo gubernaculo, quocunque impetus dirigentis voluerit. Ita & lingua puſillum membrum eſt, & magna iactat. Ecce exiguus ignis quātam materiam incendit? Et lingua ignis eſt, mūdus iniquitatis: ſic lingua cōſtituitur in membris noſtris, quæ maculat totum corpus, & inflammat rotam natiuitatis, & inflammatur à gehenna. Omnis enim natura & ferarum, & volucrum ſerpentiumq;, & marinorum domatur, & domita eſt a natura humana. Linguam aūt nullus hominū domare poteſt, incoercible malum, plena veneno mortifero. Per ipſam benedicimus deo & patri: & per ipſam maledicimus hominibus, qui ad ſimilitudinem dei conditi ſunt. Ex eodem ore procedit benedictio & maledictio. Non oportet fratres mei hæc ita fieri. Nunquid fons ex eodem foramine emittit dulcem & amaram aquam? Nunquid poteſt fratres mei, ficus oleas gignere, aut vitis ficus? Sic nullus fons ſalſam & dulcem poteſt edere aquam. Quis ſapiens & ſciētia præditus inter vos, oſtendat ex bona conuerſatione opera ſua cum manſuetudine ſapientiæ. Quòd ſi æmulationem amaram habetis,

&

& cōtentionem in corde veſtro, nolite gloriari, & mendaces eſſe aduerſus veritatem. Non eſt enī iſta ſapientia ē ſupernis deſcēdens, ſed terrenā, animalis, dæmoniaca. Vbi enim æmulatio & cōtentio, ibi inconſtātia & omne opus prauum. Quæ autem ē ſupernis eſt ſapientia, primū quidem caſta eſt, deinde pacifica, modeſta, tractabilis, plena miſericordia, & fructib⁹ bonis, abſque diiudicatione, ſine ſimulatione. Fructus autem iuſtitiæ, in pace ſeminatur facientibus pacem.

CAPVT. IIII.

Delicias molles propter fera bella mouetis,
Vita quibus breuis vt fumus & vmbra ſequax.

VNde bella & lites in vobis? Nonne hinc? nimirum ex voluptatibus veſtris, quæ militant in membris veſtris. Concupiſcitis & nō habetis, inuidetis & æmulamini, & non poteſtis adipiſci: pugnatis & bellatis, non habetis propterea quod non poſtulatis. Petitis & non accipitis, eo quod male petatis, vt in voluptatibus veſtris inſumatis. Adulteri & adulteræ neſcitis quod amicitia mundi, inimicitia eſt cum deo? Quicunq; ergo voluerit amicus eſſe mundi, inimicus dei conſtituitur. An putatis quod inaniter ſcriptura dicat: Ad inuidiam concupiſcit ſpiritus, qui habitauit in nobis? Maiorem autē dat gratiam. Subditi ergo eſtote deo, reſiſtite autem diabolo, & fugiet a vobis. Appropinquate deo, & appropinquabit vobis. Emūdate manus, o peccatores, & purificate corda duplices animo. Affligimini & lugete & plorate: riſus veſter in luctum conuertatur, & gaudiū in mœrorem. Humiles vos reddite in conſpectu domini, & eriget vos. Nolite detrahere vobis inuicem fratres. Qui detrahit fratri, quiq; iudicat fratrē ſuum, detrahit legi, & iudicat legem. Quod ſi iudicas legem, non es obſeruator legis, ſed iudex. Vnus eſt legiſlator, qui poteſt ſeruare & perdere. Tu quis es, qui iudicas alium? Age nūc qui dicitis: Hodie & cras

ſtryfe in youre hartes, reioyce not, neyther be lyars agaynſt ŷ trueth: This wyſdome deſcēdeth not from aboue: but is erthy, & naturall, & deuyliſhe. For where enuyinge and ſtryfe is, there is vnſtablenes and all maner of euyll workes. But ŷ wyſdome that is from aboue is fyrſt pure, then peaſable, gentle and eaſy to be entreated, full of mercy and good frutes, wythout iudgynge, and wythout ſimulacyon: yee, and the frute of ryghteouſnes is ſowen in peace, of them that maynteyne peace.

The .iiii. Chapter.

A From whence cometh warre & fyghtynge amonge you? come they not here hence? euen of youre voluptuouſnes, that rayne in youre membres. Ye luſt, and haue not. Ye enuye and haue indignacion, & cannot obtayne. Ye fyght and warre and haue not, becauſe ye aſke not. Ye aſke and receyue not becauſe ye aſke a myſſe, euen to cōſume it vpō youre voluptuouſneſſe. Ye aduouterers, and wemen ŷ breke matrymonie: know ye not howe that the frendſhyppe of the worlde is enimite to godwarde? Whoſoeuer wylbe a frende of the worlde, is made the enemye of God. Ether do ye thynke that ŷ ſcripture ſayth in vaine? The ſpirite that dwelleth in you luſteth euen cōtrary to enuye: but geueth more grace. Gene. 6.

B Submyt youre ſelues to God, & reſyſte the deuyll, and he wyl flye frō you. Drawe nye to God, & he wyll drawe nye to you. Clenſe youre handes ye ſynners, & pourge youre hartes ye waueryng mynded. Suffre afflictions: ſorowe ye and wepe. Let youre laughter be turned to mournyng and youre ioye to heuynes. Caſt downe your ſelues before the Lord, and he ſhall lyfte you vp. 1. Petr. 5.

Backbyte not one another, brethren. He that backbyteth hys brother, and he that iudgeth his brother, backbyteth the lawe, & iudgeth the lawe. But yf thou iudge ŷ law, thou art not an obſeruer of ŷ lawe, but a iudge. There is one lawe geuer, which is able to ſaue & to deſtroye. What arte thou that iudgeſt another man? 1. Petr. 5. Rom. 14.

Go to now ye that ſaye: to daye and to [illegible] morowe

Ante omnia autem fratres mei, [illegible]

Morowe let vs go into ſoche a citie and contynue there a yeare, and bye and ſell, & wynne: and yet cannot tell what ſhall happen to morowe. For what thynge is youre lyfe? It is euen a vapoure that apereth for a lyttel tyme, & then vanyſheth awaye: For that ye oughte to ſay: yf the Lord wyll, and yf we lyue let vs do thys or that. But nowe ye reioyce in your booſtynges. All ſoche reioyſynge is euyll. Therfore to hym that knoweth howe to do good, & doth it not, to him it is ſynne.

¶ The. v. Chapitre. ✠

A Go to now ye ryche men, wepe and
howle on your wretchednes þ ſhall
come vpon you. Your ryches is
corrupt, your garmentes are motheatẽ.
Your golde & youre ſyluer are cankred, &
the ruſt of thẽ ſhalbe a wytnes vnto you,
& ſhal eate your fleſhe, as it were fyre. Ye
haue heaped treaſure to gether in your
laſt dayes: Beholde the hyre of the labourers
whych haue reped doune your
feldes (whych hyere is of you kept backe
by fraude) cryeth, & þ cryes of thẽ whych
haue reped, are entred into þ eares of þ
Lorde Sabbaoth. Ye haue lyued in pleaſure
on the erth & in wantonnes. Ye haue
noryſſhed youre hartes, as in a daye of
ſlaughter. Ye haue cõdẽned & haue kylled
B the iuſte, and he hath not reſyſted you.
✠ Be pacient therfore brethrẽ, vnto the
cominge of the Lorde. Beholde þ husbãde
mã wayteth for the precious frute of the
erth, & hath longe paciẽce there vpon, vntyll
he receyue (the erlye & the latter rayne)
Be ye alſo pacient therfore and ſettle
youre hartes, for the comynge of þ Lorde
draweth nye. Grudge not one agaynſte
another brethren, leſt ye be damned. Beholde
the iudge ſtandeth before the dore.
Take my (brethren) the Prophetes for an
enſample of ſufferyng aduerſytie: and of
C lõge paciẽce, whych ſpake in the name of
the Lorde. ✠ Beholde we coũt thẽ happy
whych endure. Ye haue heard of the pacience
of Job, & haue knowen what ende
the Lorde made. For the Lorde is very
pitiful and mercifull.

But

cras eamus in hanc ciuitatem, & faciamus ibi annum vnũ, & mercemur, & lucrum faciamus, qui ignoratis quid futurũ ſit poſtero die. Quæ eſt enim vita veſtra? vapor eſt enim, qui ad exiguum tẽpus apparet, & deinde euaneſcit, pro eo quod dicere debueritis: Si dominus voluerit, & ſi vixerimus, faciamus hoc aut illud. Nunc autẽ exultatis in ſuperbiis veſtris. Omnis exultatio talis mala eſt. Igitur qui nouerit recte facere, nec facit, hic peccato tenetur.

CAPVT. V.

Aerugo fului (modo quod male congeritis) auri.
Vos contra rigidus poſt modo teſtis erit.

Agite nunc diuites, plorate,
A vlulantes ſuper miſeriis veſtris,
quæ aduenient vobis.
Diuitiæ veſtræ putrefactæ ſunt,
veſtimẽta veſtra tineis obnoxia facta
ſunt: aurum & argentum veſtrum
ærugine viciatũ eſt, & erugo
eorum in teſtimonium vobis
erit, & excedit carnes veſtras ſicut
ignis. Theſaurum congeſsiſtis in
extremis diebus. Ecce merces operariorum
qui meſſuerunt regiones
veſtras, quæ fraude non reddita
eſt à vobis, clamat: & clamores
eorum qui meſſuerant, in aures
domini ſabaoth introierunt. In delitiis
vixiſtis ſuper terram, & laſciuiſtis:
enutriiſtis corda veſtra, vt in
die occiſionis. Condemnaſtis, & occidiſtis
iuſtum, & non reſiſtit vobis.
Patientes igitur eſtote fratres
vſq; ad aduẽtum domini. Ecce agricola
expectat precioſum fructum
terræ, patienter expectans illum,
donec accipiat pluuiam tempeſtiuam
& ſerotinam. Patientes igitur
eſtote & vos, & confirmate corda
veſtra, qm̃ aduẽtus domini appropinquat.
Nolite ingemiſcere alius
aduerſus alium fratres, vt ne condemnemini.
Ecce iudex ante ianuam
adſiſtit. Exemplum accipite
fratres mei, afflictionis ac patientiæ
prophetas, qui loquuti ſunt in
nomine domini. Ecce beatos ducimus
eos qui ſuſtinent. Tolerantiam
Iob audiſtis, & finem domini
vidiſtis, quòd valde miſericors
ſit dominus ac commiſerans.

Ante omnia autem fratres mei, nolite iurare neque per cælum, neque per terram, neque aliud quodcunq; iuſiurandum. Sit autẽ veſtrum eſt, eſt: non, non: vt ne in ſimulationem incidatis. Affligitur aliquis inter vos? oret: æquo animo eſt aliquis? pſallat: infirmatur quis inter vos? acceſſat preſbyteros eccleſiæ, & orent ſuper eum, vngentes eum oleo in nomine domini, & obſecratio fidei ſaluũ reddet laborantem, & eriget eum dominus: & ſi in peccatis fuerit, remittentur ei. Confitemini inuicem alius alii delicta, & orate pro vobis inuicem, vt ſani ſitis. Multum enim valet deprecatio iuſti efficax. Helias homo erat ſimiliter obnoxius affectionibus, vt nos, & precatione precatus eſt ne plueret: & non pluit ſuper terrã annos tres, & menſes ſex. Et rurſum orauit, & cęlum dedit pluuiam, & terra produxit fructum ſuũ.

Fratres, ſi quis inter vos errauerit à veritate, & conuerterit quis eum, ſciat quòd qui conuerti fecerit peccatorem ab errore viæ ſuæ, ſaluam faciet animam à morte, & operiet multitudinem peccatorum.

Epiſtolæ beati Iacobi Apoſtoli finis.

C
Math. 5.

But aboue all thynges my brethren, ſweare not nether by heauen, nether by ŷ erthe, neyther by any other othe. Let youre yee be yee, & youre naye naye: leſt ye falle into ypocriſy. If any of you be cumbered, let hĩ pray. If any of you be mery, let hym ſynge pſalmes. If any be diſeaſed amonge you, let hym call for the elders of the congregacyõ, and let thẽ pray ouer hym, & anoynte hym with oyle in the name of the Lorde, and the prayer of fayth ſhall ſaue the ſycke, and the Lord ſhall rayſe hym vp: and yf he haue commytted ſynnes, they ſhalbe forgeuen hym.

D
3. Reg. 17.
Luc. 4.

✠ Knowledge youre fautes one to another & praye one for another, that ye maye be healed. The prayer of a ryghteous man auayleth moche, yf it be feruent. Helias was a mã mortall euẽ as we are, and he prayed in hys prayer that it myght not rayne, & it rayned not on the erth by the ſpace of thre yeares and ſyxe monethes. And he prayed agayne, and ŷ heauẽ gaue rayne and the erth brought forth her frute. Brethren yf any of you erre from the truth and another conuert hym, let the ſame knowe that he which cõuerted the ſynner from goynge a ſtraye out of hys way, ſhall ſaue ŷ ſoule from death, and ſhal hyde the multitude of ſynnes.

¶ The ende of the Epiſtle of Saynct James.

¶ The fyrſte Epyſtle of Saynct Peter the Apoſtle.

¶ The fyrſte Chapter.

A Peter an Apoſtle of Jeſu Chriſt, to them that dwel here & there, as ſtraungers thorowghe oute Pontus, Galacya, Capadocia, Aſya, and Bethynia, electe, by yͤ forknowledge of God the father, through the ſanctifyeng of the ſpryte, vnto obedience and ſprynklyng of the bloud of Jeſus Chriſt. Grace be wyth you and peace be multiplyed.

1. Corint.1.
Ephes.1.

B Bleſſed be God the father of our Lorde Jeſus Chriſte, whiche through hys aboundaunt mercye begat vs agayne vnto a lyuely hope by the reſurrection of Jeſus Chriſt frõ death, to enioye an inheritaũce immortal & vndefiled: & yͤ peryſheth not, reſerued in heauẽ for you, whiche are kept by the power of God through fayth, vnto ſaluaciõ, which ſaluation is prepared all ready to be ſhewed in the laſt tyme: in the which tyme ye ſhall reioyce, thoughe nowe for a ſeaſon (yf nede requyre, ye are in heuynes, through manyfolde temptacyons, that youre faythe once tryed, beyng moche more precioꝰ thẽ golde yͤ peryſheth (thoughe it be tryed wyth fyre) myght be founde vnto laud, glorye, & honoure, at yͤ appearynge of Jeſus Chriſte: whome ye haue not ſene, & yet loue hym, in whome euen nowe, thoughe ye ſe hym not, ye beleue, & reioyce wͭ ioye vnſpeakeable and gloryous: receyuyng yͤ ende of your fayth the ſaluacyon of youre ſoules.

Joan.16.

C Of whych ſaluacion haue the Prophetes enquyred and ſearched, whych propheſyed of the grace that ſhulde come vnto you, ſearchyng when or at what tyme of the ſpryte of Chryſt whyche was in them, ſhulde ſignifye: whyche ſpryte teſtifyed before, the paſſions that ſhulde come vnto Chriſt and the glorye yͤ ſhulde folowe after: vnto whych Prophetes it was declared, yͤ not vnto thẽ ſelues, but vnto vs, they ſhulde miniſter yͤ thynges whych are nowe ſhewed vnto you of thẽ which by the holy gooſt ſent downe from heauẽ

EPISTOLA BEATI PETRI APOSTOLI PRIMA.

CAPVT I.

Aurum legitimum vigili dinoſcitur igni,
Caſibꝰ aduerſis ſit manifeſta fides.

P Petrus Apoſtolꝰ IESV Chriſti, aduenis ſparſim incolentibus Pontum, Galatiam, Cappadociam, Aſiã, & Bithyniã, dilectis iuxta præfinitionem dei patris, per ſanctificationem ſpiritꝰ in obedientiam & aſperſionem ſanguinis Ieſu Chriſti. *Gratia vobis & pax multiplicetur. Laudandus eſt deus, & pater domini noſtri Ieſu Chriſti, qui iuxta copioſam ſuã miſericordiam regenuit nos in ſpẽ viuam, per hoc quod reſurrexit Ieſus Chriſtus ex mortuis, in hereditatem immortalem, & incontaminabilem, atq; immarceſsibilẽ, cõſeruatam in cælis erga vos, qui virtute dei cuſtodimini per fidẽ ad ſalutem, quæ in hoc parata eſt, vt patefiat in tempore ſupremo, in quo exultatis, *nunc ad breue tẽpus afflicti in variis experimentis, ſi opus ſit, quo exploratio fidei veſtræ multo pretioſior auro, quod perit, & tamen per ignẽ probatur, reperiatur in laudem & gloriam & honorẽ, tum cũ reuelabitur Ieſꝰ Chriſtus, quem cum non videatis diligitis: in quem in præſentia, cũ non videritis, credentes tamen exultatis gaudio ineffabili, & glorificato reportantes finem fidei veſtræ ſalutem animarum: de qua ſalute exquiſierũt, & ſcrutati ſunt prophetæ, qui de ventura in vos gratia vaticinati ſunt: ſcrutantes, ad quem, aut cuiuſmodi temporis articulum ſignificaret, qui in illis erat ſpiritus Chriſti, qui prius quã acciderent teſtabatur venturas in Chriſtũ afflictiones, & quæ eſſent cõſequuturæ glorias, quibus & illud reuelatũ eſt, quòd haud ſibi ipſis, imò nobis miniſtrarent, hæc quæ nunc annunciata ſunt vobis per eos, qui vobis prædicauerunt Euangelium, per ſpiritum ſanctum emiſſum è cælo,

cœlo, in quæ deſiderant angeli proſpicere. Quapropter ſuccincti lumbis mentis veſtræ, ſobrii, perfecte ſperate in eam, quæ ad vos defertur gratiam, dum vobis patefit Ieſus Chriſtus, tanquã filii obedientes, vt nõ accommodetis vos priſtinis concupiſcentiis, quibus dũ adhuc ignorantes Chriſtũ, agebamini: ſed quẽadmodũ is qui vos vocauit, ſanct⁹ eſt, ita ipſi quoq; ſancti in omni cõuerſatiõe reddamini propterea quod ſcriptum eſt: ◆ Sancti eſtote, nã ego ſanctus ſum. Et ſi patrẽ inuocatis ◆ citra perſonarum reſpectũ iudicantẽ iuxta cuiuſque opus, videte vt timore conuerſantes, incolatus veſtri tempus tranſigatis. Cũ ſciatis vos nõ caducis rebus, velut argento & auro fuiſſe redemptos à vana veſtra conuerſatione, quam ex patrum acceperatis traditione, ◆ ſed precioſo ſanguine, velut agni immaculati, & incõtaminati Chriſti: q ꝑordinatus q̃dẽ fuerat ante quã cõdit⁹ eſſet mũd⁹: ſed manifeſtatus fuit extremis tẽporibus propter vos, qui p illũ creditis in deũ, qui illũ excitauit ẽ mortuis, & gloriã ei dedit: vt vos fidẽ ac ſpẽ haberetis erga deũ: qui animas veſtras purificaſtis obediẽdo veritati per ſpiritũ cũ charitate fraterna, ab omni ſimulatiõe aliena, ex puro corde vos inuicẽ diligite impenſe, renati non ex ſemine mortali, ſed ex immortali per ſermonẽ viuentis dei, & manẽtis in æternũ. Propterea ◆ omnis caro gramẽ ſit, & omnis gloria hominis quaſi flos graminis. Exaruit gramen & flos decidit: at verbũ domini manet in æternum. Hoc autem eſt verbum, quod per euangelium delatum eſt ad vos.

CAPVT. II.

Pallete panta dolon Chriſtoq; accedite viuo,
Cuius habet nullum lingua ſacrata dolum.

◆ DEinde depoſita omni malitia, & omni dolo, & ſimulationibus, & inuidẽtiis, & omnibus obtrectationibus, vt modo nati infantes, lac illud nõ corporis ſed animi, q̃ doli neſcit, appetite, vt per illud ſuboleſcatis, ſiquidẽ guſtaſtis, quod benign⁹ ſit dominus.

heauen, haue preached vnto you the thynges whyche the angels deſyre to beholde.

Wherfore gyrde vp the loynes of youre myndes, be ſober and truſt perfectly on ỷ grace that is brought vnto you, by the declaring of Jeſu Chriſt, as obedient chyldren, not faſhionyng youre ſelues vnto youre olde luſtes of ignoraunce: but as he whyche called you is holye, euen ſo be ye holye in all maner of conuerſacion, becauſe it is wrytten: Be ye holy for I am holy.

And if ſo be that ye cal on ỷ father which without reſpecte of perſon iudgeth, accordyng to euery mannes workes, ſe that ye paſſe the tyme of youre pylgremage in feare. ✠ For as much as ye knowe how that ye were not redemed with corruptyble ſyluer and golde, from youre vayne conuerſacyon, whyche ye receyued by the tradicyons of the fathers: but with the precyous bloud of Chriſt, as of a lamb vndefyled, and without ſpot, which was ordeyned before the worlde was made: but was declared in the laſte tymes for youre ſakes, whyche by his meanes haue beleued on God that rayſed hym from death, and gloryfied hym, that youre fayth and hope myght be in God.

Leui.11.
Deut.10.
D
Roma.2.
Gala.2.
Act.10.
1.Pet.1.
Hebr.9.
1.Ioan.1.
Apoc.1.

And for as muche as ye haue purifyed youre ſoules thorowe the ſpyrit in obeinge the trueth for to loue brotherlye without faining, ſe that ye loue one another wyth a pure hert feruently: for ye are borne a newe, not of mortal ſeed but of immortall, by the worde of God, whyche lyueth & laſteth for euer. For all fleſh is as graſſe, and all the glory of man is as the floure of graſſe. The graſſe wythereth and the floure falleth awaye, but the worde of the Lorde endureth euer. ✠ And thys is the worde whyche by the Goſpell was preached amonge you.

Eſa.40.
Eccle.14.
Iacob.1.

¶ The.ii. Chapter.

Wherfore lay a ſyde all malicyouſnes and all gyle, and diſſimulacyon, and enuye, and all backbytynge, and as newe borne babes deſyre that reaſonable mylke, which is without corrupcion: that ye may growe therein. Yf ſo be that ye haue taſted how pleaſaunt the

A
Ephe.4.
Coloſſ.3.
Hebr.12.

Lorde is, to whome ye come as vnto a lyuynge ſtone diſalowed of men, but choſen of God, & precious: & ye as lyuing ſtones are made a ſpyrytual houſe, and an holy preſthode for to offer vp ſpirituall ſacrifice, acceptable to God by Jeſus Chriſte.

B Wherfore it is contayned in the ſcrypture, Beholde I put in Syon an heade corner ſtone electe and precyous: and he that beleueth on hym, ſhall not be aſhamed. Vnto you therfore whiche beleue, he is precious: but vnto them which beleue not, the ſtone which the bilders refuſed yͭ ſame is made the head ſtone in the corner, & a ſtone to ſtomble at, & a rocke to offende them which ſtomble at the word & beleue not yͭ wheron they were ſet. But ye are a choſen generacion, a royal Preſthod, an holy nacion, and a peculier people, that ye ſhuld ſhew yͭ vertues of hym yͭ called you out of darckenes in to hys merueylous lyghte, whiche in tyme paſte were not a people, yet are nowe the people of God: whyche were not vnder mercye, but nowe haue obtayned mercye. ✠

Esa.28.
Psal.117.
Mat.21.
Luc.20.
Act.4.
Exod.19.
Osee.2.
Rom.9.

✠ Dearly beloued I beſech you as ſtrangers & pylgrems, abſtayne from fleſhlye luſtes, whyche fight agaynſt yͭ ſoule, C & ſe that thou haue honeſt conuerſaciõ amõg yͭ Gentyls that they which backbyte you as euyll doars, may ſe your good workes, and prayſe God in the day of vyſytacion. Submyt youre ſelues vnto al maner ordynaunce of man for the Lordes ſake, whether it be vnto the kyng as vnto the cheefe head other vnto rulars, as vnto thẽ that are ſent of him, for yͭ puniſhment of euyll doers: but for the laud of them yͭ do wel: For ſo is the wyl of god that ye put to ſylence the ignorãce of yͭ foliſh mẽ as free, and not as hauing yͭ liberty for a cloke of maliciouſnes, but euen as yͭ ſeruaũtes of god Honoure al mẽ. Loue brotherly felyſhippe. Feare God, & honoure yͭ kyng. Seruauntes obey your maiſters with all feare not onely if they be good & courteous: but alſo though they be frowarde. D For it is thanke worthye, if a mã for cõſcience toward God endure grefe, ſufferyng wrongfully. For what prayſe is it if when ye ſuffere for youre fautes, ye take it paciently? But and if when ye do wel, ye ſuffre wrong and take it pacyently, then is ther thanke with God.

Galat.5.
Rom.13.
Rom.13.
Rom.12.
Ephe.6.
Colos.3.
Tit.2.
1.Cor.7.

For

dominus: ad quem accedentes, qui lapis eſt viuus, ab hominibus quidem reprobatus, apud deum vero electus, ac pretioſus: ipſi quoque veluti viui lapides ædificamini domus ſpiritualis, ſacerdotiũ ſanctũ, ad offerẽdũ ſpirituales hoſtias, acceptabiles deo per Ieſum Chriſtũ: quapropter & continet ſcriptura: Ecce pono in Siõ lapidẽ in ſummo ponẽdũ angulo, electũ, pretioſum. Et qui crediderit in illo, nõ pudefiet. * Vobis igitur pretioſus eſt: qui creditis. Cæterũ iis qui nõ credũt, lapis, quẽ reprobauerant ædificantes, hic cœpit eſſe caput anguli: & lapis in quem impingitur, & petra ad quam offenditur: nempe his qui impingunt in ſermonẽ: neq; credũt in id, ad quod & inſtituti fuerãt. * Vos autẽ genus electum: regale ſacerdotium: gẽs ſancta: populus qui in lucrũ acceſſit: vt virtutes prædicetis illius, q̃ e tenebris vos vocauit in admirabilẽ ſuã lucẽ. * Qui quõdã eratis nõ populus: nũc populus dei: qui quõdã nõ cõſequuti miſericordiã, nunc eſtis miſericordiã cõſequuti. * Dilecti obſecro, tãquã aduenas ac peregrinos: abſtinete à carnalib⁹ cõcupiſcẽtiis: quæ militãt aduerſus animã: & cõuerſationẽ veſtrã habete honeſtã inter gẽtes: vt in hoc q̃ obtrectãt vobis quaſi maleficis: ex bonis operib⁹ æſtimãtes vos: glorificent deũ in die viſitationis. * Proinde ſubditi eſtote cuiuis humanæ creaturæ propter dñm: ſiue regi tãquã præcellẽti: ſiue præſidibus, vt qui per eũ mittãtur, ad vindictã quidẽ nocẽtiũ, laudẽ vero recte agentiũ: quoniã ſic eſt volũtas dei, vt benefaciẽdo obturetis os hominib⁹ ſtultis & ignorãtibus: tãquã liberi, & nõ veluti prætextũ habẽtes malitiæ libertatẽ, ſed tãquã ſerui dei. * Omnes honorate, fraternitatẽ diligite, deũ timete, regẽ honorate. * Famuli ſubditi ſint cũ timore dominis nõ ſolũ bonis, ac humanis, verũetiã prauis * Nã hæc eſt gratia, ſi quis propter cõſcientiam dei ſuffert moleſtias, præter meritũ affectus malis. Quæ enim eſt laus, ſi cum peccantes alapis cædimini, ſuffertis? At ſi cum benefacitis & tamen malis afficimini, ſuffertis, hæc enim eſt gratia apud deũ.

Siquidem

Siquidē in hoc vocati eſtis, quoniã & Chriſtus afflictus eſt pro nobis, relinquēs nobis exēplū vt inſequamini veſtigia ipſius, * qui peccatū nō fecerat, nec inuētus eſt dolus in ore illius: qui cū maledictis inceſſeretur, nō regeſſit maledictū: cum malis afficeretur, nō minabatur. Sed tradidit vindictā ei, qui iudicat iuſte, * qui peccata noſtra ipſe pertulit in corpore ſuo ſuper lignū, quo peccatis mortui, iuſtitiæ viueremus: Cuius eiuſdem vibice ſanati fuiſtis. Nam eratis velut oues errantes ſed cōuerſi eſtis nunc ad paſtorem, & curatorem animarum veſtrarum.

CAPVT III.

Caſtaque ſimplicibus comatur moribus vxor,
Lœdoria officiis pendite amara piis.

* Similiter vxores ſubditæ ſitis veſtris viris, vt etiã qui non obtemperant ſermoni, per vxorum conuerſationem abſque ſermone lucrifiant, dum conſiderant cum reuerentia coniunctã caſtam conuerſationem veſtrã: quarum ornatus ſit, non externus, qui ſitus eſt in plicatura capillorum, & additione auri, aut in palliorum amictus verū occultus, qui eſt in corde homo, ſi is careat omni corruptela: ita vt ſpiritus placidus ſit ac quietus, q ſpiritus in oculis dei magnifica ac ſumptuoſa res eſt. Nā ad eū modū olim & ſanctæ illæ mulieres ſperātes in deo comebant ſeſe, & ſubditæ erant ſuis viris, * quemadmodū Sara obediuit Abrahæ dominū illū appellans: cuius factæ eſtis filiæ, dum bene facitis, & non terremini vllo pauore. Viri ſimiliter cohabitent ſecūdum ſciētiã, velut infirmiori vaſi muliebri impartiētes honorē, tãquã etiã coheredes gratiæ vitæ, ne interſipantur preces veſtræ. * In ſumma, oēs ſitis vnanimes, ſimiliter affecti: fraterna prediti charitate, miſericordes, affabiles, non retaliantes malum malo, aut conuitium conuitio: ſed contra benedicentes: ſcientes vos in hoc vocatos eſſe, vt benedictionem hereditate poſſideatis. * Nam qui vult vitam diligere, & videre dies bonos, coerceat linguã ſuam à malo,

For herevnto verelye were ye called, for ✠ Chriſte alſo ſuffered for vs, leuynge vs an enſample that ye ſhulde folowe hys ſteppes, which dyd no ſynne, neither was ther gyle founde in hys mouth: which when he was reuyled, reuyled not agayne: whē he was ſuffered, he threatened not: but committed that cauſe to him that iudgeth ryghteouſly: which his owne ſelfe bare oure ſynnes in his bodye on the tree, that we ſhulde be delyuered from ſynne, and ſhulde lyue in ryghteouſnes. By whoſe ſtryppes ye were healed. For ye were as ſhepe goynge aſtray: but are nowe returned vnto the ſhepherd and byſhoppe of your ſoules. ✠

Eſa.53.
1.Iohn.3.

❡ The.iii. Chapter.

LYkewyſe let the wyues be in ſubiection to their huſbãdes ÿ euē they which beleue not ÿ word, maye without the word be wonne by ÿ cōuerſacion of ÿ wyues: whyle they behold your pure cōuerſaciō coupled wt feare. Whoſe apparel ſhall not be outward with broyded heare, & hanging on of gold: ether in puttyng on of gorgious apparel but let the hid man of the hert be vncorrupt with a meke & quyete ſpyrite, which ſpirit is before God a thynge moch ſet by. For after thys maner in the old tyme did the holy women which truſted in God, tyer them ſelues & were obedient to their huſbãdes, euē as Sara obeyed Abraham, and called him Lorde whoſe doughters ye are as longe as ye do well: not beyng afrayd of euery ſhadowe.

1.Cor.14.
Coloſ.3.
Ephe.5.
A

Gene.18.
B

Lykewyſe ye men, dwell wyth them accordynge to knoweledge, geuynge honoure vnto the wyfe, as vnto the weaker veſſell: and as vnto them that are heyres alſo of the grace of lyfe, that your prayers be not let.

✠ In concluſyon, be ye all of one mynde, one ſuffre with another, loue as brethren, be peaceful, be courteous, not rendringe euyll for euyll, nether rebuke for rebuke: but contrarye wyſe, bleſſe: remebringe that ye are thereunto called, euen that ye ſhulde be heyres of bleſſynge. Yf any man longe after lyfe, and loueth to ſe good dayes let him refrayne his tounge from

Pro.17.
Rom.12.

Pſal.33.
Iaco.1.3.

from euyl, & his lyppes that they ſpeake no gyle. Let hym eſchue euyl & do good, let hym ſeke peace, and enſue it. For the eyes of the Lord are ouer the ryghteous: & his eares are open vnto theyr praiers. But the face of the Lorde beholdeth thẽ that do euyll.

D Moreouer who is it that wyll harme you yf ye folowe that which is good? Not withſtandyng happy are ye if ye ſuffre for ryghteouſnes ſake. Ye & feare not though they ſeme terryble to you, nether be troubled: but ſanctifye the Lord God in your hartes. Be ready alwayes to geue an anſwere to euery mã that aſketh you a reaſõ of the hope that is in you, and that wyth meknes and feare: hauyng a good conſcyence, that when they backbyte you as euyl doars, they maye be aſhamed, for as much as they haue falſely accuſed youre good conuerſacyon in Chryſte.

Math.5.

E It is better (if the wyl of God be ſo) that ye ſuffre for well doyng: then for euyll doyng. ✠ For as much as Chriſt hath once ſuffred for ſinnes, the iuſte for the vniuſte for to brynge vs to God, and was kylled, as pertaynynge to the fleſh: but was quyckned in the ſpryte. In whyche ſpryte he alſo went and preached vnto the ſpyrytes that were in preſon, whyche were in tyme paſſed diſobedyent, when the longe ſuffering of God abode exceedyng pacientlye in the dayes of Noe, whyle the arcke was a preparyng, wherin fewe (that is to ſaie viii. ſoules) were ſaued by water, whyche ſygnyfyeth baptime that now ſaueth vs: not the puttynge awaye of the fylth of ỹ fleſhe, but in that a good conſcience conſenteth to God, by the reſurreccion of Jeſus Chriſte, which is on the righthand of God & is gone in heauẽ, angels, powers and myght ſubdued vnto hym.

Heb.9.
Rom.5.

Gene 7.
Mat. 24.
Luc 17.

¶The.iiii.Chapitre.

A FOr as muche as Chryſte hath ſuffred for vs in the fleſhe: arme youre ſelues lykewyſe wyth that ſame mynde: for he whyche ſuffreth in the fleſh, ceaſeth from ſynne, that he hence forward ſhuld liue as muche tyme as remayneth in ỹ fleſh: not after the luſtes of men but

à malo, & labia ſua ne loquantur dolum. Declinet à malo, & faciat bonum: quærat pacem, & perſequatur eam, quoniam oculi domini ſuper iuſtos, & aures eius ad deprecationem illorum. Rurſus aſpectus domini ſuper eos qui faciunt mala. Et quis eſt qui ſit afflicturus vos, ſi bonitatis æmulatores fueritis? * Imo ſi quid etiam acciderit incommodi propter iuſtitiam, beati tamen eſtis. Cæterum terrorem illorum ne terreamini, neque turbemini, ſed dominum deum ſanctificate in cordibus veſtris. Sitis autem parati ſemper ad reſpondendum cuilibet petenti, vt loquamini de ea quæ in vobis eſt ſpe, cum manſuetudine & reuerentia, conſcientiã habentes bonam: vt in hoc quod vobis detrahunt, tanquã ſceleroſis, pudefiant hi qui inceſſunt veſtrã bonam in chriſto conuerſationẽ. Præſtat enim, vt bene agentes, ſi ita velit dei voluntas, malis afficiamini, quàm male facientes. * Quandoquidẽ & Chriſtus ſemel pro peccatis paſſus fuit, iuſtus pro iniuſtis, vt nos adduceret deo, mortificatus quidem carne, ſed viuificatus ſpiritu: in quo etiam abiit, & ſpiritibus, qui erant in carcere prædicauit, * qui inobedientes fuerãt quondã, cum ſemel expectabatur dei lenitas in diebus Noe, cum apparabatur arca in qua paucæ, hoc eſt, octo animæ ſeruatæ fuerũt per aquam: cuius figuræ nunc reſpondens baptiſmus, nos quoq; ſaluos reddit: quo non carnis ſordes abijciuntur: ſed quo fit, vt bona conſcientia bene reſpondeat apud deũ, per reſurrectionem Ieſu Chriſti, qui eſt ad dexteram dei profectus in cælum, ſubiectis ſibi angelis & poteſtatibus, ac virtutibus.

CAPVT. IIII.

Defunctis vitiis cape chriſti vindicis arma,
Quem propter pateris ſi qua, beatus eris.

C CVm igitur chriſtus paſſus ſit pro nobis carne, vos quoq; iuxta eandẽ cogitationẽ armemini, quod qui patiebatur in carne, deſiit à peccato, in hoc, vt iam non concupiſcentiis hominũ,

ſed voluntati Dei, quod ſupereſt in carne temporis viuat. * Sat enim eſt nobis, quod anteacto vitæ tempore, voluntatem gentium patrauerimus, cū verſaremur in laſciuiis, concupiſcentiis, vinolentiis, comeſſationibus, cōpotationibus & nefariis ſimulacrorū cultibus. Atq; id abſurdū illis videtur, q non accurratis vnà cum ipſis in eandem luxu., refuſionē, qui de vobis male loquuntur. Qui reddituri ſunt rationem ei, qui paratus eſt ad iudicandum viuos & mortuos. Nam in hoc mortuis quoque prædicatū eſt euangelium, vt iudicarentur quidem ſecundum homines carne, viuant autem iuxta deum ſpiritu. Porro rerum omnium finis imminet. Sitis igitur ſobrij, & vigilantes ad orandum. ✠ Ante omnia vero charitatem inter vos vehementem habentes. * Nam charitas operiet multitudinem peccatorū. * Hoſpitales eſtote erga vos inuicem, ſine murmurationibus: vt quiſque accepit donum, ita alius in alium illud miniſtrantes vt boni diſpenſatores variæ gratiæ Dei. Si quis loquitur, loquatur vt eloquia Dei: ſi quis miniſtrat, miniſtret tanquam ex virtute, quā ſuppeditat Deus, vt in omnibus glorificetur Deus per IESVM CHRISTVM, cui eſt gloria & imperium in ſecula ſeculorum, Amen. Chariſsimi, ne miremini, dum per ignem exploramini: quæ res ad experimentum veſtri fit, perinde quaſi nouū aliquid vobis obtingat: imò in hoc, quod conſortes eſtis afflictionū CHRISTI, gaudete: vt in reuelatione quoque gloriæ eiuſdem gaudeatis exultantes. Si probris afficimini in nomine CHRISTI, beati eſtis: quoniam gloria & ſpiritus Dei ſuper vos requieſcit. Iuxta ipſos quidem maledictis afficitur, iuxta vos autem glorificatur. Ne quis enim veſtrum affligatur vt homicida, aut fur, aut facinoroſus, aut curioſus alienarum rerum. Porro ſi vt Chriſtianus affligitur aliquis, ne pudefiat: imo glorificet Deum in parte hac. Quandoquidem & tempus eſt, vt incipiat iudicium à domo Dei, quod ſi primum incipit a nobis, quis erit finis eorū, qui non credunt Dei euangelio? Et ſi iuſtus

vix

but after the wyll of God. For it is ſuffycyent for vs that we haue ſpent ŷ tyme that is paſt of the lyfe, after the wyll of ŷ Gentyls: walkyng in wantonnes, luſtes, dronckennes in eatyng: drinckyng and in abominable ydolatry. And it ſemeth to them a ſtraunge thyng that ye runne not alſo with thē vnto that ſame exceſſe of ryote, and therfore ſpeake they euyll of you, whiche ſhall geue acomptes to hym that is redy to iudge quycke and dead. For vnto thys purpoſe, verely was ŷ Goſpel preached vnto the (dead) that they ſhuld be condemned of men in the fleſhe, but ſhulde lyue before God in the ſpyrte. The ende of all thynges is at hande. [illegible]

✠ Be ye therfore diſcrete & ſober, that ye may be apt to prayers. But aboue all thynges haue feruēt loue among you. For loue couereth the multitude of ſynnes. Be ye herberous one to another, & ŷ without grudging. As euery mā hath receyued ŷ gyfte minyſter ŷ ſame one to another, as good miniſtres of the manyfolde grace of god. Yf any man ſpeake, let him talke as though he ſpeake the wordes of god. Roma.12. C Prouer.10 Hebr.13.

Yf any man miniſter, let hym do it as of ŷ abilite, which god miniſtred vnto him. That God in al thynges may be gloryfyed thorow Jeſus Chriſt ✠ to whom be prayſe and dominion for euer and whyle the world ſtandeth. Amen.

Dearly beloued, be not troubled in this heate whiche nowe is come amonge you to try you, as thoughe ſome ſtrāūg thing had happened vnto you: but reioyce, in as moche as ye are partetakers of Chriſtes paſſions, that when hys glory appereth, ye maye be mery and glad. D

Yf ye be rayled vpon for the name of Chriſt happye are ye. For ŷ ſpyrte of glory & the ſpyrte of God reſteth vpon you. On theyr part he is euyll ſpoken of: but on youre parte he is gloryfyed.

Se that none of you ſuffre as a murtherer, or as a thefe, or an euyll doar, or as a buſybodye in other mens matters.

Yf anye man ſuffre as a Chriſten man, let hym not be aſhamed: but let hym gloryfye God on hys behalfe. For ŷ tyme is come that iudgemēt muſt begynne at the houſe of God. Yf it fyrſte begynne at vs, what ſhal the ende be of them which beleue not ŷ Goſpel of God? And yf the E

ryghteous ſcaſly be ſaued: where ſhal the
vngodly ⁊ the ſynner appere? Wherfore
let them ÿ ſuffer according to the wyll of
god, commit their ſoules to him ÿ well
doynge, as vnto a faythfull creator.

¶ The .v. Chapter.

The elders which are amonge you
I exhorte, which am alſo an elder ⁊
a witnes of ÿ afflictions of Chriſt
A ⁊ alſo a partaker of the glory ÿ ſhalbe o-
pened: ſe ÿ ye fede Chriſtes flocke whiche
is among you, taking the ouerſight of thē
not as though ye were compelled therto
but willyngly: not for the deſire of filthy
lucre, but of a good mynd, not as though
ye were lordes ouer the pariſhes, but that
ye be an enſample to the flock. And whē ÿ
chefe ſhepherd ſhal appere, ye ſhal receiue
an incorruptible crowne of glorye.

B Lykewyſe ye yonger ſubmit youre ſel-
ues vnto the elder. Submit your ſelues
euerye man, one to another knet youre
ſelues together in lowlines of mynde.
For god reſiſteth the proude and geueth
Iacob. 4. grace to the humble. ✝
Ibidem. Submit youre ſelues therfore vnder that
myghtye hand of God, that he may exalte
you, when the time is come. Caſt al youre
Luc. 12. care to hym, for he careth for you.
Iaco. 5. Be ſober and watche, for youre aduerſarye
the deuyl as a roryng lyon walketh about
ſekynge whome he maye deuoure: whome
reſiſt ſtedfaſte in the fayth, remembryng
that ye do but fulfyl the ſame afflictions,
whyche are appoynted to youre brethren
C that are in the worlde. The God of all
grace, whyche called you vnto his eternal
glorye by Chryſte Jeſus, ſhal hys owne
ſelfe, after ye haue ſuffred a lytell afflic-
tion, make you perfecte: ſhal ſetel, ſtrength
and ſtablyſhe you. To him be glorye and
dominion for euer, and whyll the worlde
endureth Amen. ✝

By Syluanus a faythful brother vnto
you (as I ſuppoſe) haue I wrytten brefly
exhortyng and teſtifieng, how that this is
the true grace of God, wherin ye
ſtand. The companyons of youre
electyon that are of Babylon
ſalueth you, and Mar-
cus my ſonne.
Grete ye one another with ÿ kiſſe of
loue. Peace be ẃ you al which are
in Chriſt Jeſ᷒ Amen.

The

uir ſaluus efficitur, impius & pec-
cator vbi comparebit? Proinde qui
affliguntur iuxta voluntatē dei,
tanquam apud fidelem conditorē
deponāt animas ſuas bene faciēdo.

CAPVT. V.

Eſſe ſacerdotes gregis exemplaria
veſtri.
Præmia nam Chriſtus non peritu-
ra dabit.

PResbyterosq; inter vos ſunt
obſecro, qui ſum & ipſe
preſbyter, ac teſtis afflictio-
num Chriſti, atq; idem cōſors glo-
riæ, quæ reuelabitur, paſcite quā-
tū in vobis eſt gregē Chriſti, curā
illius agentes non coactè, ſed vo-
lentes, nō turpiter affectantes lu-
crum, ſed propenſo animo: neque
ceu dominium exercentes aduer-
ſus cleros, ſed ſic vt ſitis exempla-
ria gregis. Et cū apparuerit ille pa-
ſtorū princeps, reportabitis immar-
ceſſibilem gloriæ coronā. Simili-
ter iuniores ſubditi eſtote ſenio-
ribus, ſic vt omnes alius alii viciſſim
ſubiiciamini. Humilitatē animi vo-
bis infixam habete: propterea ꝙ
deus ſuperbis reſiſtit, humilibus au-
tem dat gratiā. * Humiliemini igi-
tur ſub potenti manu Dei, vt vos
extollat cū erit opportunum: * om-
ni cura veſtra coniecta in illū, Nā
illi cura eſt de vobis. * Sobrii eſto-
te, vigilate: quoniam aduerſarius
veſter diabolus tanquam leo ru-
giens obambulat, quærens quem
deuoret, cui reſiſtite ſolidi fide: ſciē-
tes eaſdem afflictiones veſtræ quæ
in mundo eſt fraternitati conſum-
mari. Sed Deus omnis gratiæ, qui
vocauit nos ad æternam ſuam glo-
riam per Chriſtum Ieſum parum
per afflictos, idem inſtauret vos,
fulciat, roboret, ſtabiliat. Ipſi glo-
ria, imperium in ſecula ſeculorū,
Amen. Per Syluanum nobis fide-
lem fratrem, vt arbitror, paucis
ſcripſi, adhortans, ac teſtificans
hanc eſſe veram gratiam Dei, in
qua ſtatis. Salutat vos ea quæ eſt
in Babylone, veſtræ conſors electio-
nis eccleſia, & Marcus filius meꝰ.
Salutate vos mutuo charitatis
oſculo. Pax vobis omnibus,
qui eſtis in CHRISTO
IESV. Amen.

EPISTOLA

Quod qui patiabatur
in Carne deſistit a peccatis

EPISTOLA PETRI APOSTOLI SECVNDA.

CAPVT. I.

Adde bonos fidei mores, quo rite queam te
Græca panaretum dicere voce virum.

SYmeon Petrus ſeruus & apoſtolus Ieſu Chriſti, his qui æque precioſam nobiſcum ſortiti ſunt fidem, per iuſtitiam Dei noſtri, & ſeruatoris Ieſu Chriſti. Gratia vobis & pax multiplicetur per agnitionem dei, & Ieſu Domini noſtri: ſic vt eius diuina virtus omnia nobis largita eſt, quæ ad vitã ac pietatẽ pertinẽt per agnitionẽ eius qui vocauit nos per gloriam & virtutem, per quæ precioſa nobis ac maxima promiſſa donata ſunt, vt per hæc efficeremini diuinæ conſortes naturæ, ſi refugeritis à corruptione quæ eſt in mundo per concupiſcẽtiã. Sed & in hoc ipſum omni adhibito ſtudio ſubminiſtrate in fide veſtra virtutem, in virtute vero ſcientiam, in ſcientia vero temperantiam, in temperantia vero patientiã, rurſus in patientia pietatem, in pietate autem fraternam charitatem, in fraterna vero charitate dilectionẽ. Hæc enim cum vobis adſint & exuberent, haud ocioſos, nec in irritum laborantes efficiunt, ad Domini noſtri Ieſu Chriſti cognitionẽ. Nam cui non adſunt hæc, is cæcus eſt, & manu viam tentans, oblitus ſeſe à veteribus peccatis ſuis fuiſſe purgatum. Quapropter fratres potius operam date, vt vocationem & electionẽ veſtrã firmã efficiatis. Hæc enim ſi feceritis, nõ labemini vnquam. Siquidem ad hunc modum abunde ſubminiſtrabitur vobis introitus in æternum regnum Domini noſtri & ſeruatoris IESV CHRISTI. Quapropter haud negligam vos ſemper cõmonere de his tametſi ſciatis, & confirmati ſitis in præſenti veritate. Attamen iuſtũ arbitror, quandiu ſum in hoc tabernaculo, excitare vos per cõmonitionem cum ſciam breui

¶ The ſeconde Epiſtle of Sainct Peter.

¶ The fyrſt Chapter.

SImon Peter a ſeruaunt, and an Apoſtle of Jeſus Chriſt, to them whyche haue obtayned lyke precious fayth with us in the ryghtuouſnes that commeth of oure God and ſauioure Jeſus Chriſt. Grace be with you, and peace be multiplyed in the knowledge of God and of Jeſus oure Lorde. Accordynge as his godly power hath geuen unto us all thynges that pertayne unto lyfe and godlyneſſe, through the knowledge of hym that hath called us by vertue and glorye, by the meanes wherof are geuen unto us excellent and moſt greate promyſes, that by the helpe of them ye ſhulde be partetakers of the godly nature, in that ye flye the corrupcion of worldelye luſt. A.

And herevnto geue all diligence: in youre fayth mynyſter vertue, & in vertue knowledge, and in knowledge temperaunce, and in temperaunce pacience, in pacience godlynes, in godlynes brotherly kyndnes, in brotherly kyndnes loue. B.

For yf theſe thynges be amonge you and are plenteous, they wyl make you that ye nether ſhall be ydle or unfrutefull in the knowledge of our Lorde Jeſus Chriſte. But he that lacketh theſe thynges, is blynde, and gropeth for the waye with his hande and hath forgotten that he was pourged from his olde ſynnes. C.

Wherfore brethren, geue the more diligence for to make youre callyng and eleccion ſure. For yf ye do ſoch thynges ye ſhall neuer erre. Ye and by thys meanes an entrynge in ſhal be mynyſtred unto you abundantlye in to ŷ euerlaſtyng kyngdome of our lorde and ſauioure Jeſus Chriſt.

Wherfore I wyll not be negligent to put you alwayes in remembraunce of ſoch thynges, though that ye knowe them youre ſelues, & be alſo ſtablyſhed in the preſent truth. D. Notwithſtandyng I thynke it mete (as longe as I am in this tabernacle) to ſtere you up by puttynge you in remembraunce, for as moche as I am ſure howe

that the tyme is at hande that I muſt put of my tabernacle, euen as our Lord Jeſus Chriſt hath ſhewed me. I wil endeuoure therfore that on euery ſyde ye might haue wherwith to ſtere vp ẏ remembraunce of theſe thinges after my departing. ✠

D For we folowed not deceauable fables, whā we opened vnto you the power ẏ cōmynge of our Lord Jeſus Chriſt, but with oure eyes we ſawe his maieſtie, euen then verely when he receyued of God the father honour ẏ glory: and when there came ſuche a voyce to hym from excellent glorie: This is my deare beloued ſonne in whome I haue delyte. Thys voyce we hearde when it came from heauen, beynge with him in the holy mounte.

Mat. 17.
Marc. 9.
Luc. 9.

We haue alſo a ryght ſure worde of propheſye wherunto yf ye take hede: as vnto a lyght ẏ ſhyneth in a darcke place, ye do well vntill the day dawne ẏ the day ſtarre aryſe in youre hartes. ✠ So that ye ſhal know this ẏ no propheſye in the ſcripture hath any pryuate interpretacion. 2. Tim. 3. For the ſcripture came neuer by the wyl of man: but holy men of God ſpake as they were moued by the holy gooſt.

The .ii. Chapter.

A There were falſe prophetes among the people, euen as there ſhalbe falſe teachers amoung you, whiche preuely ſhall brynge in damnable ſectes euen denyenge the Lord that hath bought them, and bring vpon them ſelues ſwyfte damnacion, and manye ſhal folow their damnable wayes, by which the waye of truth ſhalbe euyll ſpoken of, and through couetouſnes ſhal they with fayned wordes make marchaundyſe of you, whoſe iudgement is not farre of, and theyr damnacion ſlepeth not.

Jud. 4. For yf God ſpared not the aungels that ſynned, but caſt them downe into hel, ẏ delyuered thē into chaynes of darknes, to be kept vnto iudgement, nether ſpared the olde worlde, but ſaued Noe the eyght preacher of ryghteouſnes, and brought in the floude vpon the worlde of the vngodly, ẏ turned the cyties of Zodom and Gomor in to aſhen: ouerthrew them

Gene. 7.

breui futurum, vt deponam hoc tabernaculum meum, quemadmodū & dominus noſter Ieſus Chriſtus ſignificauit mihi. Quin & dabo ſemper operā, vt vos poſt exitū meū, horum mētionem facere poſsitis. Non enim arte cōpoſitas fabulas ſequuti, notam vobis fecimus domini noſtri Ieſu Chriſti virtutem & aduentum: ſed qui oculis noſtris aſpeximus illius maieſtatē. Acceperat enim à deo patre honorem & gloriam, voce ad illum delata huiuſmodi à magnifica gloria: Hic eſt ille filius meus dilectus, in quo mihi cōplacitū eſt. Et hanc vocem nos audiuimus è cœlo delatā, cum eſſemus vnà cum illo in monte ſancto. Et habemus firmiorem ſermonem propheticum, cui dum attenditis ceu lucernæ apparēti in obſcuro loco, recte facitis, donec dies illuceſcat, & lucifer exoriatur in cordib⁹ veſtris. Si illud prius noueritis, quod omnis prophetica ſcriptura non ſit priuatæ interpretationis. * Non enim volūtate hominis allata eſt olim prophetia: ſed à ſpiritu ſancto impulſi, loquuti ſunt ſancti dei homines.

CAPVT II.

Blaſphemis præſtat nullam agnoviſſe ſalutem.

Ne canis ad vomitum, ſus repetatve lutum.

B Verunt autem & pſeudoprophetæ in populo, quemadmodū & inter vos erunt falſi doctores, qui clam inducēt ſectas perniciosas, etiam dominū qui illos mercatus eſt, abnegantes: accerſentes ſibiipſis celerem interitum: & pleriq; ſequentur illorum exitia, per quos via veritatis maledictis afficietur, & per auaritiam factitiis ſermonibus de vobis negotiabuntur: quibus iudicium iam olim non tardat, & perditio illorum non dormitat. * Nam ſi Deus angelis, qui peccauerant, non pepercit, ſed catenis noctis in tartarum præcipitatos, tradidit ſeruatos in iudicium; & priſco mundo non pepercit, * ſed octauum iuſtitiæ præconem Noe ſeruauit, diluuio in mūdum impiorum inducto: & ciuitates Sodomorum ac Gomorrhæ, in cinerem redactas,

subuersione condemnauit, cum fecit exemplum his, qui impie facturi essent: & iustum Lot, qui opprimebatur a nefariis per libidinosam conuersationem, eripuit. Is enim oculis & auribus iustus cum habitaret inter illos, quotidie animam iustam iniquis illorum factis excruciabat. Nouit Dominus pios e tentatione eripere: iniustos autem in diem iudicii puniendos seruare: maxime vero illos, qui carnem sequuntur in concupiscentia pollutionis ambulant, ac dominationem contemnunt: audaces, praefracti, qui gloria praecellentes, non verentur conuiciis incessere. Cum ipsi angeli, qui sunt robore, ac virtute maiores, non ferunt aduersus sese apud dominum maledicum iudicium. At isti velut bruta animantia, natura genita in capturam & in perniciem, in his quae non intelligunt maledicentes in perditione sua peribunt, reportantes mercedem iniustitiae: pro voluptate ducentes, si in diem deliciis fruantur, labes ac maculae, qui conuiuentes in erroribus suis, insultant vobis: oculos habentes plenos adulterae, & qui a peccando cessare nesciant, inescantes animas instabiles, cor habentes exercitatum rapinis, execrabiles filii: qui relicta recta via, aberrauerunt, sequuti viam Balaam, filii Bosor, qui mercedem iniquitatis dilexit, sed redargutus fuit de sua iniquitate. Animal subiugale mutum, humana voce loquens, prohibuit prophetae dementiam.

Isti sunt fontes aqua carentes, nebulae quae a procella feruntur, quibus caligo tenebrarum in aeternum seruata est. Siquidem vbi vehementer fastuosa vanitatis verba sonuerint, inescant homines per concupiscentias carnis voluptatibus, eos qui vere aufugerant, eos qui in errore conuersantur, dum illis libertatem pollicentur, cum ipsi serui sint corruptionis. Siquidem a quo quis superatus est, huic etiam in seruitutem est addictus. Nam si postea quam refugerunt ab inquinamentis mundi per agnitionem Domini & seruatoris IESV CHRISTI, tamen

them, dampned them: ouerthrowen them an ensample vnto all that after shuld liue vngodly. And iust Lot vexed with the vncleanly conuersation of the wycked, he delyuered. For he beynge ryghteous and dwellyng amonge them, in seyng and hearyng vexed his righteous soule from daye to daye with their vnlawfull dedes. The Lord knoweth how to delyuer the godly out of the temptacion, and how to reserue the vniuste vnto the daye of iudgement for to be punyshed, namely them that walke after the flesshe in the lust of vnclennesse, and despyse the rulers. Presumptuous are they, and stubburne and feare not to speake euyl of them that are in auctorite. When the angels which are greater both in power and myght, receyue not of the Lorde raylinge iudgement agaynst them. But these as brute beastes, naturallye made to be taken and destroyed, speake euyl of that they knowe not: and shal perysh through theyr owne destruccion, and receyue the rewarde of vnryghteousnes.

C They counte it pleasure to lyue deliciously for a season, spottes they are and filthines lyuing at pleasure, and in disceyuable wayes, feastyng with you, hauynge eyes ful of aduoutrye and that cannot cease to synne, begylinge vnstable soules. Hertes they haue exercised with couetousnes. They are cursed chyldren, and haue forsaken the ryght waye and are gone astraye folowynge the waye of Balaam the sonne of Bosor, which loued the rewarde of vnryghteousnes: but was rebuked of his iniquitie. The tame and dumme beast, speakyng with mannes voyce, forbade the folyshnes of the Prophete.

Numer. xxii.

Jude. A

D These are welles without water, and cloudes caryed about of a tempest, to whome the myst of darknes is reserued for euer. For when they haue spoken the swellyng wordes of vanitie they begyle, with wantonnes thorow the lustes of the flesshe, them that were cleane escaped: but now are wrapped in errours. They promyse them libertie, and are them selues the bonde seruauntes of corrupcion. For of whom soeuer a man is ouercome, vnto the same is he in bondage. For yf they after they haue escaped from the filthynes of the worlde thorow the knowlege of the Lord and of the sauyour Jesus Christ,

they are yet tangled agayne ther in and ouercome: then is the latter ende worſe wyth them then the begynnynge. For it had bene better for them not to haue knowen the waye of ryghteouſnes, then after they haue knowen it, to turne from the holy commaundement geuen vnto thē. It is happened vnto them accordyng to ÿ true prouerbe: The dogge is turned to his vomet agayne, and the ſow that was weſhed, to her wallowynge in the myre. Prouer. 26

¶ The.iii. Chapter.

A THis is the ſeconde epiſtle that I nowe wryte vnto you beloued, wherwith I ſtere vp, and warne youre myndes, to call to remembraunce the wordes which were tolde before of the holy Prophetes, and alſo the commaundement of vs the Apoſtles of the Lorde and ſauioure.

B Thys fyrſte vnderſtāde, that there ſhal come in the laſt dayes, mockers, whiche wyll walke after their awne luſtes and ſaye: Where is the promes of his commynge? For ſence the fathers dyed, all thinges contynue in the ſame eſtate wherin they were at ÿ begynnyng. This they knowe not (and that wyllyngly) howe ÿ the heauens a great whyle a go were, and the earth that was in the water, appered vp oute of the water by the worde of God, by the whyche thinges the worlde that then was, peryſhed ouerflowen with the water. But the heauens verely and earth whiche are nowe, are kept by the ſame worde in ſtore, and reſerued vnto fyre, agaynſt the daye of iudgement and perdicion of vngodly men. 2.Timo.4. 2.Timo 3. Iude.18.

C Dearly beloued, be not ignoraunt of thys one thynge, how that one daye is wyth the Lorde as a thouſand yeare, and a thouſand yeare as one day. The Lord is not ſlacke to fulfyll his promes, as ſome men count ſlackneſſe: but is pacient to vs warde, & wolde haue no man loſt, but wold receyue al men to repentaunce. Ezec.18.

Neuertheleſſe ÿ day of the Lorde wyl come as a thefe in the nyght, in the which daye the heauens ſhall peryſhe with terrible noyes, & the elemētes ſhall melt with heet, and the earth with the workes that are therin ſhal burne. 1.Theſ.5. Apoc.3.

poſtea his rurſum inuoluti ſuperātur, facta ſunt illis poſtrema peiora primis. Satius enim fuiſſet illis non cognouiſſe viā iuſticiæ, quā ubi cognouerunt, conuerti ab eo, quod illis traditū fuit, ſancto præcepto. Verū accidit illis id quod vero prouerbio dici ſolet. Canis reuerſus ad ſuū ipſius vomitū: & ſus lota, reuerſa ad volutabrum cœni.

CAPVT III.

Chriſtus ꝙ tardo reditu vocet ad
metanœam
Scribis epiſtollis Paule, monesque
ſuis.

A HAec iam alteras vobis chariſsimi ſcribo literas, in quibus extimulo veſtram per cōmonitionem ſyncerā mētem: vt memores ſitis verborum, quæ prædicta ſunt à ſanctis prophetis, & mandati noſtri, qui ſumus apoſtoli domini & ſeruatoris: illud primum ſcientes, venturos in extremis diebus illuſores, qui iuxta proprias concupiſcentias ambulent, & dicāt: Vbi eſt pollicitatio aduentus eius? Siquidem ex quo die patres dormierunt, ſic omnia permanēt ab initio conditionis. Nam illud volentes neſciunt, quod cœli iam olim fuerint ac terra ex aqua, & per aquam conſiſtentes Dei ſermone, per quæ is qui tum erat mundus, aqua inundatus periit. At qui nunc ſunt cœli ac terra, eiuſdem ſermone repoſiti ſunt, & ſeruantur igni in diem iudicij, & perditionis impiorum hominum. Vnum autē hoc ne lateat vos dilecti, quod vnus dies apud Dominum, perinde eſt vt mille anni: & mille anni, vt dies vnus. Haud tardat Dominus qui promiſit, quemadmodū nonnulli tarditatem exiſtimant. Verum patiens eſt erga nos, dum non vult vllos perire, ſed omnes ad pœnitentiam recipere. Veniet autem dies Domini ſicut fur in nocte, quo cœli procellæ in morem tranſibunt: elementa vero æſtuantia ſoluentur, terraque, & quæ in ea ſunt opera exurentur.

Cum igitur hæc omnia ſoluantur, quales oportet eſſe vos in ſanctis conuerſationib' ac pietatibus, expectantes & accelerantes aduentũ diei dei, per quem cæli incenſi ſoluentur, & elementa ardentia liqueſcent. Sed cælos nouos ac terram nouam iuxta promiſſum illius expectamus, in quibus iuſticia habitat. Quapropter dilecti, hæc expectantes, date operam, vt immaculati & incontaminati ab illo reperiamini in pace, domini noſtri patientiam, ſalutem arbitrantes: quemadmodum & dilectus frater noſter Paulus, iuxta ſibi datam ſapientiam, ſcripſit vobis: etiã in omnibus fere epiſtolis loquens de his: inter quæ ſunt nõnulla difficilia intellectu, quæ indocti & parum firmi detorquent, ſicut & cæteras ſcripturas ad ſuamipſorum perniciem. Vos igitur dilecti, poſtea quã præmoniti eſtis, cauete, ne ſimul cũ alijs nefariorum errore abducti, excidatis a propria ſtabilitate: ſed creſcite in gratia & cognitione domini noſtri & ſeruatoris Ieſu Chriſti. Ipſi gloria & nunc, & in diem æternitatis. Amen.

Yf all these thynges shall perysh, what maner persones ought ye to be in holye conuersacion and godlynes, lokynge for and hastynge vnto the commynge of ỹ daye of God, in whiche the heuens shall perysshe wyth fyre and the elementes shal be consumed wyth heate. Neuertheles we loke for newe heuens and a newe earth accordyng to hys promes, wherin dwelleth ryghteousnes. Apoc. xxi.

B Wherfore dearly beloued, seynge that ye loke for suche thynges, be dylygent that ye maye be founde of hym in peace, wythout spotte & vndefyled. And suppose ye that the longe sufferynge of the Lorde is saluacion, euen as oure dearly beloued brother Paul, accordyng to ỹ wysdome geuen vnto hym, wrote to you, yee, all moost in euery epystle speakynge of suche thynges, amonge which are many thynges hard to be vnderstod, which they ỹ are vnlearned & vnstable, peruert, as they do other scriptures vnto theyr owne destruccion. Ye therfore beloued, seynge ye knowe it before hande, be ware lest ye be also plucked awaye wyth the erroure of ỹ wycked, & fal fro youre owne stedfastnes, but growe in grace, & in ỹ knowledge of oure Lorde and sauyoure Jesus Christ. To whom be glorye both nowe and for euer. Amen.

ff

The fyrſte Epiſtle of Saincte John the Apoſtle.

The fyrſt Chapter.

A T That whyche was from the beginninge, whych we haue heard, whych we haue ſene wyth oure eyes, whyche we haue loken vpō and oure handes haue handled of þ worde of lyfe. For the lyfe appered, and we haue ſene and beare wytnes and ſhewe vnto you the eternall lyfe, whyche was wyth the father: and appered vnto vs. That whych we haue ſene & hearde, declare we vnto you, that ye maye haue felowſhippe wyth vs: and that our felowſhyppe maye be wyth the father & hys ſonne Jeſus Chriſte. And thys wryte we vnto you that oure ioye be full.

Iohn.16.
2.Iohn 1.

B And thys is þ tydinges whych we haue heard of hym and declare vnto you, that god is lyght, and in hym is no darckenes at all. Yf we ſaye þ we haue felowſhyp wyth hym: and yet walke in darcknes we lye, & do not the truth. But and yf we walke in (lyght) euen as he is in lyght, then haue we felowſhyppe wyth hym, and the bloud of Jeſus Chriſt hys ſonne clenſeth vs from all ſynne. Yf we ſaye that we haue no ſynne, we deceyue oure ſelues, & truth is not in vs. Yf we knowledge oure ſynnes, he is faythfull & iuſt to forgeue vs oure ſynnes, and to clenſe vs from all vnryghteouſnes. Yf we ſaye, we haue not ſynned, we make hym a lyar, & hys worde is not in vs.

Hebr.9.
1.Pet.1.
Apoc.1.
3.Reg.8.
2.Par.6.

The.ii.Chapitre.

A M My lytel chyldrē, theſe thinges wryte I vnto you that ye ſynne not: yf any man ſynne, yet we haue an aduocate wyth the father Jeſus Chriſt, which is ryghteous: & he it is þ obteineth grace for oure ſynnes: not for oure ſynnes only, but alſo for the ſynnes of al þ worlde. And herby we are ſure that we knowe

Hebr.7.

EPISTOLA BEATI IOANNIS APOSTOLI PRIMA.

CAPVT

Aures, quod patulæ, nitidus quid nouit ocellus
De patris verbo ſcribitur hocce tomo.

Q Vod erat ab initio quod audiuim⁹, quod vidim⁹ oculis noſtris, quod perſpeximus, & manus noſtræ contrectauerūt de ſermone vitæ, & vita manifeſtata eſt: & vidimus, & teſtamur: & annūtiamus vobis vitam æternā, quæ erat apud patrem, & manifeſtata eſt nobis. Quod vidim⁹ & audiuimus annūtiamus vobis, vt & vos ſocietatem habeatis nobiſcū, & ſocietas noſtra ſit cum patre & filio eius Ieſu Chriſto. Et hæc ſcribimus vobis, *vt gaudium veſtrū ſit plenum. Et hæc eſt annuntiatio, quam audiuimus ex ipſo, & annūtiamus vobis, quód deus lux eſt, & tenebræ in eo non ſunt vllæ. Si dixerimus, quod ſocietatem habeamus cum eo, & in tenebris ambulamus, mentimur, & veritatem non facimus. Quód ſi in luce ambulamus, ſicut ipſe eſt in luce, ſocietatē habem⁹ inter nos mutuā, *& ſanguis Ieſu Chriſti filij eius emundat nos ab omni peccato. Si dixerimus, peccatū non habem⁹, noſipſos fallim⁹, & veritas in nobis nō eſt. *Si confiteamur peccata noſtra, fidelis eſt & iuſt⁹, vt remittat nobis pctā nr̄a, & emūdet nos ab oī iniquitate. Si dixerimus, non peccauim⁹, mendacē facimus eū, & ſermo eius non eſt in nobis.

CAPVT. II.

Blanda per ambiguũ contemnite gaudia mundi
Si modo cæleſtem vultis amare patrem.

B F Ilioli mei, hæc ſcribo vobis, ne peccetis: & ſi quis peccauerit, *aduocatum habem⁹ apud patrē Ieſum Chriſtum iuſtū. Et ipſe eſt propitiatio pro peccatis noſtris, non pro noſtris autem tantum, ſed etiam pro totius mūdi. Et per hoc ſcimus, quód cognouimus

cognouim⁹ eum, ſi iuſſa illius obſeruamus. Qui dicit, noui eũ, & precepta eius non ſeruat, mẽdax eſt, & in eo veritas non eſt. Qui autem ſeruat ſermonem eius, vere ĩ hoc charitas dei perfecta eſt. Per hoc ſcimus, quòd in ipſo ſumus. Qui dicit ſe in eo manere, debet ſicut ille ambulauit, & ipſe ambulare. Chariſſimi, non præceptũ nouum ſcribo vobis, ſed præceptum vetus, quod habuiſtis ab initio. Preceptum vetus eſt ſermo, quem audiſtis ab initio.

Ruſſum præceptum nouum ſcribo vobis, quod verum eſt in ipſo, idem verum eſt & in vobis, quia tenebræ prætereunt, & verũ lumen iam lucet. Qui dicit ſe in luce eſſe, & fratrem ſuum odit: in tenebris eſt vſq; adhuc. Qui dilidiligit fratrẽ ſuum, in lumine manet, & offendiculum in eo nõ eſt. Qui autem odit fratrem ſuum, in tenebris eſt, & in tenebris ambulat, & neſcit quò eat, quia tenebræ obcæcauerunt oculos eius. Scribo vobis filioli, quòd remittuntur vobis peccata propter nomen eius. Scribo vobis patres, quoniam cognouiſtis eum, qui ab initio eſt. Scribo vobis adoleſcentes, quoniam viciſtis illum malũ. Scribo vobis filioli, quoniam cognouiſtis patrem. Scripſi vobis patres, quoniam cognouiſtis eum, qui ab initio eſt. Scripſi vobis adoleſcentes, quoniam fortes eſtis, & verbum dei manet in vobis, & viciſtis illum malum. Ne diligatis mũdum, neq; ea quæ in mundo ſunt. Si quis diligit mundum, non eſt charitas patris in eo. Quoniam omne quod eſt in mundo, veluti concupiſcentia carnis, & concupiſcentia oculorum, & faſtus vitæ, non eſt ex patre, ſed ex mundo eſt. Et mundus tranſit, & concupiſcentia eius. Qui autem facit voluntatem dei, manet in æternum. Filioli, nouiſſimum tempus eſt: & ſicut audiſtis, quòd antichriſtus venturus ſit, etiam nunc antichriſti multi cœperunt eſſe. Vnde ſcimus nouiſſimum tempus eſſe. E nobis profecti ſunt, ſed non erant ex nobis. Nam ſi fuiſſent ex nobis, permanſiſſent vtiq; nobiſcum. Sed vt manifeſti fierent,

quod

knowe hym, yf we kepe hys commaundementes. He that ſayeth, I knowe hym, and kepeth not hys commaundementes is a lyar, and the veritie is not in hym. Who ſoeuer kepeth hys worde, in hym is the loue of god parfect in dede. And therby knowe we that we are in hym. He that ſayeth he lyueth in hym ought to walke euen as he walked. Iohã.14.

B Brethrẽ, I wryte no newe commaundemẽt vnto you, but ȳ olde commaundement which ye hearde frõ the begynnynge. The old cõmaundemẽt is ȳ worde, whiche ye hearde from ȳ begynnyng. Agayne a new cõmaũdemẽt I wryte vnto you, a thyng that is true in hym, & alſo in you: for the darknes is paſt, & ȳ true lyght nowe ſhyneth. He ȳ ſayeth how ȳ he is in the lyght, & yet hateth hys brother, is in darknes euẽ vntyl thys tyme. He that loueth hys brother, abydeth in ȳ lyght, & ther is none occaſiõ of euyl in hym. He that hateth his brother, is ĩ darknes & walketh ĩ darknes & can not tel whyther he goeth, becauſe ȳ darknes hath blynded hys eyes. Iohn.13. Infra.4. Leui.19.

C Babes I wryte vnto you, how ȳ your ſynnes are forgeuen you, for hys names ſake. I write vnto you fathers, howe that ye knowe hym ȳ was frõ the begynnyng. I wrytte vnto you yonge men, how that ye haue ouercome ȳ wycked. I wryte vnto you lytel chyldrẽ how that ye knowe the father. I wryte vnto you fathers, howe ȳ ye knowe hym that was frõ ȳ begynnyng I wryte vnto you yõg men, how that ye are ſtronge & ȳ word of god abydeth in you: & ye haue ouer come the wycked.

Se ȳ ye loue not the worlde, neyther the thynges that are in the world. Yf any mã loue the world, the loue of the father is not in hym. For all that is in the worlde (as the luſte of the fleſhe, the luſte of the eyes, & the pryde of goodes) is not of the father, but of ȳ world. And the worlde vanyſheth awaye, & the luſt therof: but he ȳ fulfylleth the wyll of god, abydeth euer.

Antichriſt

Lytel chyldrẽ, it is the laſt tyme, & as ye haue hearde how that Antichriſt ſhal come euen now are there many Antichriſtes come already. Wherby we knowe that it is the laſt tyme. They wente out from vs, but they were not of vs. For yf they had bene of vs, they wolde no doute haue contynued wyth vs. But that fortuned

ỹ it myght appere ỹ they were not of vs.
D And ye haue an oyntment of the holy gooſt,⁊ ye knowe all thynges.✝I wrote not vnto you as though ye knew not the trueth, but as though ye knewe it, and knowe alſo that no lye cometh of trueth. Who is a lyar but he that denyeth that Jeſ⁹ is Chriſt? ỹ ſame is the Antichriſt, that denyeth the father and the ſonne. Antichriſt⁹ Quis.

Whoſoeuer denyeth the ſonne, the ſame hath not the father. Let therfore abyde in you, that ſame whych ye hearde from the begynnynge. yf that whych ye hearde frõ the begynnynge ſhall remayne in you ye alſo ſhall cõtinue in the ſonne, and in the father. And thys is the promes ỹ he hath promyſed vs euen eternal lyfe.

Thys haue I wrytẽ vnto you cõcernyng thẽ that diſceyue you. And the anoyntyng whych ye haue receyued of him, dwelleth in you. And ye nede not that anyman teache you, but as ỹ anoyntyng teacheth you all thynges, ⁊ is true, ⁊ is no lye: ⁊ as it taught you, euẽ ſo byde therin. And now babes abyde in him ỹ when he ſhall appere, we maye be bold ⁊ not be made aſhamed of hĩ at his comming: yf ye knowe ỹ he ſi ryghteous, knowe alſo ỹ he which foloweth ryghteouſnes is borne of him.

¶The.iii.Chapter.

A Beholde what loue the father hath ſhewed on vs, that we ſhuld be called ỹ ſonnes of God. For thys cauſe ỹ worlde knoweth you not, becauſe it knoweth not him. Derely beloued, now are we ỹ ſonnes of god, ⁊ yet it doth not appere what we ſhalbe. But we knowe that when it ſhall appere, we ſhalbe lyke hym. For we ſhall ſe hym as he is. And euery man ỹ hath this hope in him, pourgeth hym ſelfe euẽ as he is pure. Whoſoeuer cõmitteth ſynne, cõmytteth vnryghteouſnes alſo, for ſynne is vnryghteouſnes. And ye know that he appered to take awaye oure ſynnes, ⁊ in hym is no ſynne. As many as byde in hym, ſynne not: whoſoeuer ſynneth, hath not ſene hym, nether hath knowen hym. Eſa.53. 1.Petr.2.

B Babes let no mã deceyue you. He ỹ worketh ryghteouſnes, is ryghteous euẽ as he is ryghteous. Supra.2.a

quod nõ ſint omnes ex nobis. Sed vos vnctionem habetis a ſancto illo, & noſtis omnia. Non ſcripſi vobis, quaſi ignorantibus veritatem, ſed tanquam ſciẽtibus eã. Et quoniam omne mendacium ex veritate non eſt. Quis eſt mẽdax, niſi is qui negat Ieſum eſſe Chriſtũ? Hic eſt antichriſtus, qui negat patrem & filium. Quiſquis negat filium, is ne patrem quidem habet. Vos igitur quod audiſtis ab initio, in vobis permaneat. Si in vobis permanſerit quod audiſtis ab initio, & vos in filio & patre manebitis. Et hæc eſt repromiſſio, quã ipſe pollicitus eſt nobis, vitam æternã. Hæc ſcripſi vobis de his qui ſeducunt vos: & vnctio quam vos accepiſtis ab eo, manet in vobis. Et non neceſſe habetis, vt quiſquam doceat vos: ſed ſicut ipſa vnctio docet vos de omnibus, & verax eſt, & non eſt mendacium. Et ſicut docuit vos, manete in ea. Et nunc filioli manete in eo vt cum apparuerit, habeamus fiduciam, & non pudefiam⁹ ab eo in aduẽtu eius. Si ſcitis quod iuſtus eſt, ſcitote quòd omnis qui facit iuſtitiam, ex ipſo natus eſt.

CAPVT. III.

Chriſtus diſſoluit ſatanæ conatus, iubetq;
Mutuus in fratres, ſit quoq; verus amor.

Videte qualem charitatem dedit nobis pater, vt filij dei nominemur. Propter hoc mundus non nouit vos, quia nõ nouit eum. Chariſſimi, nunc filij dei ſumus, & nondum apparuit quod futuri ſumus. Scimus autem, quoniam ſi apparuerit, ſimiles ei erimus, quoniam videbimus eum ſicuti eſt. Et omnis qui habet hanc ſpem in eo, purificat ſe, ſicut & ille purus eſt. Omnis qui cõmittit peccatum, idem & iniquitatẽ cõmittit, & peccatum eſt iniquitas.

Et ſcitis qḋ ille apparuit, vt peccata noſtra tolleret, & peccatũ in eo non eſt. Omnis qui in eo manet, non peccat: omnis qui peccat, non vidit eũ nec cognouit eum. Filioli nemo vos ſeducat. Qui exercet iuſtitiam, iuſtus eſt ſicut & ille iuſtus

-ſtus eſt. Qui committit peccatũ, ex diabolo eſt, quoniam ab initio diabolus peccat. Ad hoc apparuit filius dei, vt diſſoluat opera diaboli. Omnis qui natus eſt ex deo, peccatum nõ committit, quoniam ſemen ipſius in eo manet, & non poteſt peccare q ex deo natus eſt. In hoc manifeſti ſunt filij dei, & filij diaboli. Omnis qui non facit iuſtitiam, nõ eſt ex deo, & qui non diligit fratrem ſuum. Quoniã hæc eſt annũtiatio quã audiſtis ab initio, vt diligatis vos inuicẽ. ✠ Non ſicut Cain ex illo malo erat, & occidit fratrem ſuum. Et propter quid occidit eum? quia opera eius mala erãt, fratris autem eius iuſta. ✠ Ne miremini fratres mei, ſi odit vos mũdus. Nos ſcimus, q tranſlati ſumus de morte ad vitã, quia diligimus fratres. Qui non diligit fratrem, manet in morte. Omnis qui odit fratrem ſuum, homicida eſt: & ſcitis, q omnis homicida nõ habet vitam æternam in ſe manentẽ. Per hoc cognouimus charitatem, quoniam ille animã ſuã pro nobis poſuit, & nos debemus pro fratribus animas ponere. Qui vero habuerit ſubſtantiam mundi, & viderit fratrem ſuum egentem, & clauſerit viſcera ſua ab eo, quomodo charitas dei manet in eo? Filioli mei, ne diligamus verbo, neq; lingua, ſed opere & veritate. Per hoc cognoſcimus, q ex veritate ſum⁹, & in cõſpectu eius ſuadebim⁹ cordibus noſtris. ✠ Quoniam ſi condẽnet nos cor noſtrũ, maior eſt de⁹ corde noſtro, & nouit omnia. Chariſſimi, ſi cor noſtrũ non condẽnet nos, fiduciam habemus erga deũ: & quicquid petierimus, accipiemus ab eo, quoniam præcepta ei⁹ cuſtodimus, & ea quæ ſunt placita coram eo, facimus. ✠ Et hoc eſt præceptum eius, vt credamus nomini filij eius Ieſu Chriſti, & diligamus nos mutuo, ſicut dedit præceptum. Et qui ſeruat præcepta ei⁹, in illo manet, & ipſe in eo. Et per hoc ſcimus, quod manet in nobis, a ſpiritu quem nobis dedit.

CAPVT. IIII.

Dico rurſus idem fratres adamate
viciſſim,
Pectore gelidum pellis amore
metum.

ryghteous. He that committeth ſynne, is of the deuyl, for the deuyll ſynneth from the begynning. For this purpoſe appered the ſonne of god, to lowſe ỳ workes of the deuyl. Whoſoeuer is borne of god, ſynneth not: for his ſede remayneth in hym, & he cã not ſynne becauſe he is borne of god. In this are the chyldren of God knowẽ, & the chyldrẽ of the deuyl. Whoſoeuer doeth not ryghteouſnes, is not of god, nether he ỳ loueth not his brother. Ioan.8.

C For this is the tydynges ỳ ye hearde frõ the begynnyng that ye ſhuld loue one another not as Cayn which was of the wycked and ſlewe hys brother. And wherfore ſlewe he hym? becauſe his owne workes were euyll & hys brothers good. ✠ Maruayle not my brethrẽ though the world hate you. We knowe that we are tranſlated from death vnto lyfe, becauſe we loue ỳ brethrẽ. He that loueth not his brother abydeth in death. Whoſoeuer hateth hys brother, is a man ſleyer. And ye knowe, that no manſleyer hath eternall lyfe abydyng in hym. Gene.4. Ioan.15.

D Herby perceyue we loue that he gaue his lyfe for vs, and therfore ought we alſo to geue our lyues for the brethren. Whoſoeuer hath this worldes good, and ſeyth his brother haue nede & ſhutteth vp his compaſſion from hym, how dwelleth the loue of god in hym? My babes, let vs not loue in worde, nether in tonge: but in the dede and in veritie. For therby we knowe that we are of the veritie, and can before hym quyet our hartes. But yf oure hartes cõdemne vs, god is greater thẽ our hartes, and knoweth all thinges. Beloued yf oure hartes condemne vs not, then haue we truſt to godwarde: and what ſoeuer we aſke, we ſhall receyue of hym, becauſe we kepe his commaundementes, and do thoſe thinges which are pleaſyng in hys ſyghte. Iob 27. Ioan.16. Ioan.15. Infra.4.

And this is hys commaundemẽt that we beleue on the name of hys ſonne Jeſus Chriſt, & loue one another as he gaue cõmaundement. And he that kepeth his cõmaundementes, dwelleth in hym & he in hi: & therby we knowe that there abydeth in vs of the ſpirite which he gaue vs.

Mat.7.

Dearely beloued, beleue not euery ſpirete, but proue the ſpirites whether they are of God or not: for many falſe prophetes are gone out into the worlde. Herby ſhal ye knowe the ſpirete of God. Euery ſpirete that confeſſeth that Jeſus Chriſt is come in ye fleſhe, is of god. And euery ſpirete which cōfeſſeth not that Jeſ⁹ Chriſt is come in ye fleſhe, is not of god. And thys is that ſpirete of Antichryſt, of whō ye haue herde how yt he ſhulde come, & euen now already is he in the worlde.

Joan.4.

Lytel chyldrē, ye are of god, & haue ouercome thē: for greater is he that is in you, then he that is in the worlde. They are of the worlde & therfore ſpeake they of the worlde, & the worlde heareth thē. We are of God. He that knoweth god, heareth vs: he that is not of god heareth vs not. Herby knowe we the ſpirete of veritie, & the ſpirete of erroure.

Ibidem.

B

Beloued, let vs loue one another, for loue commeth of god. And euery one that loueth: is borne of god, & knoweth god. He that loueth not, knoweth not god: ✠ for god is loue. In thys appered the loue of god to vs ward, becauſe yt god ſent his only begottē ſonne into the world that we might liue thorow hym. Herin is loue not that we loued god, but that he loued vs, & ſent his ſonne to make agrement for our ſynnes. Beloued yf god ſo loued vs, we ought alſo to loue one another. No mā hath ſene god at any tyme. Yf we loue one another, god dwelleth in vs, and his loue is parfect i vs. Herby know we yt we dwel i hī & he in vs: becauſe he hath geuē vs of hys ſpirete. And we haue ſene & do teſtifye, yt ye father ſent ye ſonne, which is the ſauyoure of the world. Whoſoeuer cōfeſſeth yt Jeſus is the ſonne of god, in hī dwelleth god, & he in god. And we haue knowen & beleued the loue that god hath to vs. God is loue, and he yt dwelleth in loue, dwelleth in god: & god in hī. Herin is the loue parfect in vs yt we ſhuld haue truſt in ye day of iudgemēt. For as he is, euē ſo are we in this worlde. There is no feare in loue, but parfecte loue caſteth oute all feare, for feare hath paynefulnes. He yt feareth is not parfect in loue. We loue hī for he loued vs fyrſt. Yf a mā ſay: I loue god, and yet hate his brother, he is a lyar. For how can he that loueth not

Joan.3.

C

Joan.1.
1.Timo.6.

C

Roma.5.

his

C

Chariſſimi, ne cuiuis ſpiritui credatis, ſed probate ſpiritus an ex deo ſint: quoniā multi pſeudoprophetæ exierunt in mūdum. Per hoc cognoſcite ſpiritū dei: Omnis ſpiritus qui confitetur Ieſum Chriſtum in carne veniſſe, ex deo eſt. Et omnis ſpiritus, qui non confitetur Ieſum Chriſtū in carne veniſſe; ex deo non eſt. Et hic eſt ille ſpiritus Antichriſti, de quo audiſtis quod venturus ſit, & nunc iam in mundo eſt. Vos ex deo eſtis filioli & viciſtis eos: quoniam maior eſt qui in vobis eſt, quā qui in mūdo. Ipſi ē mūdo ſūt, ideo ē mūdo loquūtur, & mūdus eos audit. Nos ex deo ſum⁹. Qui nouit deū audit nos: q nō eſt ex deo nō audit nos. Per hoc cognoſcim⁹ ſpiritū veritatis, & ſpiritū erroris. Chariſſimi, diligamus nos inuicē, quia charitas ex deo eſt. Et omnis qui diligit, ex deo nat⁹, & cognoſcit deū. Qui nō diligit, non nouit deū, qm̄ deus charitas eſt. In hoc apparuit charitas dei in nobis, q filiū ſuū vnigenitum miſit deus in mundū, vt viuam⁹ per eū. In hoc eſt charitas, nō quòd nos dilexerimus deum: ſed quod ipſe dilexerit nos, & miſit filiū ſuū propitiationē pro pctīs noſtris. Chariſſimi, ſi ſic deus dilexit nos, & nos debemus nos mutuo diligere. Deū nemo vidit vnquā. Si diligam⁹ nos inuicē, de⁹ i nobis manet, & charitas ei⁹ eſt perfecta in nobis. Ex hoc cognoſcim⁹ q in eo manem⁹, & ipſe in nobis, qm̄ de ſpū ſuo dedit nobis. Et nos vidim⁹ & teſtamur, q pater miſit filiū ſeruatorē mundi. Quiſquis cōfeſſus fuerit, quod Ieſ⁹ eſt filius dei, deus in eo manet, & ipſe in deo. Et nos cognouimus, & credidim⁹ charitatē, quam habet deus in nobis. De⁹ charitas eſt, & qui manet in charitate in deo manet, & deus in eo. In hoc perfecta eſt charitas nobiſcū, vt fiduciā habeam⁹ i die iudicij, q ſicut ille eſt, & nos ſumus in mūdo hoc. Timor nō eſt i charitate, ſed perfecta charitas foras eijcit timorē, qm̄ timor cruciatū habet. Qui aūt timet, non eſt perfect⁹ i charitate. Nos diligamus eū, qm̄ ipſe prior dilexit nos. Si quis dixerit, diligo deū, & fratrē ſuū oderit mēdax eſt. Qui enī nō

diligit fratrē suū quem vidit, deū quem nō vidit, quomodo potest diligere? ❧ Et hoc preceptum habemus ab eo, vt qui diligit deum, diligat & fratrem suum.

CAPVT V.

Decidit atq; perit cito mundi præ
sidium omne,
Vnum est quod nescit cedere quip
pe fides.

OMnis qui credit Iesum esse Christū, ex deo natus est. Et omnis qui diligit eū qui genuit, diligit & eū qui natus est ex eo. In hoc cognoscimus quod diligamus filios dei, cum deum diligamus, & præcepta eius seruamus. Hæc est enim charitas dei, vt præcepta eius seruemus, & præcepta eius grauia non sunt. ❧ Quoniam omne quod natum est ex deo, vincit mundū: & hæc est victoria quæ vicit mundū, fides nostra. Quis est qui vincit mundū, nisi qui credit quod Iesus est filius dei? Hic est qui venit per aquā & sanguinē Iesus Christus: non per aquā solū, sed per aquā & sanguinē. Et spiritus est qui testificatur, quoniā spiritus est veritas. Quoniā tres sunt, qui testimoniū dāt in cælo, pater, sermo, & spiritus sanctus, & hi tres vnū sunt: & tres sunt qui testimoniū dāt in terra, spiritus, & aqua, & sanguis: & hi tres vnū sunt. Si testimoniū hominū accipimus, testimonium dei maius est: quoniā hoc est testimonium dei, quo testificatus est de filio suo. ❧ Qui credit in filiū dei, habet testimoniū in seipso. Qui nō credit deo mendacē facit eū, quia nō credidit in testimoniū, quod testificatus est deus de filio suo. Et hoc est testimoniū, quod vitam æternam dedit nobis deus, & hæc vita in filio eius est. Qui habet filium, habet vitam: qui non habet filium dei, vitam non habet. Hæc scripsi vobis, qui creditis in nomine filii dei, vt sciatis quod vitam habetis æternam, & vt credatis in nomine filii dei. Et hæc est fiducia quam habemus apud eum, quod si quid petierimus secundum voluntatē eius, audit nos. Et si scimus quod audit nos, quicquid petierimus, scimus quod habemꝰ petitiones quas postulauimus ab eo.

Si

his brother whome he hath sene, loue god whom he hath not sene? And this cōmaundement haue we of him, that he which loueth god, shuld loue his brother also.

Leui.19.
Iohn.13.
Mat.22.

¶ The .v. Chapter.

C

WHosoeuer beleueth that Jesus is Christ is borne of God. And euery one that loueth him which begat, loueth him also whiche was begotten of hym. In this we knowe ẏ we loue the children of god, whē we loue god & kepe hys cōmaundementes. This is the loue of god, ẏ we kepe his commaundementes, & his commaundementes are not greuous. ✝ For al that is borne of god: ouercommeth the 1.Cor.15. worlde: and this is the victory that ouercommeth the worlde, euen our fayth. Who is it that ouercommeth the worlde but he which beleueth that Jesus is the sonne of god? This Jesus Christ is he that came A by water and bloud, not by water onely: but by water and bloud. And it is ẏ spirite that beareth witnes because the spirite is trueth (For ther are thre whiche beare recorde in heuen, the father, the worde, and the wholy gooste. And these thre are one) For ther are thre whiche beare record in earth the spirite and water, and bloud and these thre are one. Yf we receaue the witnes of men the witnes of god is greater. For thys is the witnes of god, which he testified of his sonne. He that beleueth on the sonne of god hath the witnes in him self. Iohn.3.
B He that beleueth not God, hath made him a liar, because he beleued not the recorde that God gaue of hys sonne. And this is that recorde, how that God hathe geuen vnto vs eternall lyfe, and this life is in his sonne. He that hath the sonne, hathe lyfe: and he that hath not the sonne of God, hath not lyfe. These thynges haue I wrytten vnto you that beleue on the name of the sōne of god: ẏ ye may knowe how that ye haue eternal lyfe: and that ye may beleue on the name of the sonne of God. And this is the trust that we haue in him, that yf we aske any thynge accordyng to hys wyll, he heareth vs. And yf we knowe that he heare vs, whatsoeuer we aske, we knowe ẏ we shall haue the petycions that we desyre of hym.

Yf any man ſe his brother ſynne a ſynne ỷ is not vnto death, let him aſke, ⁊ he ſhall geue him life, for thē that ſynne not vnto deathe. There is a ſynne vnto deathe for which ſay I not that a man ſhuld pray. Al vnrighteouſnes is ſynne, and there is ſinne not vnto death.

P We knowe that whoſoeuer is borne of god ſynneth not: but he that is begotten of god kepeth him ſelfe: and that wicked toucheth him not. We knowe, that we are of god: ⁊ that the world is al together ſet on wyckednes. We know that the ſonne of God is come, and hath geuē vs a mind to know him which is true: ⁊ we are in hi ỷ is true through his ſonne Jeſu Chriſte. This ſame is veri God: ⁊ eternal life. Babes kepe your ſelues from ymages. Amē.

¶ The ſecond Epiſtle of Saynct John.

T He Elder to the electe Ladye and her chyldren whiche I loue in the trueth ⁊ not I only, but alſo al that know the trueth, for ỷ truthes ſake which A dwelleth in vs and ſhalbe in vs for euer: With you be grace, mercy, ⁊ peace frō god the father, ⁊ from the Lord Jeſu Chriſt ỷ ſonne of the father in truth ⁊ loue. I reioyſed greatly ỷ I founde of thy children walking in trouth, as we haue receiued a cōmaundemēt of ỷ father. And now beſech I the lady, not as though I wrote a newe cōmaundemēt vnto the, but ỷ ſame whych we had frō the beginninge that we ſhulde loue one another. And this is the loue, ỷ we ſhuld walke after his cōmaundemētes. This commaundement is (that as ye haue heard from the begynning) ye ſhuld walke in it. For many deceyuers are entred into the worlde whyche confeſſe not that Jeſus Chriſte is come in the fleſhe. Thys is a deceyuer and an Antechriſte. B

2.Ioan.2. Loke on youre ſelues, that we loſe not that we haue wrought: but that we maye haue a full rewarde. Whoſoeuer transgreſſeth and bideth not in the doctrine of Chryſte: hath not god. He that endureth in the doctrine of Chriſte, hath bothe the father and the ſonne.

Yf ther come any vnto you and bringe not his learnyng: him receiue not to houſſe: nether byd him god ſpede.

For

Si quis viderit fratrem ſuum peccare peccatum non ad mortē, petet & dabit ei vitam, peccantibus non ad mortem. Eſt peccatum ad mortem, non pro illo dico vt roges. Omnis iniquitas peccatum eſt. Et eſt peccatum non ad mortem. Scimus, quod omnis qui natus eſt ex deo, non peccat, ſed qui genitus eſt ex deo, ſeruat ſeipſum, & malus ille non tangit eum. Scimus ꝙ ex deo ſumus, & mūdus totus in malo conſtitutus eſt. Scimus autē quod filius dei venit, & dedit nobis mentē, vt cognoſcamus illū qui verus eſt: & ſumus in vero, in filio eius Ieſu Chriſto. Hic eſt verus deus & vita æterna. Filioli, cauete vobis a ſimulacris. Amen.

Beati Ioannis Preſbyteri Epiſtola ſecunda.

Auſcultare nefas Chriſto diuerſa docenti,
Imo nefas prauo dicere chære viro.

S Enior electæ dominæ, & filiis eius, quos ego diligo in veritate: & non ego ſolus, ſed & omnes qui cognouerūt veritatem propter veritatem quæ permanet in nobis, & nobiſcū erit in æternum. Erit nobiſcum gratia, miſericordia, pax a deo patre, & a domino Ieſu Chriſto filio patris in veritate & charitate. Gauiſus ſum valde, ꝙ inueni de filiis tuis ambulātes in veritate, ſicut præceptū accepim⁹ a patre. Et nūc rogo te domina, nō tanquā mandatū nouum ſcribo tibi, ſed ꝙ habuimus ab initio, vt diligam⁹ nos mutuo. Et hæc charitas, vt ambulem⁹ ſecūdū præceptū eius. Hoc eſt præceptū, quēadmodū audiſtis ab initio, vt in eo ambuletis: quā multi ſeductores ingreſſi ſunt in mūdū, qui nō confitētur Ieſum Chriſtū venturū in carne, ⁊ hic eſt ſeductor & Antichriſtus. Intuemini voſipſos, ne perdamus quæ operati ſumus, ſed vt mercedē plenā recipiamus. Omnis qui tranſgreditur, & nō manet in doctrina Chriſti, deū non habet. Qui manet in doctrina Chriſti, hic & patrem & filiū habet. Si quis venit ad vos, & hanc doctrinam non affert, ne recipiatis eum in domum, nec aue ei dixeritis.

Qui enim dicit illi aue communicat operib⁹ eius malis. Cum multa haberem vobis ſcribenda, nolui per chartā & atramentū. Sed ſpero me venturum ad vos, & praeſentem praeſentibus loquuturum, vt gaudium noſtrū ſit completū. Salutāt te filii ſororis tuae electae. Amē.

Beati Ioannis Theologi Catholica Epiſtola tertia.

Audio te laetus quòd es officioſus
in omnes,
Qui ſine ſpe lucri verba ſacrata docent.

Senior Gaio dilecto, quē ego diligo in veritate. Dilecte, de omnibus oro, vt proſpere agit, & recte valeas, ſicut proſpere agit anima tua. Gauiſus ſum enim valde venientibus fratribus, & teſtimoniū reddentibus veritati tuae, ſicut tu in veritate ambulas. Maius his non habeo gaudiū, quā vt audiam filios meos in veritate ambulare. Chariſſime, fideliter facis quicquid operaris in fratres, & in hoſpites, qui teſtimonium reddiderunt charitati tuae in conſpectu eccleſiae: quos, bene facies, ſi deduxeris digne deo. Pro nomine enī eius profecti ſunt, nihil accipientes a gentibus. Nos ergo debemus recipere huiuſmodi, vt cooperatores ſimus veritati. Scripſiſſ eccleſiae, ſed is qui amat primatū gerere in eis Diotrephes, non recipit nos. Propter hoc ſi venero, indico facta illius quae facit, verbis malitioſis garriēs in nos: & nec in his contētus, nō ſolū non recipit fratres, verū etiā volentes ſuſcipere prohibet, & è cōgregatione eiicere. Dilecte, ne imiteris ꝙ malū eſt, ſed ꝙ bonū eſt. Qui bene facit, ex deo eſt: qui autē male facit, non videt deū. Demetrio teſtimoniū redditum eſt ab omnibus, & ab ipſa veritate, ſed & nos teſtimoniū perhibemus. Et noſtis ꝙ teſtimoniū noſtrū verum eſt. Multa habeā quae ſcriberē, ſed nolo per atramentū & calamū ſcribere tibi. Spero aūt protinus me viſurum te, & praeſentes corā loquemur. Pax tibi. Salutant te amici. Saluta amicos nominatim.

Epiſtolarū Ioannis theologi finis.

EPISTOLA

For he that biddeth him God ſpede is partaker of his euil dedes. I had many thinges to write vnto you, neuertheles I wolde not wryte with paper & ynke: but I truſte to come vnto you, & ſpeake with you mouth to mouth that our ioye may be ful. The children of thy electe ſyſter grete you. Amen. Iohn. 17. 1. Iohn. 1.

¶ The thirde Epiſtle of Sayncte John.

THe Elder vnto the beloued Gaius, whom I loue in ŷ trueth. Dere loued I wyſhe in al thinges ŷ thou proſpereduest, and faredeſt wel, euen as thy ſoule proſpereth: I reioyced greatly when the brethren came, and teſtifyed of the trueth that is in ŷ, how ŷ walkeſt in trueth. A I haue no greater ioye, then for to heare howe that my ſonnes walke in verityе. Beloued: thou doeſte faythfully what ſoeuer thou doeſt to the brethren, & to ſtraungers which haue witnes of thy loue before al the congregacion. Which brethren yf thou bringeſt forwarde of their iurney (as it be ſemeth God) thou ſhalt do wel: becauſe that for his names ſake they went forth, & toke nothing of the Gentiles. We therfore ought to receyue ſuch, that we alſo myght be helpers to the trueth. B I wrote vnto the congregacion: but Diotrephes, which loueth to haue the preeminence among thē, receyueth vs not. Wherfore yf I come, I wyll declare his dedes, whyche he doth, ieſtyng on vs with malicious wordes neither is therewith content. Not onely he him ſelfe receyueth not the brethren: but alſo he forbyddeth them that wolde, and thruſteth thē out of the congregacyon. Beloued, folowe not that whyche is euyl, but that which is good. He that doth wel, is of God: but he that doth euil, ſeeth not God. Demetrius hath good report of all men, and of the trueth: ye and we our ſelues alſo beare record, and ye knowe ŷ oure recorde is true. I haue many thynges to wryte: but I wyll not with penne and ynke wryte vnto the. For I truſt I ſhal ſhortly ſe the, & we ſhall ſpeake mouth to mouth. Peace be with the. The louers ſalute the. Grete the louers by name.

¶ The ende of S. Johns Epiſtles the thirde.

¶ The

The Epiſtle of Saynct Judas.

IUdas the ſeruaunt of Jeſus Chriſte, the brother of James. To them which are called and ſanctifyed in God the father, preſerued in Jeſu Chriſte. Mercy vnto you, and peace and loue be multiplyed.

Beloued, when I gaue all diligence to wryte vnto you of the common ſaluacion, it was nedeful for me to write vnto you, to exhorte you, that ye ſhulde contynually laboure in the fayth, whiche was once geuen vnto the ſainctes. For there are certayne craftely crept in, of whych it was wrytten afore tyme vnto ſoche iudgement. They are vngodly and turne the grace of our God vnto wantannes, and denye God the only Lorde, and our Lorde Jeſus Chriſte.

My mynde is therfore to put you in remembraunce, for as moche as ye once know this, howe that the Lorde (after that he had delyuered the people out of Egypt) deſtroyed them which afterwarde beleued not. The aungels alſo whiche kept not theyr fyrſt eſtate, but lefte theyr owne habitation, he hath reſerued in euerlaſtynge chaynes vnto darknes vnto the iudgement of the greate day, euen as Zodom & Gomor, and the cyties about thē (which in lyke maner defyled them ſelues wyth fornicatyon, and folowed ſtraunge fleſhe) are ſet forth for an enſample, and ſuffre the vengeaunce of eternal fyre. Lykewyſe theyr dreamers defyle the fleſhe, deſpyſe rulers, and ſpeake euyll of them that are in auctorytye.

Esa. 14.

Gene. 19.

Yet Michael the Archangel whē he ſtroue agaynſte the deuyll, & diſputed aboute the body of Moſes, durſt not geue raylyng ſentence, but ſaid: The Lord rebuke the. But theſe ſpeake euyl of thoſe thinges, which they know not: & what thinges they know naturally as beaſtes which are without reaſon, in tho thynges they corrupt them ſelues: Wo be vnto thē for they haue folowed ŷ way of Cain, and are vtterly geuen to the erroure of Balam for lukers ſake, and peryſhe in the treaſon of Core.

Zacha. 3.

Numeri.16.26

These

BEATI IVDAE APOSTOLI EPISTOLA CATHOLICA.

Armat nos Iudas aduerſus pſeudoprophetas
Quos fore apoſtolicus dixerat ante chorus.

IVdas Ieſu Chriſti ſeruus, frater Iacobi, his qui in deo patre ſanctificati ſunt, quippe IESV Chriſto ſeruati ſūt, vocatis: Miſericordia vobis, & pax, & charitas multiplicetur. Dilecti, tantum mihi ſtudium fuit ſcribendi ad vos de communi ſalute, vt nō potuerī nō ſcribere vobis, obſecrās, vt veſtris laboribus adiumēto ſitis fidei, quę ſemel data eſt ſāctis. Obiter enim ſubierunt quidam homines impii, qui pri⁹ deſcripti fuerant in hoc iudicium, qui dei noſtri gratiam transferunt ad laſciuiam, ac deum, qui ſolus eſt herus, ac dominum noſtrum Ieſum Chriſtum negant. Volo autem vos commonefacere, cum ſciatis ſemel illud, quod dominus, poſtea quam populum ex Aegypto ſaluum eduxerat, rurſus eos qui non credebant, perdidit: * quodque angelos, qui nō ſeruauerāt ſuā originē, ſed reliquerāt ſuū domiciliū, ad iudiciū magni illius diei, vinculis æternis ſub caligine ſeruauit. * Sicut Sodoma & Gomorrha, & his finitimę ciuitates, quæ ad conſimilē modū cū illis ſtupris inquinatæ fuerāt, ac ſequutæ fuerāt carnē alienā, propoſitæ ſunt exemplo, ignis æterni pœnā ſuſtinētes. Similiter ſane & hi deluſi in ſomniis, carnē quidem polluunt, dominos vero ſpernunt, in poteſtate præditos maledicta cōgerunt: * At Michael archāgelus, cū aduerſus diabolū certās diſceptaret de corpore Moſi, nō auſus eſt illi impingere notā maledicti, ſed dixit, Increpet te dominus. At iſti quæ nō nouerūt, ea maledictis inſectantur: quæ vero natura ceu animantia rationis expertia ſciunt, in his corrumpuntur. Væ illis quoniam viam Cain ingreſſi ſunt, & deceptione mercedis, qua deceptus fuit Balaam, effuſi ſunt, * & contradictione Core perierunt.

Hi

ni ſunt inter charitates veſtras maculæ, inter ſe conuiuentes, abſque vllius timore ſuopte ductu arbitrioque viuētes, nubes aquam non habentes, quæ à ventis circumaguntur, arbores autumno marceſcentes: infrugiferæ, bis emortuæ & eradicatæ: vndæ efferæ maris, deſpumantes ſua ipſorum dedecora: ſtellæ erraticæ, quibus caligo tenebrarum in æternum ſeruata eſt. Prius autem his vaticinatus eſt ſeptimus ab Adam Enoch, dicens: * Ecce venit dominus in ſanctis millibus ſuis, vt faciat iudicium aduerſus omneis, & redarguat omnes ex eis qui ſunt impij, de factis omnibus, quę impie patrarunt, deque omnibus duris quæ loquuti ſunt aduerſus eum peccatores impii. Hi ſunt murmuratores: queruli, iuxta concupiſcentias ſuas ambulantes: & os illorum loquitur tumida, admirantes perſonas, vtilitatis gratia. Vos autem dilecti: memores eſtis verborum, quæ antehac dicta fuerunt ab apoſtolis domini noſtri Ieſu Chriſti, q; dixerunt vobis * in extremo tempore, futuros illuſores, qui iuxta ſuas impias cupiditates ambularent. Hi ſunt qui ſegregant animales ſpiritum non habentes. Vos autem dilecti, ſanctiſſimæ veſtræ fidei ſuperſtruentes vosipſos, per ſpiritum ſanctū orantes: vos inuicem in charitate dei ſeruate, expectantes miſericordiam domini noſtri Ieſu Chriſti in vitam æternam. Et hos quidem commiſeremini, dum diiudicamini: illos autem per timorem ſaluos facite, ex incendio rapientes: odio proſequentes eam, quæ ex carne eſt maculatam tunicam. Ei vero qui poteſt illos ſeruare à peccato immunes, & ſtatuere in cōſpectu gloriæ ſuæ incontaminatos cum exultatione, ſoli ſapiēti Deo ſeruatori noſtro, gloria & magnificentia, & imperium, & poteſtas, nunc & in omnia ſecula. Amen.

Epiſtolæ Iudæ Apoſtoli finis.

These are ſpottes which of your kyndnes feaſt together without feare, fedyng them ſelues. Cloudes they are without D water, caryed about of wyndes, & trees wythout frute at gatheryng tyme twyſe dead and plucked vp by the rootes. They are ŷ raggyng waues of the ſea, fomyng out theyr owne ſhame. They are wandryng ſtarres to whom is reſerued the myſt of darkneſſe for euer.

Enoch the ſeuenth from Adam propheſyed before of ſuch ſayeng: Beholde, the Apoc.1. Eſa.3. Lord ſhal come with thouſandes of ſainctes, to geue iudgement agaynſt all men, and to rebuke al ŷ are vngodly amonge them, of al theyr vngodly dedes which they haue vngodly committed: and of al theyr cruell ſpeakynges which vngodly ſynners haue ſpoken agaynſt him. There are murmurers, complayners, walkynge after theyr owne luſtes, whoſe E mouthes ſpeake proude thynges: They haue men in great reuerence becauſe of a vauntage. But ye beloued, remember the wordes which were ſpoken before of the Apoſtles of our Lord Jeſus Chriſt 1. Timo.4. how ŷ they tolde you that ther ſhuld be 2. Timo.3. begylers in the laſt tym, which would 2.Petr.3. walke after theyr owne vngodly luſtes. They are makers of ſectes, fleſhelye, hauynge no ſpyrite.

But ye dearly beloued, edifye your ſelues in your moſt holy fayth, prayinge in the holy gooſte & kepe your ſelues in the loue of God, lokynge for the mercy of oure Lorde Jeſus Chriſt vnto eternall lyfe. And haue compaſſion on ſome ſeparatyng them: & other ſaue with feare, pullynge them out of the fyre, & hate the fylthye veſture of the fleſhe. Vnto hym that is able to kepe you that ye faule not, and to preſent you fautleſſe before the preſence of hys glory with ioye, that is to ſaye, to God oure ſauyoure which only is wiſe be glory, maieſtie, dominyon, and power now and for euer. Amen.

¶ The ende of the Epiſtle of S. Judas.

The Reuelacion of Sainct John the dyuine.

The firſt Chapter.

The reuelacion of Jeſus chriſt which
God gaue vnto him, for to ſhewe
vnto his ſeruauntes thinges which
muſte ſhortly come to paſſe.
A ✝ And he ſente and ſhewed by hys angell
vnto his ſeruaunte John which bare recorde
of the worde of god, and of the teſtymony
of Jeſus Chriſt, and of al thinges that he
ſawe. Happy is he that redeth, & they that
heare the wordes of the propheſye, and
kepe thoſe thinges which are written therin.
Infra. 22 For the tyme is at hande.
John to the. vii. congregacyons in Aſya
Grace with you and peace from him which
is, and which was, and which is to come,
and from the. vii. ſpirites whiche are preſent
before his trone and from Jeſu Chriſt
which is a faythfull witnes, and firſt begotten
of the dead: and Lorde ouer the kinges
of the erth. Vnto him that loued vs
and weſſhed vs from ſinnes in his owne
Hebr. 9. bloude ✝, and made vs kinges and Preſtes
1. Ioan. 1. vnto God his father be glory and dominion
2. Pet. 1. for euer more. Amen. Beholde he commeth
✝. Eſa. 3. with cloudes, and al eyes ſhal ſe him:
Mat. 24. and they alſo which peerſed him. And all
Iud. 1. kinredes of the erth ſhall wayle, Euen ſo.
B Amen. I am Alpha and Omega, the beginnynge
and the endynge, ſayeth the Lorde
almyghty, whiche is and whyche was and
Infra. 22. whyche is to come.
I John youre brother and companyon
in tribulacion, and in the kyngedome and
pacience which is in Jeſu Chriſt, was in
the yle of Pathmos for the worde of god,
Infra. 4. and for the witneſſing of Jeſu Chryſt. I
was in the ſpryte of a ſondaye, and herde behynd
me a great voyce, as it had bene of a
trompet, ſayinge. I am Alpha and Omega,
the fyrſte and the laſte, that thou
ſeyſt, wryte in a boke, and ſende it vnto
the congregacions which are in Aſia, vnto
Epheſus, and vnto Smyrna, and vnto
Pergamos, and vnto Theatyra, and vnto
Sardis and vnto Philadelphia, and vnto
Laodicea.

And

APOCALIPSIS BEATI IOANNIS THEOLOGI.

CAPVT. I.

Aurea candelabro ſenemq; podere adamictum,
Et ſtellas videt, & ſignificata capit.

R Euelatio IESV Chriſti, quam dedit illi Deus, vt palàm faceret ſeruis ſuis, quæ oporteat fieri cito: & ſignificauit, cũ miſiſſet mandatum ſuum ſeruo ſuo Ioanni, qui teſtificatus eſt ſermonem dei, & teſtimonium IESV CHRISTI, & quæcunque vidit. ✝ Beatus qui legit & audit verba prophetiæ, & ſeruat ea quæ in ea ſcripta ſunt. Tempus enim prope eſt. Ioannes ſeptem eccleſiis quæ ſunt in Aſia: Gratia vobis & pax ab eo qui eſt, & qui erat, & qui venturus eſt, & à ſeptem ſpiritibus, qui in conſpectu throni eius ſunt, & à Ieſu Chriſto, qui eſt teſtis fidelis primogenitus mortuorum, & princeps regum terræ, et qui dilexit nos, ✝ & lauit nos à peccatis noſtris per ſanguinẽ ipſius, & fecit nos reges & ſacerdotes deo & patri ſuo: ipſi gloria & imperium in ſecula ſeculorum, Amẽ. ✝ Ecce venit cum nubibus, & videbit eum omnis oculus, & qui eũ compunxerunt. Et plangent ſe omnes tribus terræ, etiam, Amen. ✝ Ego ſum alpha & o, principium & finis, dicit dominus: qui eſt, & qui erat, & qui venturus eſt omnipotens. Ego Ioannes frater veſter & particeps in afflictiõe, & regno, & patientia in Chriſto Ieſu, fui in inſula, quæ appellatur Patmos, propter ſermonem dei, & teſtimonium Ieſu chriſti. ✝ Fui in ſpiritu in dominico die, & audiui poſt me vocem magnam tanquam tubæ, dicentis: Ego ſum alpha & O, primus & nouiſſimus. Quod vides, ſcribe in libro, & mitte ſeptem eccleſiis, quæ ſunt in Aſia. Epheſo, & Smyrnę, & Pergamo, & Thyatirę, & Sardis, & Philadelphiæ, & Laodiciæ.

Et conuerſus ſum, vt viderē vocē quæ loquebatur mecū. Et conuerſus, vidi ſeptem candelabra aurea: & in medio candelabrorū aureorum ſimilem filio hominis, veſtitū veſte ad pedes vſque demiſſa, & præcinctū ad mamillas zona aurea. Caput autem eius & capilli erant candidi, velut lana alba, & tanquam nix. * Et oculi eius tanquam flamma ignis, & pedes eius ſimiles chalcolibano, velut in camino ardentes, & vox illius tanquam vox aquarū multarū: & habebat in dextera ſua ſtellas ſeptē. * Et de ore eius gladius vtraque parte acutus exibat. * Et facies eiꝰ ſicut ſol lucet in virtute ſua. Et cū vidiſſem eum, cecidi ad pedes eius tanquam mortuus, & poſuit dexteram ſuam ſuper me, dicens mihi: * Noli timere, ego ſum primus & nouiſſimus, & viuus: & fui mortuus, & ecce ſum viuens in ſecula ſeculorum: * & habeo claues infernorum, & mortis. Scribe ergo quæ vidiſti, & quæ ſunt, & quæ oportet fieri poſt hæc. Sacramētum ſeptem ſtellarum quas vidiſti in dextera mea, & ſeptem candelabra aurea: Septem ſtellæ, angeli ſunt ſeptem eccleſiarum: & candelabra ſeptem quæ vidiſti, ſeptem eccleſiæ ſunt.

CAPVT. II.

Balaa quæ docuit vates ea Pergamus audit
Admonet & Smyrnam & cum thyateira epheſum.

A Angelo Epheſinæ eccleſiæ ſcribe. Hæc dicit, qui tenet ſeptē ſtellas in dextera ſua: qui ambulat in medio ſeptē candelabrorum aureorū: Scio opera tua, & laborem, & patiētiam tuam, & quod non potes ſuſtinere malos: & tentaſti eos, qui ſe dicunt apoſtolos eſſe, & nō ſunt, & inueniſti eos mendaces. & tuliſti. Et patiētiam habes, & ſuſtinuiſti propter nomen meū, & non defeciſti. Sed habeo aduerſum te, quod charitatē tuam primā reliquiſti. Memor eſto itaque vnde excideris, & age pœnitentiā, & prima opera fac. Sin minus, veniam tibi cito, & mouebo cādelabrū

And I turned backe to ſe the voyce that ſpake to me. And when I was turned, I ſawe .vii. golden candelſtickes, and in the myddes of the candelſtickes, one lyke vnto the ſonne of man, clothed with a lynnen garment downe to the grounde, and gyrd about the pappes w a golden gyrdle. His heed and his heeres were whyte as whyte woll, & as ſnowe: & hys eyes were as a flāme of fyre: & hys fete lyke vnto braſſe as thoughe they burnt in a fornace: and his voyce as the ſounde of many waters. And he had in hys ryght hand .vii. ſtarres. And out of hys mouth went a ſharpe two edged ſwerde. And his face ſhone euē as ÿ ſunne in his ſtrength. Infra.19 Infra.19 Matt.17.

And whē I ſawe him, I fel at hys fete, euen as dead. And he layde hys ryght hande vpon me, ſayinge vnto me: feare not. I am the fyrſt and the laſte, and am a lyue, and was dead. And beholde, I am a lyue for euermore and haue ÿ keyes of hell and of death. Wryte therfore the thynges which thou haſt ſene and the thynges whiche are, & the thynges which ſhalbe fulfilled here after, & the myſtery of the .vii. ſtarres, whiche thou ſaweſt in my ryght hande, and the ſeuen golden candelſtickes. The ſeuen ſtarres are the meſſengers of the ſeuē congregacions: And the .vii. candelſtickes which thou ſaweſt are the ſeuen congregacions. Esa.41. B Esa.44 Ioh.1. Infr.22

The .ii. Chapter.

Vnto the meſſenger of the congregacion of Epheſus wryte: theſe thynges ſayth he that holdeth the ſeuen ſtarres in his ryght hande, & walketh in the myddes of the ſeuen golden candelſtickes. I knowe thy workes, and thy laboure, & thy paciēce, and howe thou canneſt not forbeare thē which are euyll, and exameneſt them which ſaye they are Apoſtles, and are not: and haſt founde them lyars and beareſt with thy ſelfe. A

And haſt pacience and for my names ſake haſt laboured and haſt not fainted. Neuertheleſſe I haue ſomewhat agaynſt the, for thou haſt lefte thy fyrſt loue. Remember therfore from whence thou arte fallen, and repent, and do the fyrſt workes. Or els I wyll come vnto the ſhortlye, and wyll remoue B

Luc.13. thy candelſticke out of hys place excepte
thou repẽt. But thys thou haſt becauſe
thou hateſt ÿ dedes of the Nicolaitis,
whiche dedes I alſo hate. Let him that
hath eares, heare, what the ſpirit ſayeth
vnto the congregacions. To hym that
ouercommeth, wyl I geue to eate of the
C tree of lyfe, which is in ÿ myddes of the
Paradyſe of God. And vnto ÿ angell
of the congregacyon of Smyrna wryte:
Theſe thynges ſayeth he that is fyrſt, and
the laſt, which was dead and is alyue. I
know thy workes and tribulacion and
pouerte, but thou arte ryche: And knowe
ÿ blaſphemy of thẽ which call thẽ ſelues
Iewes & are not: but are the cõgregaciõ
of Sathã. Feare none of thoſe thynges
which thou ſhalt ſuffre. Beholde, ÿ deuyll
ſhal caſte of you into priſõ, to tẽpte you,
& ye ſhall haue trybulacion .x. dayes. Be
faythfull vnto the death, & I wyll geue
the a crowne of lyfe. Let him that hath
eares heare what the ſpryte ſayeth to the
cõgregacions. He that ouercõmeth, ſhall
D not be hurte of ÿ ſeconde death. And vn
the meſſenger of the cõgregacyõ in Pergamos
wryte: Thys ſayeth he whiche
hath the ſharpe ſwearde with two edges.
I knowe thy workes, and where thou
dwelleſte euẽ were Sathans ſeate is &
thou kepeſt my name & haſt not denyed
my faythe. And in my dayes Antypas
Num.14. was a faythfull wytnes of myne, which
was ſlayne amonge you, where Sathan
dwelleth. But I haue a fewe thynges
agaynſte the that thou haſt there, thẽ that
mayntayne the doctryne of Balã whiche
taught in Balake, to put occaſyon of
ſynne before the chyldren of Iſrael, that
they ſhulde eate of meate dedicate vnto
ydoles and cõmyt fornicacyon. Euen ſo
haſte thou them that mayntayne that
doctryne of the Nicolaytans, which
E thynge I hate. But bee cõuerted: or elſes
I wyll come vnto the ſhortly, & wyll
fyght agaynſt them with the ſweard of
my mouth. Let hym that hath eares,
heare what the ſpirite ſayeth vnto the cõgregacions.
To hym that ouercõmeth,
wyl I geue to eate manna that is hyd,
& wyll geue hym a whyte ſtone, & in the
ſtone a new name written: which no mã
knoweth ſauyng he that receyueth it.

And

candelabrum tuum de loco ſuo, * niſi recipueris.

Sed hoc habes, quia odiſti facta Nicolaitarum, quæ & ego odi. Qui habet aurem, audiat, quid ſpiritus dicat eccleſiis. Vincenti dabo edere de ligno vitæ, quod eſt in medio paradiſi Dei. Et angelo Smyrnæorũ eccleſiæ ſcribe: Hæc dicit primus & nouiſſimus, qui fuit mortuus & viuit: Scio opera tua & afflictionem & paupertatem, ſed diues es: & blaſphemiam eorum qui ſe dicunt Iudæos eſſe & non ſunt, ſed ſunt ſynagogæ Satanæ. Nihil horum timeas quæ paſſurus es. Ecce miſſurus eſt diabolus aliquos ex vobis in carcerẽ vt tentemini, & habebitis afflictionem dierum decem.

Eſto fidelis vſque ad mortem, & dabo tibi coronam vitæ. Qui habet aurem audiat, quid ſpiritus dicat eccleſiis: Qui vicerit, non lædetur à morte ſecunda.

Et angelo Pergamenſis eccleſiæ ſcribe: Hæc dicit, qui habet rhomphæam vtraque parte acutam. Scio opera tua, & vbi habitas, vbi ſedes eſt Satanæ, & tenes nomen meum, & non negaſti fidem meam.

Et in diebus meis Antipas teſtis meus fidelis, qui occiſus eſt apud vos, vbi Satanas habitat.

Sed habeo aduerſus te pauca: * quia habes illic tenentes doctrinam Balaam, qui docebat in Balac mittere ſcandalum coram filiis Iſrael, edere ex his quæ ſimulacris immolantur, & ſcortari: Ita habes & tu tenentes doctrinam Nicolaitarum, quod odi.

Reſipiſce, alioqui veniam tibi cito, & pugnabo cum illis gladio oris mei.

Qui habet aurem audiat, quid ſpiritus dicat eccleſiis: Vincenti dabo edere ex manna abſcondito, & dabo illi calculum candidum, & in calculo nomen nouum ſcriptum, quod nemo ſcit, niſi qui accipit.

Et angelo Thyatirenſis eccleſiæ ſcribe: Hæc dicit filius Dei, * qui habet oculos tanquam flammam ignis, & pedes eius ſimiles chalcolibano. Noui opera tua, & charitatem, & miniſterium, & fidem, & patientiam tuam, & opera tua, & nouiſſima plura prioribus. Sed haben aduerſus te pauca: * quia permittis mulierem Hiezabel, quæ ſe dicit prophetam, docere & ſeducere ſeruos meos, ſcortari, & edere ex his quæ ſimulacris immolantur. * Et dedit illi tempus vt reſipiſceret à ſcortatione ſua, nec reſipuit. Ecce ego mitto eam in lectum, & qui adulterio miſcentur cum eá, in afflictioné maximam, niſi pœnitentiam egerint ab operibus ſuis: & filios eius interficiam morte: & ſcient omnes eccleſiæ, quod * & ego ſim ille ſcrutans renes & corda: & dabo vnicuique veſtrum ſecundum opera ſua. Vobis autem dico, & cæteris qui Thyatiræ eſtis: quicumque non habent doctrinam hanc, & qui non cognouerunt profunditates Satanæ, quemadmodum dicunt: non mittam ſuper vos aliud pondus, tamen id quod habetis tenete donec veniam. Et qui vicerit & cuſtodierit vſque in finem opera mea, dabo illi poteſtatem ſuper gentes: * & reget eas virga ferrea, & tanquam vaſa figuli confringentur. Sicut & ego accepi à patre meo, & dabo illi ſtellam matutinam. Qui habet aurem audiat, quid ſpiritus dicat eccleſiis.

CAPVT. III

Ceſſat mors Sardeis, reuomuntur
Laodicenſes,
Sub pedibus Satanam ſed Philadelphus habet.

ET angelo eccleſiæ, quæ eſt Sardis ſcribe: Hæc dicit qui habet ſeptem ſpiritus Dei, & ſeptem ſtellas. Scio opera tua: quia nomen habes, quod viuas, & mortuus es. Eſto vigilans, & confirma cætera quæ moritura erant. Non enim inueni opera tua plena coram Deo. In mente ergo habe, qualiter acceperis & audieris,

&

And vnto the meſſenger of the congregacyon of Thyatyra wryte: Thus ſayeth the ſonne of God, whiche hath hys eyes lyke vnto a flamme of fyre, whoſe fete are lyke braſſe. I knowe thy workes and thy loue, ſeruyce, and fayth, and thy pacience, and thy dedes, which are mo at the laſt then at the fyrſt. Notwithſtandyng I haue a fewe thynges agaynſt the, that thou ſuffereſt that woman Jeſabel, whiche called her ſelfe a Prophetiſſe, to teache and to deceyue my ſeruauntes, to make them commyt fornycacyon, and to eate meates offered vp vnto ydoles. And I gaue her ſpace to repent of her fornycacyon, & ſhe repẽted not. Beholde, I wyll caſte her into a bedd, & them that commyt fornycacion with her, into great aduerſitie, excepte thei tourne from their dedes. And I wyll kyll her chyldrẽ with death. And all the congregacyons ſhall knowe that I am he which ſearcheth the reynes and hertes. And I wyll geue vnto euerye one of you accordynge vnto youre workes. Unto you I ſaye, & vnto other of them of Tiathyra as many as haue not thys learnynge and which haue not knowen the depnes of Sathan (as they ſaye) I wyll put vpon you none other burthẽ, but that which ye haue alredy. Holde faſt tyll I come, & whoſoeuer ouercommeth and kepeth my workes vnto ẏ ende to hym wyll I geue power ouer nacions, & he ſhall rule them with a rodde of yron: and as the veſſels of a potter, ſhal he breake thẽ to ſheuers. Euen as I receyued of my father, ſo wyll I geue hym the mornynge ſtarre. Let hym that hath eares, heare what the ſpyrete ſaith to the congregacyon.

Supra.1.
Infra.19.

3.Reg.16.
4.Reg.9.

Ieb.16.

Hiere.17.
Pſal.7.

Pſal.2.

Infra.19.

The.iii. Chapter.

AND wryte vnto the meſſenger of the congregaciõ of Sardys: this ſayeth he that hath the ſpirete of God & the ſeuen ſtarres. I knowe thy workes: thou haſt a name ẏ thou lyueſt, & thou arte dead. Be awake & ſtrength the thinges which remayne ẏ are redy to dye. For I haue not founde thy workes parfayte before God. Remember therfore how thou haſt receyued and hearde,

and

a Math. 24. b Apo. 16. & holde faste, & repēt. Yf þ shalt not watch, I wil come on the as a thefe, & thou shalt not knowe what houre I wyll come vpō þ. Thou hast a fewe names i Sardes, which haue not defyled theyr garmētes: & they shal walke with me in whyte for they are worthye. He þ ouercometh, shalbe clothed in whyte araye, and I wyl not put out his name out of þ boke of lyfe, & I wil cōfesse hys name before my father, & before his angels. Let hym þ hath eares heare what the sprete sayth vnto the congregacions.

B And wryte vnto the angell of the congregacion of Philadelphia: Thys sayth he that is holye and true, Esa. 22. Iob. 12. whiche hath the keye of Dauid, which openeth & no man shutteth, and shutteth & no man openeth. I knowe thy workes. Beholde, I haue set before the an open dore, & no man can shut it, for thou hast a lytel strength, & hast kept my sayenges, and hast not denyed my name. Beholde I make thē of þ cōgregacion of Sathan which call them selues Iewes and are not, but do lye. Beholde, I wyll make thē þ they shal come & worshyppe before thy fete and shal knowe that I loue the.

Because thou hast kept the wordes of my paciēce, therfore I wyl kepe þ frō the houre of tēptacion which wyll come vpō C all the world, to tēpte thē that dwel vpō the erth. Beholde, I come shortly. Holde that which thou hast that no mā take awaye thy crowne. Hym that ouercometh, wyll I make a pyler in the temple of my God, and he shall go no more out. And I wyll wryte vpon hym the name of my God, and the name of the cytie of my God newe Ierusalem, whiche cometh downe out of heauen from my god, and I wyll wryte vpon hym my newe name. Let hym þ hath eares heare what the sprete sayth vnto the congregacions.

And vnto the messenger of the congregacion which is in Laodicia, wryte: Thys sayth (Amen) the faythfull and true witnes, the begynnynge of the creatures D of God. I knowe thy workes that thou arte nether colde nor hote. I wolde thou were colde or hote. So then because thou arte betwene both, & nether colde nor hote, I wyll spewe þ out of my mouthe: because thou sayest I am ryche and increased with goodes, and haue nede of nothynge, and

audieris, & recipito. Si ergo non vigilaueris, veniam ad te tanquam fur, & nescies qua hora veniam ad te.
Habes pauca nomina & Sardis, qui non inquinauerunt vestimenta sua: & ambulabunt mecum in albis, quia digni sunt.
Qui vicerit, sic vestietur vestimentis albis: & non delebo nomen eius de libro vitæ, & confitebor nomen eius coram patre meo, & coram angelis eius. Qui habet aurē, audiat, quid spiritus dicat ecclesiis.
Et angelo Philadelphiensis ecclesiæ, scribe: Hæc dicit sanctus & verax, qui habet clauem Dauid, qui aperit, & nemo claudit: claudit, & nemo aperit.
Scio opera tua. Ecce dedi coram te ostium apertum, & nemo potest claudere illud, quia modicam habes virtutem.
Et seruasti sermonem meum, & non negasti nomen meum.
Ecce do de synagoga Satanæ, qui dicunt se Iudæos esse, & non sunt, sed mentiuntur.
Ecce adigam illos vt veniant, & adorent ante pedes tuos: & sciant quod ego dilexi te, quoniam seruasti sermonem patientiæ meæ, & ego seruabo te ab hora tentationis, quæ uentura est in orbem vniuersum, vt tentet habitantes in terra. Ecce venio cito.
Tene quod habes, vt nemo accipiat coronam tuam.
Qui vicerit, faciam illum columnam in templo Dei mei, & foras non egredietur amplius.
Et scribam super eum nomen Dei mei, & nomen ciuitatis Dei mei nouæ Hierusalem, quæ descendit de cælo à Deo meo, & nomen meum nouum.
Qui habet aurem audiat, quid spiritus dicat ecclesiis.
Et angelo Laodicensium ecclesiæ scribe: Hæc dicit Amen testis fidelis & verus, principium creaturæ Dei.
Scio opera tua, quia neq; frigidus es, neq; feruidus: vtinam frigidus esses aut feruidus. Itaque quoniam tepidus es, & nec frigidus, nec feruidus, incipiam te vomere ex ore meo: quia dicis, diues sum, & ditatus sum, & nullius egeo,

&

& neſcis quod tu es miſer & miſerabilis, & pauper, & caecus, ac nudus. Suadeo tibi emere à me aurũ ignitum ex igni, vt locuples fias: & veſtimentis albis induaris, vt non appareat dedecus nuditatis tuae: & collyrio inunge oculos tuos, vt videas. Ego quoſcunque amo, arguo & caſtigo. Aemulare ergo ac reſipiſce. Ecce ſto ad oſtiũ & pulſo. Si quis audierit vocem meam, & aperuerit ianuam, introibo ad illum, & coenabo cum illo, & ipſe mecũ. Qui vicerit, dabo ei ſedere mecum in throno meo ſicut & ego vici, & conſedi cum patre meo in throno eius. Qui habet aurem audiat, quid ſpiritꝰ dicat eccleſijs.

CAPVT. IIII.

Denique cernuntur ſeniores bis duodeni,
Atq; animal quadruplex ante, retroq; videt.

P Oſt hęc vidi, & ecce oſtium apertum in cœlo, & vox prima quam audiui, tanquam tubae loquentis mecum, dicens: Aſcende huc, & oſtendã tibi quę oportet fieri poſt haec. Et ſtatim fui in ſpiritu. Et ecce ſedes poſita erat in cœlo, & ſupra ſedem ſedens. Et qui ſedebat, ſimilis erat aſpectu, lapidi iaſpidi & ſardio. Et iris erat in circuitu ſedis ſimilis aſpectu ſmaragdino. Et in circuitu ſedis ſedilia vigintiquatuor, & ſuper thronos vigintiquatuor ſeniores ſedentes, circumamicti ſtolis albis, & habebãt in capitibꝰ ſuis coronas aureas. Et de throno procedebant fulgura, & tonitrua, & voces, & ſeptem lampades ignis ardentes ante thronum, quę ſunt ſeptem ſpiritus Dei. Et in conſpectu ſedis tanquam mare vitreum ſimile cryſtallo, & in medio ſedis, & in circuitu ſedis quatuor animalia, plena oculis ante & retro. Et animal primum ſimile leoni, & ſecundum animal ſimile vitulo, & tertium animal habens faciem velut homo, & quartum animal ſimile aquilae volanti.

Et [illegible]

and knoweſt not how thou art wretched and miſerable, poore, blynde & naked. I counſell the to bye of me golde tryed in fyre, that thou mayeſt be ryche: & whyte raymente that thou mayeſt be clothed, ȳ thy fylthy nakednes do not appere: and anoynte thyne eyes wyth eye ſalue, that ȳ mayeſt ſe.

As many as I loue, I rebuke & chaſten. Be feruent therfore and repent. Beholde I ſtande at the dore and knocke. If eny man heare my voyce and open the dore, I wyll come in vnto hym and wyl ſuppe wyth hym, and he wyth me. To hym that ouercommeth, wyl I graunte to ſyt wyth me in my ſeate, euen as I ouercame and haue ſytten wyth my father, in his ſeate. Let hym that hath eares, heare what the ſpryte ſayeth vnto the congregacions.

Prouerb. 3. Hebre. 12.

❡The. iiii. Chapter.

A After this I loked, and beholde a dore was open in heauen and the fyrſte voyce which I hearde, was as it were of a trompet talkynge wyth me, which ſayde: come vp hyder, and I wyll ſhewe the thynges which muſt be fulfylled hereafter. And immediatly I was in the ſprete: & beholde a ſeate was put in heauen, and one ſate on the ſeate. And he that ſat, was to loke vpon, lyke vnto a Jaſpar ſtone, & a Sardine ſtone. And there was a raynebowe aboute the ſeate, in ſyghte lyke to an emeralde. And aboute the ſeate were .xxiiii. ſeates. And vpon the ſeates .xxiiii. elders ſyttyng clothed in whyte raymente, & had on theyr heades crounes of gold.

B And out of ȳ ſeate proceded lyghtenynges, and thondrynges, and voyces, and there were .vii. lampes of fyre, burnynge before ȳ ſeate, whych are the .vii. ſpretes of God. And before the ſeate there was a ſee of glaſſe lyke vnto Criſtal, & in the myddeſt of the ſeate, and rounde about the ſeate were .iiii. beaſtes full of eyes before and behynde. And the fyrſte beaſte was lyke a lyon, the ſeconde beaſte lyke a calfe, & the thyrde beaſte had a face as a man, and the fourthe beaſt was lyke a flyenge egle.

And the .iiii. beestes had eche of them .vi. wynges aboute him, and they were full of eyes within. And they had no rest, daye nor nyght sayinge: Holy, holy, holy is the Lorde GOD almyghtye, whiche was and is and is to come.

Esa.6.

And when those beestes gaue glorye and honour and thankes to him that sate on the seate, which lyueth for euer and euer: ÿ .xxiiii. elders fell downe before him that sat on the trone, and worshipped him that lyueth for euer, and caste their crownes before the throne sayinge: thou art worthy Lord to receyue glorye and honour, and power: for thou hast created all thynges, and for thy wylles sake they are, and were created.

¶ The .v. Chapter.

A

B Ezech.2.

And I saw in the ryght hande of hym, that sat in the throne, a boke wrytten, within and on ÿ backsyde, sealed with .vii. seales. And I saw a stro̅g angel which cried wt a lowd voyce: Who is worthy to open the boke, and to loose the seales therof. And no man in heauen nor in erth, neither vnder ÿ erth, was able to open the boke nether to loke theron. And I wepte moch, because no man was found worthy to open and to rede the boke, nether to loke theron.

And one of the elders sayd vnto me: wepe not: beholde a lyon beynge of the trybe of Iuda, the rote of Dauid, hath obtayned to open the boke, and to lose the .vii. seales therof. And I behelde, and lo in the myddes of the seate, and of the .iiii. beestes, and in the myddes of the elders, stode a lambe as though he had bene kylled, whiche had .vii. hornes and .vii. eyes, whiche are the spretes of God, sente into all the worlde. And he came and toke the boke out of the ryght hande of hym that sate vpon the seate.

Gene.4.

C And when he had taken the boke, the .iiii. beestes and .xxiiii. elders fell downe before the lambe, hauyng euery one harpes and golden vyals full of odoures, which are the prayers of sainctes: & they song a new song sayinge: thou art worthy to take ÿ boke, & to open

Psal.97.

Et quatuor animalia singula eorum habebant alas senas in circuitu, & intus plena erant oculis. Et requiem non habebāt die ac nocte, dicentia: Sanctus, sanctus, sanct⁹ Dominus de⁹ omnipotēs, qui erat, & qui est, & qui venturus est. Et cū darent illa animalia gloriam, & honorem, & benedictionem sedenti super thronū, viuenti in secula seculorum, procidēt viginti quatuor seniores ante sedentem in throno, & adorant viuentem in secula seculorum: & abijciēt coronas suas ante thronum, dicentes: Dignus es Domine accipere gloriam, & honorem, & virtutem: quia tu creasti omnia, & propter voluntatem tuam sunt, & creata sunt.

CAPVT. V.

Exin tristatur q̃ librum nemo recludit.

Abstulit heptoceros huncque reuclusit ouis.

B Et vidi in dextera sedentis super thronum librū scriptum intus & in tergo, signatum sigillis septem. Et vidi angelum fortem, prædicantem voce magna: Quis est dignus aperire librum, & soluere signacula eius? Et nemo poterat, neq; in cælo, neq; in terra, neq; subter terram aperire librum, neq; aspicere illum. Et ego flebam multum, quod nemo dignus inuentus esset aperire & legere librum, nec videre eum. Et vnus de senioribus dicit mihi: Ne fleueris. Ecce vicit leo de tribu Iuda, radix Dauid, vt aperiat librū, & soluat septem signacula eius. Et vidi, & ecce in medio throni & quatuor animalium, & in medio seniorum agnus stans tanquā occisus, habens cornua septem, & oculos septem qui sunt septem spiritꝰ Dei, missi in omnem terrā. Et venit, & accepit de dextera sedentis in throno librum. Et cum accepisset librum, quatuor animalia & viginti quatuor seniores ceciderūt coram agno, habentes singuli citharas, & phialas aureas plenas odoramentorum, quæ sunt orationes sanctorum, & cantant canticum nouum, dicentes: Dignus es accipere librum, &

aperire ſignacula eius: quoniam occiſus es, & redemiſti nos per ſanguinem tuum ex omni tribu, & lingua, & populo, & natione: & feciſti nos deo noſtro reges, & ſacerdotes, & regnabimus ſuper terram. ¶ Et vidi, & audiui vocem angelorum multorum in circuitu throni & animalium, & ſeniorum, & millia millium, dicentiũ voce magna: Dignus eſt agnus qui occiſus eſt, accipere virtutem, & diuitias, & ſapientiam, & fortitudinem, & honorem, & gloriam, & benedictionem. Et omnem creaturam, quæ in cælo eſt, & quæ ſuper terram & quæ ſub terra, & in mari, & quæ in eis ſunt, omnia audiui dicẽtes: Sedenti in throno & agno, benedictio, & honor, & gloria, & poteſtas in ſecula ſeculorum. Et quatuor animalia dicebant. Amen. Et viginti quatuor ſeniores ciciderũt in facies ſuas, & adorauerunt viuẽtem in ſecula ſeculorum.

CAPVT. VI.

Fratribus impletis ſumunt de ſanguine veſtro
Vindictam, e cælo ſplendida ſtellæ cadunt.

ET vidi, cũ aperuiſſet agnus vnum de ſigillis, & audiui vnũ de quatuor animalib⁹, dicens tanquam vocem tonitrui, veni & vide. & vidi. Et ecce equus albus, & qui ſedebat ſuper eum, habebat arcum, & data eſt ei corona, & exiuit vincens, & vt vinceret. ¶ Et cum aperuiſſet ſigillum ſecundum, audiui ſecundum animal, dicens: Veni & vide. Et exiuit alius equus rufus: & qui ſedebat ſuper illum, datum eſt ei, vt tolleret pacem de terra, & vt inuicem ſe interficiant, & datus eſt ei gladius magnus. Et cum aperuiſſet ſigillũ tertium, audiui tertium animal dicens: Veni & vide, & vidi. Et ecce equus niger: & qui ſedebat ſuper illum, habebat ſtateram in manu ſua, & audiui vocem in medio quatuor animalium, dicentem. Chœnix tritici denario vno, & tres chœnices hordei denario vno, & vinũ & oleũ ne læſeris. Et cũ aperuiſſet ſigillũ quartum, audiui vocẽ quarti animalis, dicentis: Veni & vide, & vidi. Et ecce equus pallidus & qui

ſedebat

& to open the ſeales ther of: for thou waſt ſlayne, and haſt redemed vs by thy bloude out of all kynreddes, and tonges, and people, and nacions, and haſte made vs vnto oure God, kynges and preeſtes, and we ſhall raygne on the erth.

Supra. iii.
Hebr. 4.
1. Petr. 1.

And I behelde, and I herd the voyce of many angels aboute the throne, and aboute the beaſtes, and the elders, and I herd them thouſande thouſandes, ſayenge with a lowde voyce: Worthy is the lambe that was kylled to receaue power, and ryches, and wyſdome and ſtrength and honoure, and glory & bleſſing. And al creatures which are in heauen, and on the earthe, and vnder the earth, and in the ſea, and all that are in them, hearde I ſayenge: bleſſynge, honoure, glorye, & power be vnto hym that ſytteth vpon the ſeate, and vnto ŷ lambe for euermore. And the foure beaſtes ſayde Amen. And the .xxiiii. elders fel vpõ theyr faces, and worſhypped hym that lyueth for euermore.

Dani. vii.
D

The. vi. Chapter.

A

AND I ſawe when the lambe opened one of the ſeales, and I hearde one of the foure beaſtes ſaye, as it were the voyce of thonder, come & ſe: & I ſawe. And beholde there was a whyte horſſe, & he that ſat on hym, had a bowe, & a crowne was geuẽ vnto hym, & he wente forth conquerynge, & for to ouercome. And when he opened the ſeconde ſeale, I hearde the ſeconde beſte ſaye: come & ſe. And there wente oute another horſſe that was red, & power was geuẽ to hym that ſatte therõ to take peace from the earth, & that they ſhuld kyll one another. And there was geuen vnto hym a great ſwearde. And when he opened the thyrde ſeale, I hearde the thyrde beaſte ſaye: come, and ſe. And I behelde, and lo, a blacke horſſe: and he that ſate on hym, had a payre of balaunces in his hande. And I hearde a voyce in ŷ myddes of the foure beaſtes ſaye: a meaſure of wheate for a penye: and thre meaſures of barly for a peny: and oyle and wyne ſe ŷ hurte not.

Supra. iiii.

And when he opened the fourth ſeale, I hearde the voyce of the fourth beaſte ſaye: come and ſe: and I loked. And beholde a pale horſſe, and hys name that

ſate

that sat on hym, was death, and hell folowed after hym, and power was geuen vnto them ouer the fourth parte of the earth, to kyll with swerde, and with honger, and wyth death, and with beastes of the earth.

C And when he opened the fyfte seale, I sawe vnder the aulter, the soules of them that were kylled for the worde of God, & for the testimonye whiche they had. And they cryed with a lowde voyce, sayinge: How longe taryest thou Lorde holy and true, to iudge and to auenge oure bloude on thē that dwel on the earth? And longe whyte garmentes were geuē vnto euery one of them. And it was sayde vnto them that they shulde reste for a lytle season, vntyl the nombre of theyr felowes, and brethren, and of them that shulde be kylled as they were, were fulfylled.

[illegible]

Mat. 27.

D And I behelde, when he opened ye syxte seale, & lo there was a great earthquake, & ye sunne was as blacke as sacke clothe made of heare. And the mone wexed euen as bloude, and the starres of heauen fell vnto the earth euē as a fygge tree casteth from her her fygges, whē she is shakē of a myghty wynde. And heauen vanyshed awaye, as a scroll when it is rolled together. And all mountaynes and yles were moued oute of theyr places. And ye kynges of the earth, and the greate men, and the ryche men, and the chefe captaynes, & the myghty men, and euery man, bond man and euery free man, hyd them selues in dennes, and in rockes of the hylles: and sayde to the hylles and rockes: fall on vs and hyde vs from the presence of hym ye sytteth on the seate, and from the wrath of the lambe, for the greate daye of hys wrath is come, and who can endure it?

Esaie. 6.

Osee. 10.
Luc. 23.

¶The. vii. Chapter.

E AND after ye I sawe foure Aungels standynge on the foure corners of the earth, holdyng the foure wyndes of the earth, that the wyndes shulde not blowe on the earth nether on the sea, nether on any tree.

And

sedebat super eũ, nomen illi mors, & infernus sequebatur eum, & data est illis potestas interficiẽdi super quartam partem terræ, gladio, & fame, & morte, & bestiis terræ. Et cum aperuisset sigillum quintum, vidi subter altare animas interfectorũ propter verbum dei, & propter testimonium quod habebãt. Et clamabant voce magna, dicentes. *Vsquequo domine, qui es sanctus & verax, nõ iudicas ac vindicas sanguinem nostrum de his, qui habitant in terra? Et datæ sunt illis singulæ stolæ albæ, & dictum est illis, vt requiescerent adhuc tempus modicum, donec complerentur conserui eorum, & fratres eorum qui interficiendi essent, sicut & illi. Et vidi, cum aperuisset sigillum sextum, *& ecce terræmotus magnus factus est. Et sol factus est niger tanquam saccus cilicinus: & luna tota facta est sicut sanguis: & stellæ de cælo ceciderunt super terram, sicut ficus abiicit grossos suos, cum à vento magno mouetur. Et cælum recessit sicut liber qui circumuoluitur: & oĩs montes & insulæ de locis suis motæ sunt: & reges terræ, & principes, & diuites, & tribuni, & fortes, & omnis seruus, & liber *absconderunt se in speluncis, & in petris montium.

*Et dicunt montibus & petris: Cadite super nos, & abscondite nos à facie sedentis super thronum, & ab ira agni, quoniam venit dies magnus iræ illius, & quis poterit stare?

CAPVT. VII.

Grandi voce canit plebes duodena tonantem:
Purificant vestes sanguine namque suas.

P POst hæc vidi quatuor angelos stãtes super quatuor angulos terræ, tenentes quatuor ventos terræ, ne flaret ventus super terrã, neque super mare, neque in vllam arborem.

Et vidi alterum angelum aſcendentem ab ortu ſolis habentem ſigillum dei vivi: & clamavit voce magna quatuor angelis quibus datum eſt nocere terræ & mari, dicens. Nolite nocere terræ, neq; mari, neq; arboribus, quoadusq; ſignemus ſervos dei noſtri in frontibus ſuis. Et audivi numerum ſignatorum, centum quadragintaquatuor millia ſignati ex omni tribu filiorum Iſrael. Ex tribu Iuda, duodecim millia ſignati. Ex tribu Rubem, duodecim millia ſignati. Ex tribu Gad, duodecim millia ſignati. Ex tribu Aſer, duodecim millia ſignati. Ex tribu Neptalim, duodecim millia ſignati. Ex tribu Manaſſe, duodecim millia ſignati. Ex tribu Symeon, duodecim millia ſignati. Ex tribu Levi, duodecim millia ſignati. Ex tribu Iſachar, duodecim millia ſignati. Ex tribu Zabulon, duodecim millia ſignati. Ex tribu Ioſeph, duodecim millia ſignati. Ex tribu Beniamin, duodecim millia ſignati. Poſt hæc vidi, & ecce turba multa, quam dinumerare nemo poterat, ex omnibus gentibus, & populis, & linguis, ſtantes ante thronum: & in conſpectu agni amicti ſtolis albis, & palmæ in manibus eorum, & clamabant voce magna, dicentes: Salus ei qui ſedet ſuper thronum dei noſtri, & agno. Et omnes angeli ſtabant in circuitu throni & ſeniorum, & quatuor animalium: & procubuerunt in conſpectu throni in facies ſuas, & adoraverunt deum, dicentes. Amen. Benedictio, & claritas, & ſapientia, & gratiarum actio, ho[illegible], & virtus, & fortitudo deo no[illegible] in ſecula ſeculorum. Amen. Et [illegible]dit unus de ſenioribus, & [illegible] mihi. Hi qui amicti ſunt ſtolis albis, qui ſunt, & unde venerunt? Et dixi illi: Domine, tu ſcis. Et dixit mihi. Hi ſunt qui venerunt ex afflictione magna, & dilataverunt ſtolas ſuas, & dealbaverunt eas per ſanguinem agni. Ideo ſunt ante thronum dei, & ſerviunt ei die & nocte in templo eius: & qui ſedet in throno habitabit ſuper illos. Non eſurient, neq; ſitient amplius, nec cadet ſuper illos ſol, neq;

And I ſawe another angell aſcende fro the ryſyng of the ſunne: which had the ſeale of the lyuyng God, and he cryed w a lowde voyce to the foure angels (to whome power was geuen to hurte the earth and the ſee) ſayenge: hurte not the earth nether the ſee, nether the trees, tyll we haue ſealed the ſeruauntes of oure God in theyr foreheades.

[illegible]

And I hearde the number of them which were ſealed, and there were ſealed an C. & xliiii. M. of all the trybes of the chyldren of Iſrael. Of the trybe of Iuda were ſealed. xii. M. Of the trybe of Ruben were ſealed. xii. M. Of the trybe of Gad were ſealed. xii. M. Of the trybe of Aſer were ſealed. xii. M. Of the trybe of Nepthalim were ſealed. xii. M. Of the trybe of Manaſſes were ſealed. xii. M. Of the trybe of Symeon were ſealed. xii. M. Of the trybe of Leuy were ſealed. xii. M. Of the trybe of Iſacar were ſealed. xii. M. Of the trybe of Zabulon were ſealed. xii. M. Of the trybe of Io[illegible] ſealed. xii. M. Of the trybe of Be[illegible]ere ſealed. xii. thouſande. After [illegible]elde, & lo a great multitude [illegible] coulde nombre, of all nacyons, & [illegible] tonges, ſtode before the ſeate [illegible] lambe, clothed w longe whyte gar[illegible], & palmes in theyr hādes, & cryed w a lowde voyce, ſayenge: ſaluaciō be aſcrybed to him y ſytteth vpō the ſeate of our God & vnto the lambe. And all the angels ſtode in the cumpas of the ſeate, & of the elders, & of y. iiii. beaſtes, & fell before the ſeate on theyr faces, & worſhypped God, ſayeng. Amen. Bleſſynge & glory, wyſdome & thankes, & honoure & power, and myght, be vnto oure God for euermore. Amen.

And one of the elders anſwered, ſayinge vnto me: what are theſe which are arayed in longe whyte garmentes, and whence came they? And I ſayde vnto hym: Lorde thou woteſt. And he ſayde vnto me: theſe are they which came oute of great tribulacion, and made theyr garmentes large, & made them whyte in the bloud of the lambe: therfore are they in the preſence of the ſeate of God, and ſerue hym day & nyght in his temple, and he that ſytteth in the ſeate, wyll dwell amonge them. They ſhall honger no more, nether thurſte, nether ſhall the ſunne lyght on them,

neyther eny heate. For the lambe which is in the myddes of the seate shall fede them, and shall leade them vnto fountaynes of lyuinge water, & God shal wype awaye all teares from theyr eyes.

Esa. 25.
Apoc. 21.

¶ The. viii. Chapter.

A And whē he had opened the seuenth seale, there was sylence in heauen, aboute the space of halfe an houre. And I sawe aungels standynge before God and to them were geuen. vii. trompettes. And another aungel came & stode before the aulter hauing a golden senser and moche of odoures was geuen vnto hym, that he shulde offre of the prayers of all sayncktes vpon the golden aulter which was before the seate. And ỹ smoke of the odoures wh[illegible] the prayers of all sainctes [illegible] before God, out of ỹ aunge[illegible] the aungell toke the senser, [illegible]th fyre of ỹ aulter, and caste [illegible]rth, & voyces were made, and th[illegible], & lyghtenynges, and earthqu[illegible]

B And the. vii. aungels [illegible]ich had the. vii. trompettes, prepared the selues to blowe. The fyrste aungell blewe, and there was made hayle and fyre, whych were myngled wyth bloud: and they were caste into the earth: & ỹ thyrd part of trees was burnt, & all grene grasse was burnt. And the secōd āgel blewe, & as it were a great mountayne, burnynge wyth fyre was caste into the sea, & the thyrd part of ỹ sea tourned to bloude, & the thyrd part of the creatures which had lyfe dyed, and the thyrde part of shyppes were destroyed.

C And the thyrde aungel blewe, and there fell a great starre from heauē burnynge as it were a lāpe, & it fel into the thyrde parte of the ryuers, & into fountaynes of waters, & the name of the starre is called wormwod. And the thyrde parte was turned to wormwod. And many men dyed of ỹ waters because they were made bytter. And the fourth angell blew & the thyrde parte of the sunne was smytten, and the thyrde parte of ỹ mone, & the thyrde parte of starres, so that the thyrde parte of them

neq; vllus æstus: quoniam agnus qui in medio throni est, reget illos, & deducet eos ad viuos fontes aquarum: & absterfurus est Deus omnem lachrymā ab oculis eorum.

CAPVT. VIII.

Ignem flammiuomum dicit cum
thure sabæq;
Iussorū sacras significare preces.

A Et cum aperuisset sigillum septimum, factum est silētium in cælo media ferme hora. Et vidi angelos stātes in conspectu dei, & datæ sunt illis septē tubæ. Et alius angelus venit, & stetit ante altare, habēs thuribulum aureum, & data sunt illi incensa multa, vt daret de precationibus sanctorum omnium super altare aureū quod est ante thronum. Et ascendit fumus incensorum de precibus sanctorum è manu angeli coram deo. Et accepit angelus thuribulum, & impleuit illud de igne altaris, & misit in terram: & facta sunt tonitrua & voces & fulgura. & terræmotus: & septem angeli qui habebant septem tubas: præparauerunt se, vt tuba canerent. Et primus angelus tuba cecinit, & facta est grando, & ignis mixta sanguine, & missa sunt in terram, & tertia pars arborum concremata est, & omne fœnum viride combustum est. Et secūdus angelus tuba cecinit, & tanquam mons magnus igne ardens proiectus est in mare. Et facta est tertia pars maris sanguis, & mortua est tertia pars creaturarum, quæ erant in mari, quæ habebant animas: & tertia pars nauiū interijt. Et tertius angelus tuba cecinit, & cecidit è cælo stella magna ardens tanquam facula, & cecidit in tertiam partem fluminum, & in fontes aquarum: & nomē stellæ dicitur absinthium. Et versa est tertia pars in absinthiū, & multi homines mortui sunt ex aquis, quia amaræ factæ sunt. Et quartus angelus tuba cecinit, & percussa est tertia pars solis, & tertia pars lunæ, & tertia pars stellarum, ita vt

obſcuraretur tercia pars eorum, & diei non luceret pars tertia, & noctis ſimiliter. Et vidi, & audiui vnum angelum volantem per medium cœli, dicentẽ voce magna, Væ, væ habitantibus in terra, e ceteris vocibus tubæ trium angelorum, qui erat tuba canturi.

CAPVT. IX.

Læduntur quorum frontes non
certa tuentur,
Signa dei, interit & portio tertia
hominum.

E T quintus angelus tuba cecinit, & vidi ſtellam de cœlo cecidiſſe in terram, & data eſt ei clauis putei abyſſi. a Et aperuit puteum abyſſi, & aſcendit fumus putei, ſicut fumus fornacis magnæ, & obſcuratus eſt ſol & aer a fumo putei. Et de fumo exierunt locuſtæ in terram, & data eſt illis poteſtas, ſicut habent poteſtatem ſcorpiones terræ. Et præceptum eſt illis, ne læderent fœnum terræ, neque omne viride, neque omnem arborem niſi tantum homines, qui non habent ſignum in frontibus ſuis. Et datum eſt illis, ne occiderent eos, ſed vt cruciarentur menſibus quinque. Et cruciatus eorum, vt cruciatus ſcorpii, cum percuſſerit hominem. b Et in diebus illis quærent homines mortem, & non inuenient eam, & deſiderabũt mori, & fugiet mors ab eis. Et ſimilitudines locuſtarum ſimiles equis paratis in prælium, & ſuper capita earum tanquam coronæ, ſimiles auro, & facies earum tanquam facies hominum. Et habebant capillos ſicut capillos mulierum, & dentes earum quaſi leonum erant. Et habebant loricas, ſicut loricas ferreas, & vox alarum earum ſicut vox curruum equis multis currentibus ad bellũ. Et habent caudas ſimiles ſcorpionum, & aculei erant in caudis earum: & poteſtas earũ nocere hominibus menſibus quinq;. Et habẽt ſuper ſe regem angelum abyſſi,

them was darkened. And the daye was ſmyten that the thyrde part of it ſhulde not ſhyne and lykewyſe the nyght. And I behelde and hearde an angel flyeng thorow the myddes of heauen ſayenge with a lowde voyce: Woo woo to the inhabiters of the earth, becauſe of the voyces to come of the trompet of the .iii. angels, whiche were yet to blowe.

¶ The.ix.Chapter.

A And the fyfth angel blewe, and I ſawe a ſtarre fall from heauen vnto the earth. And to hym was geuen the kaye of the bottomleſſe pyt. And he opened the bottomleſſe pyt, and there aroſe the ſmoke of a great fornace. And the ſunne, & the ayre were darkened by the reaſon of the ſmoke of the pyt. And there came o[illegible] of the ſmoke locuſtes vpon the ea[illegible] thẽ was geuẽ power as the ſc[illegible] the earth haue power. And it w[illegible]maunded them, that they ſhuld not [illegible]e graſſe of the earth: nether any g[illegible]ynge: nether any tree: but only thoſe men which haue not the ſeale in theyr forheades. And to thẽ was commaunded that they ſhulde not kyll them, but that they ſhuld be vexed .v. monethes, & theyr payne was as the payne that commeth of a ſcorpion, when he hath ſtonge a man. And in thoſe dayes ſhall men ſeke death, & ſhal not fynde it, and ſhall deſyre to dye, and death ſhal flye from them. A Infr.14.b. Eſa.2. Oſee.10.

B And the ſimilitude of the locuſtes was lyke vnto horſſes prepared vnto battayle, & on theyr heddes were as it were crownes, lyke vnto golde: and theyr faces were as it had ben the faces of men. And they had heare as þ heare of wemen. And theyr tethe were as the tethe of lyons. And they had habbergyons as it were habbergyons of yron. And the ſounde of theyr wynges was as the ſounde of charettes when many horſſes runne to gether to battayle. And they had tayles lyke vnto ſcorpions, & there were ſtynges in theyr tayles. And theyr power was to hurte men fyue monethes. And they haue a kynge ouer them, which is the angell of the bottomleſſe

pyt whoſe name in the Hebrewe tounge,
is Abaddon, but in the Greke tounge, A-
pollyon. One woo is paſt, and behold two
wooes come after thys.
And the ſyxte angel blewe, and I hearde a
voyce from the fowre corners of ẏ golden
B aultre, whyche is before God, ſayenge to
the ſyxte aungell, whych had the trompe:
Looſe the fowre aungelles, which are bo-
und in the great ryuer Euphrates. And ẏ
fowre aungelles were looſed whiche were
prepared for an houre, for a day, for a mo-
neth, and for a yere, for to ſlee the .iii. part
of men. And the nombre of horſmen of
warre, were .xx. tymes .x. M. and I hearde
the nombre of them, and thus I ſawe
the horſes in a viſyon, and them that ſate
on them, hauyng fyrie habergions of a Ia-
cincte colour and brymſtony, and the hea-
des of the horſes were as the heades of li-
C ons. And out of their mouthes wẽt forth
fyre and ſmoke & brymſtone. And of theſe
thre was the thyrd parte of men killed,
that is to ſaye of fyre, ſmoke, and brym-
ſtone, whyche proceded out of the mou-
thes of them. For theyr power was in
their mouthes and in their tailes, for their
tayles were lyke vnto ſerpentes and had
heades, and with them they dyd hurt: And
the remnaunt of the men whych were not
kylled by theſe plages, repented not of
the dedes of their handes, that they ſhulde
not worſhyppe deuils, and ymages of gold
& of ſiluer, and braſſe, and ſtone, & of wood,
which nether can ſe, nether heare, nether
go. Alſo they repent not of their murther,
and of theyr ſorcery, neyther of their for-
nycacyon, nether of their thefte.

¶ The .x. Chapter.

A And I ſawe another myghty angel come doune from heauen clothed with a cloud, & the raine bowe vpon his head. And hys face as it were the ſunne, and fete as it were pylars of fyre, and he had in hys hand a lytle boke open, and he put hys ryghte fote vpon the ſea, and hys lyft fote on the earth. And cryed wyth a lowde voyce, as when a lyon roreth. And when he had cryed ſeuen thonders ſpake theyr voyces.

And

abiſſi, cui nomen Hebraice Abaddon, Græce autem Apollyon, id eſt, perdens. Væ vnũ abiit, & ecce veniunt adhuc duo væ poſt hæc. Et ſextus angelus tuba cecinit, & audiui vocem vnã ex quatuor cornibus altaris aurei, quod eſt ante oculos dei, dicẽtẽ ſexto angelo, qui habebat tubam: Solue quatuor angelos, qui alligati ſunt in flumine magno Euphrate. Et ſoluti ſunt quatuor angeli qui parati erat in horam & diem & menſem, & annum, vt occiderent tertiã partem hominum. Et numerus equeſtris exercitus, vicies millies decẽ millia. Et audiui numerum eorum. Et ita vidi equos in viſione: & qui ſedebant ſuper eos, habebant thoraces igneas & hyacinthinas & ſulfureas. Et capita equorum erant tanquam capita leonum, & de ore ipſorum procedebat ignis & fumus & ſulfur. Ab his tribus plagis occiſa eſt tertia pars hominum, de igne & de fumo & ſulfure, quę procedebant ex ore ipſorum. Poteſtas enim eorũ in ore eorũ eſt, & in caudis eorũ. Nã caudæ eorum ſimiles ſerpẽtibus, habentes capita, & per hæc nocent. Et cæteri homines, qui non ſunt occiſi his plagis, neq; reſipuerunt ab operibus manuum ſuarum, vt non adorarent dæmonia, & ſimulacra aurea & argẽtea & ærea, & lapidea, & lignea, quæ neq; videre poſſunt, neq; audire, neque ambulare: & non egerunt pœnitentiam ab homicidiis ſuis, neque à veneficiis ſuis, neque à fornicatione ſua, neq; à furtis ſuis.

CAPVT. X.

Magnanimus veluti leo rugiat angele clamas.
Stansq; ſuper terram nauiferumq; mare.

Et vidi alium angelum fortem deſcendentem de cælo, amictum nube, & iris in capite eius, & facies eius erat vt ſol, & pedes eius tanquam columnæ ignis, & habebat in manu ſua libellum apertum, & poſuit pedẽ ſuum dextrum ſuper mare, ſiniſtrum autem ſuper terram. Et clamauit voce magna, quemadmodũ cũ leo rugit. Et cũ clamaſſet, locuta ſunt ſeptẽ tonitrua voces ſuas.

Et cum loquuta fuiſſent ſeptem tonitrua voces ſuas, ego ſcripturus eram. Et audiui vocem de cælo dicentem mihi: Obſigna quæ loquuta ſunt ſeptem tonitrua, & ne ea ſcribas. Et angelus quem vidi ſtantem ſuper mare & ſuper terram, leuauit manum ſuam ad cælum, & iurauit per viuentem in ſecula ſeculorum, qui creauit cælum, & ea quæ in illo ſunt: & terram, & ea quæ in ea ſunt: & mare & ea quæ in eo ſunt: tempus nõ fore amplius, ſed in diebus vocis ſeptimi angeli, cum cœperit tuba canere, conſummandum eſſe myſterium dei, ſicut euangelizauit per ſeruos ſuos prophetas. Et audiui vocem de cælo iterũ loquentem mecum, & dicentem: Vade & accipe libellum apertum in manu angeli, ſtãtis ſuper mare, & ſuper terram. Et abii ad angelũ, dicens ei, vt daret mihi libellum. Et dixit mihi, accipe libellum, & deuora illũ, & faciet amaricari ventrem tuum: ſed in ore tuo erit dulcis tãquam mel. Et accepi libellum de manu angeli, & deuoraui illum, & erat in ore meo tanquam mel dulcis. Et cũ deuoraſſem eum, amaricatus eſt venter meus. Et dicit mihi. Oportet te iterum prophetare in gentibus & linguis, & populis, & regibus multis.

CAPVT. XI.

Non humabuntur cæſi pro nomine Chriſti.
Sed dabitur rapidum ſcandere adusque polum.

Et datus eſt mihi calam⁹ ſimilis virgæ, & dictum eſt mihi: Surge, & metire templum dei, & altare, & adorantes in eo. Et atrium quod intra templum eſt, eiice foras, & ne metiaris illud, quoniam datum eſt gentibus, & ciuitatem ſanctã calcabunt mẽſibus quadraginta duobus: & dabo duobus teſtib⁹ meis, & prophetabunt diebus mille ducentis ſexaginta amicti ſaccis. Hi ſunt duæ oliuæ, & duo candelabra in conſpectu dei terræ ſtantia. Et ſi quis voluerit eis nocere, ignis exit de ore eorum, & deuorat inimicos eorum.

Et

And when the ſeuen thondres had ſpoken theyr voyces, I was aboute to wryte. And I hearde a voyce from heauen ſaying vnto me: ſeale vp thoſe thinges which the vii. thondres ſpake, and wryte them not. And the aungell which I ſawe ſtand vpon the ſea, and vpon the earth, lyfte vp his hand to heauen, and ſware by hym that lyueth for euer more, which created heauen, and the thinges that therin are, and ÿ ſea, and the thynges which therin are, that ther ſhuld be no lẽger tyme: but in ÿ dayes of the voyce of the vii. aungel, when he ſhal begyn to blowe euen that myſterye of God ſhall be fynyſhed, as he preached by hys ſeruauntes the prophetes. D

And the voyce which I herde from heauẽ ſpake vnto me again, & ſayd: go & take the lytle boke whyche is open in the hand of the aungel, which ſtandeth vpõ the ſea and vpon the earth. E And I went vnto the aungel, and ſayd to hym: geue me the litle boke, and he ſayd vnto me: take it & eate it vp, and it ſhal make thy belly bytter, but it ſhalbe in thy mouth as ſwete as hony. And I toke the lytle boke out of hys hand, & eate it vp, and it was in my mouth as ſwete as hony, and as ſone as I had eaten it, my belly was bytter. And he ſayd vnto me: thou muſte propheſye agayne amonge the people, and nacyons, and tounges and many kynges.

Ezech. 3.

The .xi. Chapter.

And then was geuen me a rede lyke vnto a rodde, & it was ſayde vnto me: Ryſe and mete the temple of A God, and the aultre, and them that worſhyppe therin, and the quyre which is within the temple, caſt out and mete it not, for it is geuẽ vnto the Gentyls, and the holy cytie ſhall they treade vnder fote .xlii. monethes. And I wyll geue power vnto my two wytneſſes, and they ſhall propheſy thouſande, two hondre, and .lx. dayes clothed in ſacke clothe. Theſe are two olyue trees, and two candelſtyckes, ſtandynge before the God of the earth.

And yf any man wyll hurte them, fyre ſhal procede oute of theyr mouthes, and conſume theyr enemyes.

And yf any man wyl hurte them, thys wyſe muſte he be kylled. Theſe haue power to ſhut heauen, that it rayne not in the dayes of theyr propheſyinge: and haue power ouer waters to turne them to bloud, and to ſmyte the earth with al maner plages, as often as they wyll.

Daniel.7. And when they haue finiſhed theyr teſtimony, the beaſte that came oute of the bottomleſſe pyt, ſhall make warre agaynſte them, and ſhall ouercome them and kyll them. And theyr bodyes ſhall lye in the ſtreetes of the greate cytye, whyche ſpyrytually is called Zodom and Egypte, wher oure Lorde was crucifyed. And they of the people and kynredes, and tounges, & they of the nacyons, ſhall ſe theyr bodies, thre dayes and an halfe, and ſhall not ſuffre theyr bodyes to be put in graues. And they that dwell vpon the earth, ſhall reioyce ouer them and be gladde, and ſhall ſende gyftes one to another: for theſe two prophetes vexed thẽ that dwel on ỹ erth.

C And after thre dayes and an halfe, the ſpret of lyfe from God, entred into them. And they ſtoode vp vpon theyr fete: and greate feare came vpon them whyche ſawe them. And they heard a great voice from heauen, ſayinge vnto them: Come vp hyther. And they aſcended vp into heauen in a cloude, and theyr enemyes ſaw them. And the ſame houre was there a greate earthquake, and the tenthe parte of the cytye fell, and in the earthquake were ſlayne names of men ſeuen. M. and the remnaunt were feared, and gaue glory to God of heauẽ. The ſecõd woo is paſt & beholde the thyrde woo wyl come anone.

D And the ſeuenth angell blewe, and there were made great voyces in heauen ſaying: the kyngedoms of thys worlde are oure Lordes and hys Chriſtes, and he ſhal raigne for euer more. And the .xxiiii. elders, whyche ſyt before God on their ſeates, fel vpon theyr faces, and worſhipped God ſaying: we geue the thãkes lord God almighty: which art & waſt, & arte to come: for thou haſt receyued thy great might & haſt reigned. And the nations were angry, and wrath is come, & ỹ tyme of ỹ deade ỹ they ſhuld be iudged & ỹ thou ſhuldeſt geue reward vnto thy ſeruauntes ỹ Prophetes & ſayntes, & to thẽ ỹ feare thy name ſmal & gret, & ſhuldeſt deſtroye thẽ, which deſtroy ỹ erth.

And

Et ſi quis voluerit eos lædere, ſic oportet eum occidi. Hi habent poteſtatẽ claudendi cælum, ne pluat diebus prophetiæ ipſorum, & poteſtatem habent ſuper aquas conuertendi eas in ſanguinem, & percutiendi terram omni plaga, quotieſcunque voluerint. Et cum finierint teſtimoniũ ſuum, beſtia quæ aſcendit de abyſſo, faciet aduerſus eos bellum, & vincet illos, & occidet eos. Et corpora eorum iacebunt in plateis ciuitatis magnæ, quę vocatur ſpiritualiter Sodoma, & Aegyptus, vbi & dominus noſter crucifixus eſt. Et videbunt de tribubus, & populis, & linguis, & gentibus corpora eorum per tres dies & dimidium, & corpora eorũ non ſinent poni in monumentis. Et inhabitantes terram gaudebunt ſuper illis & lætabuntur, & munera mittent inuicem: quoniam hi duo prophetæ cruciauerunt eos qui habitant ſuper terram. Et poſt dies tres & dimidium, ſpiritus vitæ à deo intrauit in eos. Et ſteterũt ſuper pedes ſuos, & timor magnus cecidit ſuper eos qui viderũt eos. Et audierunt vocem magnam de cælo, dicentem ipſis. Aſcẽdite huc. Et aſcenderunt in cælum in nube, & viderunt illos inimici eorum. Et in illa hora factus eſt terræmotus magnus, & decima pars ciuitatis cecidit, & occiſa ſunt in terræmotu nomina hominum ſeptem millia: & reliqui territi ſunt, & dederunt gloriam deo cæli. Væ ſecundum abiit, & ecce væ tertium veniet cito. Et ſeptimus angelus tuba cecinit, & factæ ſunt voces magnę in cælo dicentes: Facta ſunt regna huius mundi domini & chriſti eius, & regnabit in ſecula ſeculorũ, Amẽ. Et viginti quatuor ſeniores, qui in conſpectu dei ſedent in ſedibus ſuis, ceciderunt in facies ſuas, & adorauerunt deũ, dicentes: Gratias agimus tibi domine deus omnipotens, qui es, & qui eras, & qui venturus es: quia accepiſti virtutẽ tuam magnã, & regnaſti. Et iratæ ſunt gentes, & aduenit ira tua, & tempus mortuorum vt iudicentur: & reddas mercedẽ ſeruis tuis prophetis & ſanctis, & timentibus nomẽ tuum puſillis & magnis, & perdas eos qui perdunt terram.

Et apertum eſt templum dei in cęlo, & viſa eſt arca teſtamenti eius in templo eius: & facta ſunt fulgura, & voces, & tonitrua, & terræmotus, & grando magna.

CAPVT. XII.

Ornatur mulier Phœbo Lunaq;, Michael
Bellū viroſo cumq; dracone parat.

E
T ſignum magnum apparuit in cælo. Mulier amicta ſole, & luna ſub pedibus eius, & in capite eius corona ſtellarum duodecim. Et in vtero habens, clamat parturiens, & cruciatur vt pariat. Et viſum eſt aliud ſignum in cælo, & ecce draco magnus rufus, habens capita ſeptem, & cornua decem: & in capitibus ſuis diademata ſeptem: & cauda eius trahit tertiam partem ſtellarum cæli, & miſit eas in terram. & draco ſtetit ante mulierem quæ erat paritura, vt cum peperiſſet filium eius, deuoraret. Et peperit filium maſculum, qui recturus erat omnes gentes virga ferrea: & raptus eſt filius eius ad deum, & ad thronum eius. Et mulier fugit in ſolitudinem, vbi habet locum paratum à Deo, vt ibi paſcant eam diebus mille ducentis ſexaginta.

Et factum eſt prælium magnum in cælo: Michael & angeli eius prœliabantur cum dracone: & draco pugnabat & angeli eius, & non valuerunt: neque locus inuentus eſt eorum amplius in cælo. Et proiectus eſt draco ille magnus, ſerpens antiquus, qui vocatur diabolus & ſatanas, qui ſeducit totum terrarum orbem: & proiectus eſt in terram, & angeli eius cum illo proiecti ſunt. Et audiui vocem magnam dicentem: In cælo nunc facta eſt ſalus & virtus, & regnum dei noſtri & poteſtas CHRISTI eius: quia proiectus eſt accuſator fratrum noſtrorum, qui accuſabat illos ante conſpectum dei noſtri die ac nocte. & ipſi vicerunt eum propter ſanguinē agni, & propter ſermonem teſtimonij ſui: & non dilexerunt animam ſuam vſque ad mortē. Propterea lætamini cæli, & qui habitatis in eis. Væ habitatoribus terræ

And the temple of God was opened in heauen, and ther was sene in his temple the arcke of his teſtament: & ther folowed lyghtnynges, and voyces, and thonderynges and erthquake and muche hayle.

¶ The.xii. Chapter.

A
And ther appered a great wonder in heauen: A woman clothed with the ſunne, and the mone vnder her fete, and vpon her head a crowne of .xii. ſtarres. And ſhe was with chylde and cryed trauaylyng in byrth, & payned redy to be delyuered. And there appered another wondre in heauē, for beholde a greate red dragon hauynge .vii. heedes, and ten hornes and crownes vpon hys heedes, and hys tayle drue the thyrd part of the ſtarres, and caſt them to the earth. A

And the dragon ſtode before the woman, whyche was redye to be delyuered, for to deuoure her chyld, as ſone as it were borne. And ſhe brought forthe a man chylde, whyche ſhulde rule all nacyons with a rodde of yron. And her ſonne was taken vp vnto God, and to hys ſeate. And the woman fled into wyldernes, where ſhe had a place, prepared of God, that they ſhulde fede her there a .M.ii. hundred and lx. dayes.

And ther was a great battayle in heauen, B Mychael and hys angels fought with the dragon, and the dragon fought and hys angels, and preuayled not: nether was theyr place founde any more in heauen. And the great dragon, that olde ſerpent called the deuyll and Sathanas was caſt oute, whych deceyued al the world. And he was caſt into the erth, and hys aungelles were caſt out alſo.

And I hearde a lowd voyce, ſaying in heauen is nowe made ſaluacyō and ſtrength: C and the kyngdome of oure God, and the power of hys Chriſt. For he is caſt downe which accuſed them before God daye and nyght. And they ouercame hym by the bloude of the lambe, and by the word of theyr teſtymony, and they loued not theyr lyues vnto the death.

Therfore reioyce heauens, and ye that dwell in them. Wo to the in habiters of

the earth,and of the ſea, for the deuyll is come downe vnto you,which hath greate wrath,becauſe he knoweth that he hathe but a ſhort tyme.
And when the dragon ſawe, that he was caſt vnto the earth,he perſecuted the woman which brought forth the man childe.
D And to the woman were geuen two wynges of a great egle,that ſhe myght flye into the wilderneſſe into her place,where ſhe is nouryſhed for a tyme, tymes,and halfe a tyme, from the preſence of the ſerpent. And the dragon caſte out of hys mouthe water after the woman, as it had bene a ryuer,becauſe ſhe ſhuld haue bene caught of the floude. And the earthe holpe the woman, and the earth opened her mouth and ſwalowed vp the ryuer whyche the dragon caſte out of hys mouth. And the dragon was wrothe wyth the woman,and wente and made warre wyth the remnaunte of her ſede, whyche kepe the commaundementes of God, and haue the teſtymonye of Jeſus Chryſte. And I ſtode on the ſea ſande.

The .xiii. Chapter.

A AND I ſaw a beaſte ryſe out of the ſea hauing ſeuen hedes and ten hornes,and vpon his hornes,ten crownes,and vpon his head the name of blaſphemy. And the beaſte whych I ſaw,was lyke a catte of the mountayne, and hys fete were as the fete of a beare, and hys mouth as the mouth of a lyon. And the dragon gaue hym his power and his ſeate and great auctorytye, and I ſawe one of hys heades,as it were wounded to death, and hys deadly wounde was healed.
And all þe worlde wondred at þe beaſt:and they worſhypped the dragon,whych gaue power vnto the beaſte, and they worſhypped þe beaſte ſaying:who is lyke vnto the beaſt? who is able to warre with him?
B And there was geuẽ vnto him a mouth that ſpake greate thynges and blaſphemyes, and power was geuen vnto hym, to do.xlii. monethes. And he opened hys mouthe vnto blaſphemye agaynſte God, to blaſpheme hys name, and

his

terræ & maris, quia deſcendit diabolus ad vos habens iram magnã, ſciens quod modicum tempus habet. Et poſtquã vidit draco, quod proiectus eſſet in terram, perſequutus eſt mulierem quæ peperit maſculum. Et datæ ſunt mulieri alæ duæ aquilæ magnæ, vt volaret in deſertum, in locum ſuum, vbi alitur per tempus & tempora, & dimidium temporis à facie ſerpentis. Et eiecit ſerpens ex ore ſuo poſt mulierẽ, aquã tanquã flumen, vt eã faceret rapi à flumine. Et adiuuit terra mulierẽ, & aperuit terra os ſuum & abſorbuit flumen quod eiecerat draco ex ore ſuo. Et iratus eſt draco aduerſus mulierem: & abiit vt faceret prælium cum reliquis de ſemine eius, qui cuſtodiũt mandata dei, & habent teſtimoniũ Ieſu Chriſti. Et ſteti ſuper arenam maris.

CAPVT. XIII.

Pronaq; multiceps veneratur bellua,& audet.
Terræ ac cælitibus bella mouere pius.

ET vidi de mari beſtiam aſcendentem, habentem capita ſeptem, & cornua decem, & ſuper cornua eius decem diademata,& ſuper capita eius nomen blaſphemiæ. Et beſtia quam vidi, ſimilis erat pardo,& pedes eius ſicut pedes vrſi, & os eius ſicut os leonis. Et dedit illi draco virtutem ſuam, & ſedem ſuam,& poteſtatem magnam.
Et vidi vnum de capitibus eius quaſi occiſum in mortem, & plaga mortis eius curata eſt. Et admiratio fuit in vniuerſa terra poſt beſtiam. Et adorauerunt draconem, qui dedit poteſtatem beſtiæ: & adorauerunt beſtiam, dicentes: Quis ſimilis beſtiæ, & quis poterit pugnare cum ea? Et datum eſt ei os loquens magna & blaſphemias, & data eſt ei poteſtas faciendi menſes quadragintaduos. Et aperuit os ſuum in conuitia ad deum, vt conuiciis afficeret nomen eius, &

tabernaculum eius, & eos qui in cælo habitãt. Et datum est illi bellum facere cum sanctis, & vincere eos. Et data est illi potestas in omnem tribum & populum, & linguam, & gentem, & adorabunt eum omnes qui inhabitant terram: quorum non sunt scripta nomina in libro vitæ agni, qui occisus est ab origine mundi. Si quis habet aurem, audiat. Qui in captiuitatem duxit, in captiuitatem vadet: qui gladio occiderit, oportet eum gladio occidi. Hic est patientia & fides sanctorum. Et vidi aliam bestiam ascendentem de terra, & habebat cornua duo similia agni, & loquebatur sicut draco. Et potestatem prioris bestiæ omnem facit in cõspectu eius: & facit terram, & inhabitantes in ea adorare bestiam primã cuius curata est plaga mortis. Et facit signa magna, vt etiam ignem faceret de cælo descendere in terram in conspectu hominum. Et seducit habitantes in terra propter signa quæ data sunt illi, vt faceret in cõspectu bestiæ, dicens habitantibus in terra, vt faciant imaginem bestiæ, quæ habet plagam gladij, & vixit. Et datum est illi, vt daret spiritum imagini bestiæ, & vt loquatur imago bestiæ, & faciet, vt quicunque non adorauerint imaginem bestiæ, occidantur. Et faciet omnes pusillos, & magnos, & diuites, & pauperes, & liberos, & seruos, accipere characterem in manu sua dextera, aut in frõtibus suis. Et ne quis possit emere aut vendere, nisi qui habeat characterem, aut nomen bestiæ, aut numerum nominis eius. Hic sapiẽtia est. Qui habet intellectum computet numerum bestiæ. Numerus enim hominis est, & numerus eius sexcenti sexaginta sex.

CAPVT XIIII.

Quæ sint & quales qui dicũt carmina, messem
Demetit angelica falce, botrumque putat.

ET vidi, & ecce agnus stans super mõtem Sion, & cum eo centũ quadragintaquatuor millia habẽtia nomen patris eius scriptum in frontibus suis.

Et

hys tabernacle, and them that dwell in heauen. And it was geuen vnto hym to make warre with the sainctes, and to ouercome them. And power was geuen hym ouer all kynredes, tonges and nacions. And all that dwell vpon the earth worshypped hym: whose names are not wrytten in the boke of lyfe of the lambe, which was kylled from the begynnynge of the worlde. Yf any man haue an eare, let hym heare. He that leadeth into captiuitie, shall go into captiuitie: he that kylleth with a swearde, must be kylled with a swearde. Here is the paciencie, and the fayth of the sainctes. Infra.xx. Gene.ix. Matth.xxvi.

And I behelde another beast commynge vp oute of ẏ earth, & he had two hornes lyke a lambe, and he spake as dyd the dragon. And he dyd all ẏ the fyrste beast coulde do in his presence, and he caused the earth & them which dwell therin, to worshyppe the fyrste beast, whose deedly wounde was healed. And he dyd great wonders, so that he made fyre come doune from heauen in the syght of men. And deceyued them that dwelt on the earthe by the meanes of those sygnes, whiche he had power to do in ẏ syght of the beast, sayinge to them that dwell on the earth, that they shuld make an ymage vnto the beast, which had ẏ wounde of a swearde, and dyd lyue. C

And he had power to geue a spyrete vnto the ymage of the beast, and that the ymage of the beast shulde speake, & shulde cause that as many as wolde not worshyppe the ymage of the beast, shuld be kylled. And he made all bothe small & great, ryche & poore, free & bonde, to receyue a marke in theyr ryghte handes, or in theyr foreheades. And ẏ no man myght bye or sel, saue he that had the marke, or the name of the beast, other the numbre of hys name. Here is wysdome. Let hym that hath wyt count the numbre of the beast. For it is the noumbre of a man, and his noumbre is syx. C. thre score & syx. D

¶ The .xiiii. Chap.

AND I loked, and lo a lambe stode on the mount Syon, & with hym an. C. & .xliiii. thousande, hauynge his fathers name wrytẽ in theyr foreheades. A

And I hearde a voyce from heauen as the ſounde of many waters, and as the voyce of a great thonder. And I herde the voyce of harpers harping with theyr harpes. And they ſonge as it were a newe ſonge, before the ſeate, and before the foure beaſtes, and the elders, & no man could learne that ſonge but the hundred and xliiii. M. whiche were redemed from the erth. Theſe are they which were not defyled with wemẽ, for they are virgyns. Theſe folow the lamb whyther ſoeuer he goeth. Theſe were redemed from men, beyng the fyrſt frutes vnto God, and to the lambe & in theyr mouthes was foũde no gyle. For they are without ſpot before the throne of God. ⁋

And I ſawe an angel flye in the myddes of heauẽ, hauynge an euerlaſtyng Goſpel B to preache vnto thẽ that ſytte & dwel on the earth, and to all nacyons, kynredes, & tonges, & people, ſaying with a lowde voyce: Feare god and geue honoure to hym, for the houre of hys iudgemente is Pſal.145. come, & worſhyp hym, ẏ made heauẽ and Act.14. earth, & the ſea, and fountaynes of water. And there folowed another aungel, ſayenge. Eſa.21. Babylon is fallen is fallen that Hiere.51. great cytie, for ſhe made al nacyõs drynk Infr.18. of the wyne of her fornicacyon.

And the thyrde aungell folowed them, ſayenge with a lowde voyce: Yf any man worſhyp the beaſt and hys ymage, & receyue hys marke in his forhead, or in hys hande, the ſame ſhal drynke ẏ wyne of the wrath of god, which is powred in ẏ cuppe of hys wrathe. And he ſhall be punyſhed with fyre and brymſtone before the holy Supra.13. aungels, and before the lambe.

Infra.19. And the ſmoke of theyr turment aſcendeth vp euermore. And they haue no C reſt daye nor nyght, which worſhyppe the beaſt and his ymage, and whoſoeuer receyueth the prynt of hys name. Here is the pacience of sayntes. Here are they that kepe the cõmaundementes and the fayth of Ieſu.

And I hearde a voyce from heauen, ſaying vnto me: Wryte. Bleſſed are the dead, which here after dye in the Lorde, euen ſo ſayth the ſpyrite: they that may reſt from theyr laboures but theyr workes ſhal folowe them. And I loked and beholde a whyte cloude, and vpon the

Et audiui vocem de cælo, tanquam vocem aquarum multarum, & tanquam vocem tonitrui magni: & vocem audiui citharœdorum citharizantium citharis ſuis. Et cantant quaſi canticum nouum ante ſedem, & ante quatuor animalia, & ſeniores: & nemo poterat diſcere canticum, niſi illa centum quadraginta quatuor millia, qui empti ſunt de terra. Hi ſunt qui cum mulieribus non ſunt coinquinati, virgines enim ſunt. Hi ſequuntur agnum quocunque ierit. Hi empti ſunt ex hominibus primitiæ Deo & agno, & in ore eorum non eſt inuentus dolus. Sine macula enim ſunt ante thronũ Dei. Et vidi alterum angelum volantem per medium cæli, habentem euangelium æternum, vt euangelizaret habitantibus ſuper terram, & omni genti, & tribui, & linguæ & populo, dicentem magna voce: Timete Deum, & date illi honorem, quia venit hora iudicij eius: * & adorate eum, qui fecit cælum & terram, mare, & fontes aquarum. Et alius angelus ſequutus eſt, dicens: * Cecidit cecidit Babylõ ciuitas illa magna, quia vino iræ fornicationis ſuæ potauit omnes gentes. Et tertius angelus ſequutus eſt illos, dicens voce magna: Si quis adorauerit beſtiam & imaginem eius & acceperit characterem in fronte ſua, aut in manu ſua, & hic bibet de vino iræ dei, quod mixtum eſt mero in calice iræ ipſius.
Et cruciabitur igne & ſulfure in conſpectu angelorum ſanctorum, & ante conſpectum agni.
* Et fumus tormenti eorum aſcendit in ſecula ſeculorum. Nec habent requiem die ac nocte, qui adorant beſtiam, & imaginem eius: & ſi quis acceperit characterem nominis eius. Hic patientia ſanctorum eſt. Hic qui cuſtodiunt mandata & fidem IESV.
Et audiui vocem de cælo, dicentem mihi: Scribe: Beati mortui, qui in domino moriuntur, amodo etiam dicit ſpiritus, vt requieſcant a laboribus ſuis: ſed opera illorum ſequuntur illos. Et vidi, & ecce nubem candidam, & ſuper nubem

nubem ſedentem ſimilem filio hominis, habentem in capite ſuo coronam auream, & in manu ſua falcem acutam. Et alius angelus exiuit de templo, clamans voce magna ad ſedentem ſuper nubem: Mitte falcem tuam, & mete, quia venit tibi hora, vt metas, quoniam aruit meſſis terræ. Et miſit qui ſedebat ſuper nubem, falcem ſuam in terram, & demeſſa eſt terra. Et alius angelus exiuit de templo, quod eſt in cælo, habens & ipſe falcem acutam. Et alius angelus exiuit de altari, qui habebat poteſtatem ſupra ignem, & clamauit voce magna ad eum qui habebat falcē acutam, dicens: Mitte falcem tuam acutam, & vindemia botros terræ, quoniam maturæ ſunt vuæ eius. Et miſit angelus falcem ſuam acutam in terram, & vindemiauit vineam terræ, & miſit in lacū iræ dei magnum, & calcatus eſt lacus extra ciuitatem, & exiuit ſanguis de lacu vſque ad frenos equorum per ſtadia mille ſexcenta.

CAPVT. XV.

Recluſo templo recitantur cantica Moſi,
Et ſeptem phialas ira cruenta replet.

Et vidi aliud ſignum in cælo magnū & mirabile, angelos ſeptem, habentes plagas ſeptem nouiſſimas: quoniam in illis conſummata eſt ira dei. Et vidi tanquam mare vitreum mixtū igni, & eos qui victoriam reportabant de beſtia, & de imagine eius, & de numero nominis eius, ſtantes ſuper mare vitreum, habentes citharas dei, & cantant Moſi ſerui dei, & canticum agni, dicentes: Magna & mirabilia ſunt opera tua domine deus omnipotens: iuſtæ & veræ ſunt viæ tuæ rex ſanctorū. Quis non timebit domine, & magnificabit nomen tuum? Quia ſolus pius es: quoniam omnes gentes venient & adorabunt in conſpectu tuo, quoniam iudicia tua manifeſtata ſunt. Et poſt hæc vidi & ecce apertum eſt templum tabernaculi teſtimonij in cælo: & exierunt ſeptem angeli, habentes

ſeptem

the cloude one ſyttinge lyke vnto ỹ ſonne of man hauynge on hys head a golden crowne, and in hys hande a ſharpe ſyckle. And another angel came out of the temple, cryinge with a loude voyce to hym that ſate on the cloude: Thruſte in thy ſyckle and reape, for the tyme is come to reape, for the corne of the earth is rype. And he that ſate on the cloude, thruſte in hys ſyckle on the earth, and the earth was reped. Ioel. 3.

B And another angel came out of the temple which is in heauen, hauynge alſo a ſharpe ſyckle. And another angel came out from the aultere, which had power ouer fyre, and cryed with a loude crye to hym that had the ſharpe ſyckle, and ſayde: Thruſt in thy ſharp ſyckle, & gather the cluſters of the earth, for her grapes are rype. And the angel thruſt in hys ſyckle on ỹ earth, and cut downe the grapes of the vyneyard of the erth: & caſt them into the great wyne fat of the wrath of God, and the wynefat was troden without the cyte, and bloud came out of the fat, euen vnto the hors brydles by the ſpace of a thouſande & vi. C. furlonges.

Quis non timebit
Domine & magnificabit
nomen tuum

❡ The xv. Chapter.

AND I ſawe another ſigne in heauē great and merueylous: vii. angels hauynge the ſeuen laſte plages, for in them is fulfylled the wrath of God. A
And I ſawe as it were a glaſſye ſea, myngled wyth fyre, and them that had gotten victorye of the beaſt and of hys ymage, & of hys marke, and of the nombre of hys name, ſtande on the glaſſye ſea, hauynge ỹ harpes of God, and they ſonge the ſonge of Moſes the ſeruaunte of God, and the ſonge of the lambe, ſayinge: Great & marueylous are thy workes Lorde God almyghtye, iuſte and true are thy wayes kynge of ſainctes. Who ſhall not feare ô Lorde, and glorify thy name? For thou onlye arte holye, and al gentyls ſhal come and worſhyppe before the: for thy iudgementes are made manifeſte. Hiere. 10.

B And after that, I loked, and beholde the temple of the tabernacle of the teſtimonie was open in heauē, & the ſeuen angels came out of the temple, whiche had the

the ſeuen plages, clothed in pure and bryghte lynen, and hauynge their breſtes gyrded with golden gerdels. And one of the foure beaſtes gaue vnto the ſeuen angels .vii. golden vyalles, ful of the wrath of God, which lyueth for euermore. And the temple was full of the ſmoke of the glorye of God & of his power, & no man was able to entre into the temple, tyl the ſeuen plages of the ſeuen angels were fulfylled.

¶ The .xvi. Chapter.

A AND I hearde a greate voyce oute of the temple ſayinge to the .vii. angels: go your wayes, powre out your vyalles of wrath vpō the earth. And the fyrſte went, and powred out his vyal vpon the earth, and there fel a noyſome and a ſore botche vpon the men whiche had the marke of ÿ beaſte, & vpon them which worſhypped his ymage. And the ſeconde angell ſhed out his vyall vpon the ſea, and it turned as it were into the bloud of a dead man: and euery lyuynge thyng dyed in the ſea. And the thyrde angel ſhed out his vyal vpon the ryuers & fountaynes of waters: & they turned to bloud. And I heard an angel ſay: Lord which arte and waſt, thou arte ryghteous and holy, becauſe thou haſte geuen ſuche iudgementes, for they ſhedde out the bloud of ſayntes & prophetes, and therfore haſt thou geuen them bloud to drynke, for they are worthy. And I hearde another oute of the aultre ſaye: Euen ſo Lord God almyghty, true, and ryghteous are thy iudgementes.

B And the fowrth angel powred out his vyall on the ſunne, & power was geuen vnto hym to vexe men with heate of fyre. And the men raged in great heate, and ſpake euyll of the name of God, which had power ouer thoſe plages, and they repented not to geue hym glorye. And ÿ fyfte angel powred out his vyall vpon the ſeate of the beaſt, & his kyngdom waxed darke, and they gnawe theyr tounges for ſorowe and blaſphemed the God of heauen for ſorowe and payne of theyr ſores, & repēted not of theyr dedes.

C And the ſyxte angel powred out hys vyall vpon the great ryuer Eufrates, and

ſeptem plagas, de téplo, ueſtiti lino mundo, & cádido, & præcincti circa pectora zonis aureis. Et unú ex quatuor animalibus dedit ſeptem angelis ſepté phialas aureas, plenas iracúdiæ dei uiuentis in ſecula ſeculorú. Et impletú eſt téplum fumo á maieſtate dei, & de uirtute eius: & nemo poterat introire in templum, donec conſummarentur ſeptem plagæ ſeptem angelorum.

CAPVT XVI.

Stillant hi in terram, pontum, fluuium, aëra, ſolem. Euphraten, inq; thronum beſtia ſæua ſuum.

B ET audiui uocem magnam de téplo, dicentem ſeptem angelis: Ite, effundite ſepté phialas iræ dei in terrá. Et abiit primus angelus, & effudit phialam ſuam in terram, & factú eſt uulnus malum ac noxiú in homines, qui habebant characterem beſtiæ, & in eos qui adorabant imaginé eius. Et ſecúdus angelus effudit phialá ſuam in mare, & factus eſt ſanguis tanquam mortui, & omnis anima uiuens mortua eſt in mari. Et tertius angelus effudit phialá ſuam in flumina, & in fontes aquarú, & factæ ſunt ſanguis. Et audiui angelú, dicétem: Iuſtus es domine, qui es, & qui eras: & ſanctus, quia hæc iudicaſti, quia ſanguinem ſanctorú & prophetarú effuderút, & ſanguinem eis dediſti bibere. Digni enim ſunt. Et audiui alterum, dicentem: Etiá domine deus omnipotens, uera & iuſta iudicia tua. Et quartus angelus effudit phialam ſuam in ſolem, & datum eſt illi æſtu affligere homines per ignem. Et æſtuauerunt homines æſtu magno, & blaſphemauerunt nomen dei habentis poteſtaté ſuper has plagas, neq; egerút ſcelerum pœnitétiam, ut darent illi gloriam. Et quintus angelus effudit phialam ſuam ſuper ſedem beſtiæ, & factum eſt regnum eius tenebroſum, & commanducauerunt linguas ſuas præ dolore, & conuitiis affecerunt Deum cæli præ doloribus ſuis, & ulceribus ſuis: nec reſipuerunt ab operibus ſuis. Et ſextus angelus effudit phialam in flumen illud magnum Euphraten, &

Et ſiccata eſt aqua, vt præpararetur via regum ab ortu ſolis. Et vidi ex ore draconis, & ex ore beſtiæ, & ex ore pſeudoprophetæ exire ſpiritus tres immũdos in modum ranarum. Sunt enim ſpiritus dæmoniorum facientes ſigna, vt procedant ad reges totius terræ ad congregandum illos in prælium diei illius magni dei omnipotentis.

Ecce venio ſicut fur. Beatus qui vigilat, & cuſtodit veſtimenta ſua, ne nudus ambulet, & videant turpitudinem eius. Et congregauit illos in locum, qui vocatur Hebraice Armageddon. Et ſeptimus angelus effudit phialam ſuã in aerẽ. Et exiuit vox magna de cælo à throno, dicẽs: Factum eſt. Et facta ſunt fulgura & voces, & tonitrua, & terræmotus factus eſt magnꝰ, qualis nunquam fuit, ex quo homines fuerunt ſuper terram, talis terræmotus adeo magnus. Et facta eſt ciuitas magna in tres partes, & ciuitates gentium ceciderunt. Et Babylon magna venit in memoriam ante deum, vt daret illi calicẽ vini indignationis iræ ſuæ. Et omnis inſula fugit, & montes non ſunt inuenti. Et grando magna ſicut talentum deſcendit de cælo in homines, & blaſphemauerunt deum homines propter plagam grandinis, quoniam magna facta eſt plaga eius vehementer.

CAPVT. XVII.

Tendit cum populo reges tentare genetrix,
Spurcitiæ retinens aurea pocla manu.

A ET venit vnus de ſeptem angelis, qui habebant ſeptem phialas, & loquutꝰ eſt mecum, dicens mihi: Veni oſtendam tibi damnationem meretricis magnæ quæ ſedet ſuper aquas multas, cum qua ſcortati ſunt reges terræ, & inebriati ſunt qui inhabitant terram, de vino proſtitutionis eius. Et abſtulit me ſpiritus in deſertum. Et vidi mulierẽ ſedentẽ ſuper beſtiam coccineam plenam nominibus maledicentiæ, habentem capita ſeptem, & cornua decem.

and the water dryed vp, that the waye of the kynges of the eaſt ſhulde be prepared. And I ſawe thre vnclene ſpretes lyke frogges come out of the mouthe of the dragon, and out of the mouthe of the falſe prophete. For they are the ſpretes of deuylles workynge myracles to go oute vnto the kynges of the earth, and of the whole worlde to gather them to the batayl of that greate daye of God almyghty. Beholde I come as a thefe. Happye is he that watcheth and kepeth hys garmentes, leaſte he be founde naked, & men ſe hys fylthynes. And he gathered them together into a place, called in the Hebrue tounge Armagedon.

Math. xxiiii.
Luc.12.
1.Theſſ.5.
2.Pet.3.

And the .vii. aungell poured oute hys vyall into ÿ ayre. And there came a voyce oute of heauen from the ſeate, ſayinge: It is done. And there folowed voyces thonderynges, and lyghtenynges, and there was a great earthquake, ſuch as was not ſence men were vpon the earth ſo myghtye an earthquake and ſo great. And the great cytie was deuyded into thre partes, and the cytyes of all nacions fell. And great Babylon came in remembraunce before God, to geue vnto her the cuppe of the wyne of the fearcenes of hys wrath. Euery yle fled awaye, & the mountaynes were not founde. And there fel a great hayle, as it had bene talentes, oute of heauen vpon the men: & the men blaſphemed god, becauſe of the plage of the hayle, for it was greate and the plage of it ſore.

¶ The .xvii. Chapter.

A AND there came one of the .vii. aungels which had the ſeuen vyalles, and talked wyth me, ſayinge vnto me: come I wyll ſhewe the the iudgment of the great whore, that ſytteth vpõ many waters wyth whome haue cõmytted fornicaciõ the kynges of the earth, ſo that ÿ inhabiters of the earthe, are dronken wt the wyne of her fornicacion. And he caryed me awaye into ÿ wyldernes in ÿ ſpryte. And I ſawe a woman ſyt vpõ a roſe coloured beaſte full of names of blaſphemy which had ten hornes.

And the womã was arayed in purple &
roſe coloure, & decked wᵗ golde, precious
ſtones, & pearles, & had a cuppe of golde
in her hande, ful of abhominaciõs & fylthynes
of her fornicacion. And in her forhede
was a name wryten, a myſterye, great
Babylõ yͤ mother of whoredom & abominacion
of yͤ earth. And I ſawe the wyfe
dronke wᵗ the bloud of Saynctes, & wᵗ the
B bloud of yͤ wytneſſes of Ieſu. And when
I ſawe her, I wondred wᵗ great merueyle.

And the aungell ſayde vnto me: wherefore
maruayleſt thou? I wyll ſhewe the yͤ
myſterye of the woman, & of yͤ beaſte that
beareth her, which hath ſeuen heddes &
then hornes. The beaſte that thou ſeyſte
was, & is not, & ſhall aſcende oute of the
bottomleſſe pyt, & ſhall go into perdiciõ,
& they that dwell on yͤ earthe ſhal wondre
(whoſe names are not wrytẽ in the boke
of lyfe frome yͤ begynnyng of the worlde)
when they beholde yͤ beaſte that was, & is
C not. And here is a mynde yͤ hath wyſdome.

The ſeuen heddes are ſeuen mountaynes,
on which the woman ſytteth: they
are alſo ſeuen kynges. Fyue are fallen,
and one is, and another is not yet come.
When he cometh, he muſt contynue a
ſpace. And the beaſt that was and is not,
is euen the eyghte, and is one of the ſeuẽ,
and ſhall go into deſtruccyon. And the
ten hornes whyche thou ſeyſt, are ten
kynges, whych haue receyued no kyngdome,
but ſhall receyue power as kynges
at one houre with the beaſte. Theſe haue
one mynde, and ſhall geue theyr power
and ſtrength vnto the beaſte. Theſe ſhall
fyght wyth the lambe, and the lambe ſhall
ouercome them. For he is Lorde of 1.Timo.6.
Lordes, and Kyng of kynges: and they Infra.19.
that are on hys ſyde, are called, and choſen
faythfull.

D And he ſayde vnto me: yͤ waters whiche
thou ſaweſt where the whore ſytteth,
are people, & folke, & nacyõs, & tounges.
And yͤ ten hornes which thou ſaweſt vpõ
the beaſte are they that ſhall hate yͤ whore
and ſhall make her deſolate & naked, and
ſhall eate her fleſhe and burne her wyth
fyre. For god hath put in their hartes to
fulfyll his wyll, & to do wyth one cõſent,
for to geue her kyngdome vnto the beaſt
vntyll yͤ worde of God be fulfylled. And
the woman which thou ſaweſt, is that
great

Et mulier erat circundata purpura & coccino, & inaurata auro, & lapide pretioſo, & margaritis, habens poculum aureum in manu ſua ĩplenũ abominationibus & immundicia libidinis ſuæ. Et in fronte eius nomẽ ſcriptum, myſterium, Babylon magna mater ſcortationum, & abominationum terræ. Et vidi mulierem ebriam de ſanguine ſanctorum, & de ſanguine martyrũ IESV: & miratus ſum cum viderẽ illam, admiratione magna. Et dixit mihi angelus: Quare miraris? Ego dicam tibi myſterium mulieris, & beſtiæ quæ portat eã, quæ habet capita ſeptem, & cornua decem. Beſtia quam vidiſti, fuit, & non eſt, & aſcenſura eſt de abyſſo, & in interitum ibit, & mirabuntur inhabitãtes terram, quorum nomina ſcripta non ſunt in libro vitæ, à condito mundo, videntes beſtiam, quæ erat, & non eſt. Hic eſt mens, quæ habet ſapientiam. Septem capita, ſeptem montes ſunt, ſuper quos mulier ſedet, & reges ſeptem ſunt.

Quinque ceciderunt, vnus eſt, & alius nondum venit. Et cum venerit, oportet illum breue tempus manere. Et beſtia quæ erat, & non eſt, & ipſe octauus eſt, & de ſeptem eſt, & in interitum vadit. Et decem cornua quæ vidiſti, decem reges ſunt, qui regnum nondum acceperũt, ſed poteſtatem tanquam reges vna hora accipient cum beſtia.

Hi vnum conſilium habent, & virtutem, & poteſtatem ſuam beſtiæ tradent. Hi cum agno pugnabunt, & agnus vincet illos: * quoniam dominus dominorum eſt, & rex regum: & qui cum illo ſunt vocati, & electi fideles.

Et dicit mihi: Aquæ quas vidiſti, vbi meretrix ſedet, populi ſunt & turbæ, & gentes, & linguæ. Et decem cornua quæ vidiſti in beſtia, hi odio proſequentur meretricem, & deſolatam facient illam, & nudam, & carnes eius comedent, & ipſam igne concremabunt. Deus enim dedit in corde eorum, vt faciant quod placitũ eſt illi, vt vnã faciant voluntatem, vt dent regnum ſuũ beſtiæ, donec cõſummẽtur verba dei. Et mulier quam vidiſti eſt
ciuitas

ciuitas magna, quæ habet regnum ſuper reges terræ.

CAPVT. XVIII.

Vobis quod ſimplum dedit illi reddite duplum:
Luctus ſit tantus, gloria quanta fuit.

B ET poſt hæc vidi alium angelum deſcẽdentem de cælo, habentem poteſtatem magnam, & terra illuminata eſt à gloria eius. Et exclamauit per fortitudinẽ voce magna, dicẽs: * Cecidit, cecidit Babylon magna, & facta eſt habitatio dæmoniorum, & cuſtodia omnis ſpiritus immundi, & cuſtodia omnis volucris immundæ & inuiſæ: quia de vino iræ ſcortationis eius biberunt omnes gentes. Et reges terræ cum illa ſcortati ſunt, & mercatores terræ de virtute deliciarum eius diuites facti ſunt. Et audiui aliam vocem de cælo dicentem: Exite de illa populus meus, ne participes ſitis delictorum eius, & de plagis eius ne accipiatis. Quoniã peruenerunt peccata eius vſq; ad cælum, & recordatus eſt deus iniquitatum eius. Reddite illi ſicut & ipſa reddidit vobis, & duplicate ei duplicia ſecundum opera eius. In poculo quo miſcuit, miſcere illi duplum. Quãtum glorificauit ſe, & in delicijs fuit, tantum miſcete illi tormẽtum & luctum, quia in corde ſuo dicit: * Sedeo regina, & vidua non ſum, & luctum non videbo. Ideo in vna die venient plagæ eius, mors & luctus, & fames, & igne comburetur: quia fortis eſt dominus deus, qui iudicabit illam. Et flebunt illam & plangent ſe ſuper illã reges terræ, qui cum illa ſcortati ſunt, & in delicijs vixerunt, cum viderint fumum incendij eius, longe ſtantes propter timorem tormẽti eius, dicentes: * Væ væ ciuitas illa Babylon, ciuitas illa fortis, quoniam in vna hora venit iudicium tuum. Et negotiatores terræ flent & lugent ſuper illã: quoniam merces eorum nemo emit amplius, merces auri, & argenti, & lapidis precioſi, neque margaritæ, & byſſi, & purpuræ, & cocci, & omne lignũ thyinum, & omnia vaſa eburnea, &

omnia

great cytie which raygneth ouer the kynges of the erth.

¶ The .xviii. Chapter.

A AND after that, I sawe another angel come from heuen, hauynge greate power, and the erth was lyghtened with his bryghtnes. And he cryed myghtely with a stronge voyce, sayenge: Great Babylon is fallen is fallen, & is become the habytacion of deuyls, and the holde of all fowle sprettes, & a cage of all vncleane & hatefull byrdes. For al nacions haue dronken of the wyne of the wrath of her fornicacion. And the kynges of the erth haue commytted fornicacion with her and her marchauntes are wexed riche of the aboundance of her pleasures. Esa.21. Iere.51. Supra.14.

And I herde another voyce frõ heauẽ, saye: come awaye frõ her my people, that ye be not partetakers in her synnes, that ye receyue not of plages. For her synnes are gone vp to heauen, & God hath remembred her wyckednes. Reward her euẽ as she rewarded you, & geue her double accordyng to her workes. And poure in double to her in the same cuppe which she fylled vnto you. And as moche as she glorifyed her selfe, and lyued wantonly, so moche poure ye in for her of punyshment, and sorowe, for she sayd in her selfe: I syt beynge a quene and am no wyddowe, and shal se no sorowe. Therfore shal her plages come at one day, death, and sorowe, & honger, and she shalbe brent with fyre for strõge is yͤ Lorde God which iudged her. Esa.47. C

And the kynges of the earth shall wepe her and wayle ouer her, whiche haue commytted fornicacion wyth her, and haue lyued wantonly wyth her, when they shall se yͤ smoke of her burnynge, & shal stande a farre of, for feare of her punyshement, sayẽge: Alas, alas yͤ great cytie Babylon, yͤ myghtye cytie. For at one houre is her iudgemẽt come. And yͤ marchauntes of the earth shall wepe & wayle in them selues, for no mã wyl bye theyr ware anye more, the ware of golde and syluer and precyous stones, neyther of pearle, and raynes and purple and scarlet, and al thyne woode, and al maner vessels of yuery, and Hiere.51.

of

al maner veſſels of moſt precyous wodde, and of braſſe, and yron, and ſynamon, and odours, and oyntmentes, ⁊ frankynſence, and wyne, and oyle, and fyne flowre, and wheate, beſtes, and ſhepe, and horſſes, and charrettes, and bodyes, ⁊ ſoules of men.

And the apples that thy ſoule luſted H after, are departed frõ ẏ. And all thynges which were deyntye ⁊ had in price are departed frõ the, and thou ſhalt fynde them no more. The marchauntes of theſe thynges whiche be wexed ryche, ſhal ſtãde a farre of from her, for feare of the punyſhement of her, weepynge and waylynge, Iere.51. and ſayinge: Alas, alas that great cytie, that was clothed in raynes, and purple, and ſcarlet, and decked with golde, and precyous ſtone, ⁊ pearles: for at one hour ſo great ryches is come to nought.

And euery ſhippe gouernour, ⁊ all they I that occupie ſhyppes, all ſhyppmen which worke in the ſea, ſtode a farre of, ⁊ cryed, when they ſawe ẏ ſmoke of her burnyng, ſayinge: what cyte is lyke vnto thys great cytie? And they caſt duſt on theyr heades, and cryed weepynge ⁊ waylynge, and ſayed: Alas, alas, that greate cytie where in were made ryche all that had ſhyppes in the ſea, by the reaſon of her coſtelynes, for at one houre is ſhe made deſolate.

Reioyce ouer her thou heauen, and ye holy Apoſtles and Prophetes. For God hath geuen youre iudgement on her. And Iere.51. a myghty angel toke vp a ſtone lyke a great mylſtone, and caſte it into the ſea, ſayenge: with ſoche violence ſhall that great cytie Babylon be caſte, and ſhalbe founde no more. And ẏ voyce of harpers, and muſycions, ⁊ of pypers ⁊ trõpetters ſhalbe hearde no more in ẏ: and no craftes man of what ſoeuer crafte he be, ſhalbe found any more in the. And the ſounde of a myl ſhalbe hearde no more in ẏ, and the candel lyght ſhalbe no more burnyng in ẏ, ⁊ the voyce of the brydgrome and of the bryde, ſhalbe hearde no more in ẏ, for thy marchauntes were the greate men of the earth. And with thyne inchauntement were deceyued all nacyons: and in her was founde the bloude of the Prophetes, and of the ſayntes, and of all that were ſlayne vpon the earth.

¶ The. xix. Chap.

And

omne vas de ligno pretioſiſſimo, & ære, & ferro, & marmore, & cinamomum, & odoramentũ, & vnguentũ, & thus, & vinum, & oleũ, & ſimilam, & triticum, & iumenta, & oues, & equorum, & rhedarum, & mancipiorum, & animas hominum. Et poma deſiderij animæ tuæ diſceſſerunt à te, & omnia pinguia, & præclara perierunt à te, & amplius illa iã non inuenies. Mercatores horum qui diuites facti ſunt, ab ea longe ſtabũt propter timorem tormenti eius, flentes ac lugentes, & dicentes: Væ væ ciuitas illa magna, quæ amicta erat byſſo & purpura, & cocco, & deaurata erat auro, & lapide pretioſo, & margaritis: quoniam vna hora deſtitutæ ſunt tantæ diuitiæ, & omnis gubernator, & omnis in nauibus verſantium turba, & nautæ, & qui in mari operantur, longe ſteterunt: & clamauerunt, vidẽtes fumum incendij eius, dicentes: Quæ ſimilis ciuitati huic magnæ? Et miſerunt puluerem ſuper capita ſua, & clamauerũt flentes & lugentes, dicẽtes: Væ væ ciuitas illa magna, in qua diuites facti ſunt omnes qui habebant naues in mari de pretiis eius, quoniam vna hora deſolata eſt. Exulta ſuper eam cælũ, & ſancti apoſtoli & prophetæ, quoniam iudicauit Deus iudicium veſtrũ de illa. Et ſuſtulit vnus angelus fortis lapidem quaſi molarem magnũ, & miſit in mare, dicens: Hoc impetu mittetur Babylon ciuitas illa magna, & vltra iam non inuenietur. Et vox citharœdorum & muſicorum, & tibia canentium, & tuba non audietur in te amplius: & omnis artifex, cuiuſcunq; artis non inuenietur in te amplius: & vox molæ non audietur in te amplius: & lux lucernæ non lucebit in te amplius, & vox ſponſi & ſponſæ non audietur poſthac in te: quia mercatores tui erãt principes terræ: quia in veneficiis tuis errauerunt omnes gentes: & in ea ſanguis prophetarum & ſanctorum inuentus eſt, & omniũ qui interfecti ſunt in terra.

CAPVT. XIX.

Altum alleluia cæleſtis concrepat
aula.
Agno etenim eſt ſummi cœna parata Dei.

P Oſt hæc audiui quaſi vocem magnam turbæ multæ in cælo dicentis: Alleluya, ſalus & honor & gloria & virtus domino deo noſtro eſt, quia vera & iuſta iudicia eius, quia iudicauit de meretrice magna, ✻ quæ corrupit terram proſtitutione ſui, & vindicauit ſanguinem ſeruorum ſuorum de eius manu. Et iterum dixerunt: alleluya. ✻ Et fumus aſcendit in ſecula ſeculorum. Et ceciderunt viginti quatuor ſeniores, & quatuor animalia: & adorauerunt Deum ſedētem ſuper thronum, dicentes: Amen, alleluya. Et vox de throno exiuit, dicens: Laudem dicite deo noſtro omnes ſancti eius, & qui timetis eum puſilli & magni. Et audiui vocem turbæ multæ, & ſicut vocem aquarum multarum, & ſicut vocem tonitruorum magnorum, dicentium: alleluya, quoniam regnauit dominus Deus noſter omnipotens. Gaudeamus, & exultemus, & demus gloriam ei: quia venerunt nuptię agni, & vxor eius præparauit ſe. Et datum eſt illi, vt cooperiat ſe byſsino puro & ſplendido. Byſsinum enim iuſtificationes ſunt ſanctorum. Et dicit mihi: ſcribe. ✻ Beati qui ad cœnam nuptiarum agni vocati ſunt. Et dicit mihi: Hæc verba Dei vera ſunt. Et cecidi ante pedes eius, vt adorarem eū. Et dicit mihi: ✻ Vide ne feceris, conſeruus tuus ſum, & fratrum tuorum habentium teſtimonium IESV. Deum adora. Teſtimonium enim IESV eſt ſpiritus prophetiæ. Et vidi cælum apertum, & ecce equus albus, & qui ſedebat ſuper eum, vocabatur fidelis & verax, & per iuſtitiam iudicat & pugnat.

✻ Oculi autem eius ſicut flamma ignis, & in capite eius diademata multa, habens nomen ſcriptum, quod nemo nouit niſi ipſe. ✻ Et veſtitus erat veſte tincta ſanguine. Et vocatur nomen eius, ſermo dei. Et exercit⁹ qui ſunt in cęlo, ſequebātur eum in equis albis, veſtiti byſsino albo & mūdo. ✻ Et ex ore eius procedit gladius ex vtraq; parte acutus, vt eo percutiat gentes. ✻ Et ipſe reget eas virga ferrea, & ipſe calcat torcular vini furoris, & iræ dei omnipotētis. Et habet in

veſtio

A After that, I hearde the voyce
of muche people in heauen ſayinge A
Alleluya. Saluacyon & glory and
honoure and power be aſcrybed to the
Lorde our god, for true & ryghteous are
hys iudgementes, for he hath iudged the Supr.14.
greate whore whiche dyd corrupte ẏ earth
wyth her fornicacyon, & hath auenged the
bloud of hys ſeruauntes of her hande.
And agayne they ſayd: Alleluya. And Supr.9.14.
ſmoke roſe vp for euermore. And the
.xxiiij. elders, & the .iiij. beaſtes fell downe,
& worſhypped God, that ſate on the ſeate,
ſayinge: Amē, Alleluya. And a voyce came
oute of the ſeate, ſayinge: Prayſe oure
Lorde God all ye ẏ are hys ſeruauntes,
& ye ẏ feare hym bothe ſmall and great.

And I heard the voyce of muche people,
euen as the voyce of many waters, B
& as the voyce of ſtronge thondrynges,
ſayinge Alleluya, for God omnipotent
raygneth. Let vs be glad, and reioyce,
and geue honoure to hym, for ẏ mariage
of the lābe is come, & his wyfe made her
ſelfe ready. And to her was graunted, ẏ ſhe
ſhulde be arayed wt pure & goodly raymēt.
For ẏ raymēt is ẏ ryghteouſnes of ſaintes.
And he ſayd vnto me happy are they
whiche are called vnto the lābes ſupper. Math.22.
And he ſayde vnto me: theſe are the true Luc.14.
ſayinges of god. And I fel at his fete to
worſhippe him. And he ſayde vnto me, ſe
thou do it not. For I am thy felow ſeruaunt, Infra.22.
& one of thy brethrē, & of thē that
haue the teſtimony of Jeſus. Worſhyp
God. For the teſtimonie of Jeſus is the
ſpyryte of propheſy. And I ſawe heauen
opē, and beholde a whyte horſe: & he that
ſat vpon hym was faythful & true, & in
ryghteouſnes dyd iudge & make battayle.
Hys eyes were as a flame of fyre: and
on his head were many crownes: and he Supr.1.2.
had a name wrytten, that no man knewe
but he hym ſelfe. And he was clothed wt
a veſture dypt in bloud, and his name is
called the worde of God. And ẏ warryers Esa.63.
whiche were in heauen, folowed hym
vpon whyte horſſes, clothed with whyte
and pure raymēt, and oute of hys mouth Supra.1.
went out a ſharp ſwearde, that with it
he ſhulde ſmyte the Hethen. And he Psal.2.
ſhall rule them with a rodde of yron & Supr.2.
he trode the wynefat of fearſnes and of
yre, of almyghty God. And hath on hys

Yy iij

veſture and on his thigh a name written:
C Kynge of kynges, and Lorde of Lordes.
1. Tim. 6. ſuppra, 17. And I ſaw an angel ſtande in the ſunne and he cried with a lowde voyce, ſayinge to all the fowles that flye by the myddes of heauen, come and gather your ſelues together vnto the ſupper of the greate god, that ye may eate the fleſh of kynges, and of the Captaynes, and the fleſhe of myghtye men, and the fleſhe of horſſes, & of them that ſytte on them, and the fleſhe of all free men and bounde men and of ſmall and great. And I, ſaw the beaſte & the kynges of the earth, and theyr warryers gathered together, to make battayle agaynſte hym that ſatte on the horſſe and agaynſte hys ſouldyers.

D And the beaſte was taken and with hym that falſe prophete that wrought myracles before hym with whiche he deceyued them that receiued the beaſtes marke, and them that worſhypped hys ymage. Theſe both were caſte into a ponde of fyre burnyng with brimſtone, and the remnaunt were ſlayne with the ſwearde of him that ſat vpon the horſſe, whiche ſwearde procedeth out of hys mouth, & al the fowles wer fulfylled with theyr fleſhe.

¶ The .xx. Chapter.

A AND I ſaw an angel come down from heauen, hauynge the keye of the bottomleſſe pit & a great chayne in hys hande. And he toke ÿ dragon that olde ſerpent, which is the deuyl & Satanas, and he bounde hym a thouſande yeares, and caſte hym in to the bottomleſſe pyt: and he bounde hym, and ſet a ſeale on hym, that he ſhulde deceyue the people no more, tyl the thouſande yeares were fulfylled. And after that he muſte be lowſed for a lytle ſeaſon.

And I ſawe ſeates & they ſat vpon thẽ, & iudgemẽt was geuẽ vnto thẽ: & I ſaw the ſoules of thẽ that were beheaded for ÿ wytnes of Jeſu, and for the worde of God which had not worſhypped ÿ beaſte, nether hys ymage, nether had taken hys marke vpon their forheades, or on theyr handes, & they lyued, & raygned wͭ Chriſte .M. yeare, but that other of the deade men

veſtimento & in fœmore ſuo nomen ſcriptum: * Rex regum, & dominus dominantium. Et vidi vnum angelum ſtantem in ſole, & clamauit voce magna, dicens omnibus auibus, quæ volabant per medium cæli: Venite & congregamini ad cœnā magni dei, vt edatis carnes regum, & carnes tribunorum, & carnes fortium, & carnes equorum, & ſedentium in ipſis, & carnes omnium liberorum, ac ſeruorum & puſillorum ac magnorum. Et vidi beſtiam, & reges terræ & exercitus eorum congregatos ad faciendum prælium cum illo qui ſedebat in equo, & cum exercitu eius. Et apprehenſa eſt beſtia, & cum illa pſeudopropheta, qui fecit ſigna coram ipſo, in quibus ſeduxit eos qui acceperūt characterem beſtiæ & qui adorauerūt imaginem eius. Viui coniecti ſunt hi duo in ſtagnum ignis ardēs ſulfure: & ceteri occiſi ſunt gladio ſedentis ſuper equum, qui procedit ex ore ipſius, & omnes aues ſaturatæ ſunt carnibus eorum.

CAPVT. XX.

Beſtia dat pœnam, pœnam dant
pſeudoprophetæ,
Dant & defunctos mors mare,
Diſque ſuos.

E ET vidi angelum deſcendentem de cælo, habentē clauem abyſſi, & catenā magnam in manu ſua. Et apprehēdit draconem ſerpentem antiquū, qui eſt diabolus & ſatanas, & ligauit eum per annos mille, & miſit eum in abyſſum, & clauſit eū & obſignauit ſuper illum, vt non ſeducat amplius gentes, donec cōſummentur mille anni. Et poſt hoc oportet illum ſolui modico tempore. Et vidi ſedes, & ſederunt ſuper eas, & iudicium datum eſt illis: & animas decollatorum propter teſtimonium IESV, & propter ſermonem dei: & qui non adorauerunt beſtiam, neque imaginem eius, nec acceperunt characterē eius in frontibus ſuis, aut in manibꝰ ſuis: & vixerūt, & regnauerūt cū Chriſto mille annis. Cęteri vero mortuorum non reuixerunt, donec conſummentur mille anni. Hæc eſt reſurrectio prima. Beatus & ſanctus qui habet partem in reſurrectione prima. In his ſecunda mors non habet poteſtatem, ſed erunt ſacerdotes dei & Chriſti, & regnabunt cum illo mille annis. Et cum conſummati fuerint mille anni, ſoluetur Satanas de carcere ſuo, & exibit vt ſeducat gẽtes, quæ ſunt ſuper quatuor angulos terræ Gog & Magog, vt congreget eos in prælium, quorum numerus eſt ſicut arena maris: & aſcẽderũt ſuper latitudinem terræ, & circuierunt caſtra ſanctorum & ciuitatẽ dilectam. Et deſcendit ignis à deo de cælo, & deuorauit eos: & diabolus qui ſeducebat eos, miſſus eſt in ſtagnum ignis & ſulfuris, vbi & beſtia & pſeudoprophetæ cruciabuntur die ac nocte in ſecula ſeculorum. Et vidi thronum magnum candidum & ſedentem ſuper eũ: à cuius conſpectu fugit terra & cælum, & locus non eſt inuentus eis. Et vidi mortuos magnos, & puſillos ſtantes in conſpectu Dei, & libri aperti ſunt, & alius liber apertus eſt qui eſt vitæ, & iudicati ſunt mortui ex his, quæ ſcripta erant in libris ſecundum opera ipſorum: & dedit mare mortuos, qui in eo erant, & mors & infernus dederunt eos, qui in ipſis erãt mortuos, & iudicatum eſt de ſingulis ſecundum opera ipſorum. Et infernus & mors coniecti ſunt in ſtagnum ignis. Hæc eſt mors ſecunda. Et qui nõ inuẽtus eſt in libro vitæ ſcriptus, coniectus eſt in ſtagnum ignis.

CAPVT. XXI.

Cælum aliud cum terra alia, lachrymiſque piorum,
Abſterſis, Hieru cernitur inde ſalem.

A ET vidi cælum nouum, & terrã nouam. Primum enim cælum, & prima terra abiit. & mare iam non eſt. Et ego Ioannes vidi ſanctã ciuitatẽ Hieruſalẽ nouã, deſcẽdẽtẽ de cælo, a Deo paratã ſicut ſponſam ornatam

viro

men lyued not agayn, vntyl the M. yeares were fynyſhed. This is that fyrſt reſurreccyon. Bleſſed and holye is he that hath parte in the fyrſte reſurreccion. For on ſuche ſhal the ſeconde death haue no power, for they ſhalbe the preeſtes of God and of Chriſte and ſhall raygne with him a M. yeare

And when the M. yeares are expyred, Satan ſhalbe lowſed out of his preſon, & ſhall go out to deceyue the people whiche are in the fowre quarters of the earth Gog and Magog to gather them together to battayle, whoſe nombre is as the ſande of the ſea, and they went vp in the playne of the earthe, and compaſed the tentes of the ſainctes about and the beloued cytye. And fyre came downe from God, out of heauen, and deuoured them and the deuyl that deceyued them, was caſte into a lake of fyre and brymſtone, where the beaſte and the falſe prophetes were and ſhalbe tormented daye & nyght for euermore. G

And I ſawe a great whyte ſeate and hym that ſate on it, from whoſe face fledde awaye bothe the earthe and heauen, and theyr place was nomore founde. And I ſawe the dead, both great and ſmall ſtand before God. And the bokes were opened, and another boke was opened, which is the boke of lyfe, and the dead were iudged of thoſe thynges whiche were written in the bokes accordynge to theyr dedes, and the ſea gaue vp her dead, whiche were in her, and death and hel delyuered vp the dead, which were in them, and they were iudged euerye man accordynge to his dedes. And death and hel were caſte into the lake of fyre. Thys is that ſeconde death. And whoſoeuer was not founde written in the boke of lyfe, was caſte into the lake of fyre. D

The.xxi.Chapter.

Eſa.65.
2.Pet.3.

A AND I ſawe a newe heauen and a newe earth. For the fyrſt heauen, and the fyrſt earth were vaniſhed awaye, and there was no more ſee. And I John ſawe that holye cytye new Jeruſalem come downe from God out of heauen, prepared as a bryde garnyſhed A

Hh iiii

for her huſbande. And I hearde a great
voyce out of heauen ſayenge:beholde,the
tabernacle of god is with men,& he wyll
dwel with them. And they ſhalbe his people,
Esa. 25. and God hym ſelfe ſhalbe with thē,
Sup. 7. & be theyr God.And god ſhal wype away
al teares frō theyr eyes. And there ſhalbe
no more death, neyther ſorowe, neyther
cryenge, neyther ſhall there be anye more
payne,for yͤ olde thynges are gone. And
he that ſate vpon the ſeate,ſayd:Beholde
Esa.43, I make all thynges newe. ⊢ And he ſayd
2.cor.5. vnto me:wryte, for theſe wordes are
faythful and true. •

C And he ſayde vnto me:it is done,I am
Esa 44. Alpha and Omega, the begynnynge and
Infra.22. the ende. I wyll geue to hym that is a
thyrſt of the wel of the water of lyfe free.
He that ouercometh ſhall inherete all
thynges,and I wyll be hys God, and he
ſhalbe my ſonne. But the fearful and vnbeleuing,
and yͤ abhominable,& murdrers,
and whoremongers,and ſorcerers,& ydolaters,
and al lyars,ſhal haue theyr parte in
the lake whyche burneth wyth fyre and
brymſtone,whych is the ſeconde deathe.
And there came vnto me one of the ſeuen
angels whych had the ſeuen vyals ful of
the.vii.laſt plages,& talked wyth me sayeng:
come hydder,I wyl ſhew yͤ the bryde,
the lābes wyfe.And he caryed me away in
the ſpyrte, to a greate and hye mountain,
and he ſhewed me the greate cytye, holye
Ieruſalem deſcendynge oute of heauen
from god,hauyng the bryghtnes of God.
And her ſhynynge was lyke vnto a ſtone
moſte precyous, euen as a Iaſpar cleare
as Chryſtal,and had walles great & hye,
and had.xii.gates,and at the gates.xii.angels,
and names wrytten,whych are yͤ.xii.
D trybes of Iſrael,on the eſte parte.iii.gates,
and on the north ſyde thre gates,and
towardes the ſouth thre gates, and from
the weſt thre gates,and the wal of yͤ cyty
had.xii.foundacyons, and in them the names
of the lambes.xii.Apoſtles.

And he that talketh with me,had a golden
rede to meaſure the cyty with all,and
the gates therof:& the wal therof.And yͤ
cyty was buylt fowre ſquare,& the lēgth
was as large as yͤ bredth of it, & he meaſured
yͤ city wt yͤ rede.xii.M. furlōges,&
the lēgthe & the bredth & the heyth of it,
were equal. And he meaſured the wall
therof

viro ſuo. Et audiui vocem magnam
de throno dicentem: Ecce
tabernaculum dei cum hominibus,
& habitabit cum eis: & ipſi
populi eius erunt, & ipſe Deus cū
eis erit eorum Deus.* Et abſterſurus
eſt deus omnem lachrymā ab
oculis eorum. Et mors vltra non
erit, neque luctus, neque clamor
neque dolor erit vltra, quia prima
abierunt. Et dixit qui ſedebat in
throno:* Ecce noua facio omnia.
Et dixit mihi:Scribe,quia hæc verba
fidelia ſunt & vera.Et dixit mihi:
Factum eſt:* Ego ſum Alpha
& O,initium & finis. Ego ſitienti
dabo de fonte aquæ viuæ gratis.
Qui vicerit, poſſidebit omnia, &
ero illi Deus & ipſe erit mihi filiꝰ.
Timidis autem & incredulis, &
execratis, & homicidis,& ſcortatoribꝰ,
& veneficis,& idololatris, &
omnibus mendacibus, pars illorū
erit in ſtagno ardēti igne & ſulfure,
quod eſt mors ſecunda. Et venit
ad me vnus de ſeptem angelis
habentibus ſeptem phialas plenas
ſeptem plagis nouiſſimis: & loquutus
eſt mecum,dicens: Veni,
& oſtendam tibi ſponſam vxorem
agni.Et ſuſtulit me ſpiritu in montem
magnū & altū,& oſtēdit mihi
ciuitatem magnā, ſanctam Hieruſalem,
deſcendentem de cælo à
Deo,habentem claritatem dei. Et
lumen eius ſimile lapidi pretioſiſſimo,
tanquam lapidi iaſpidi criſtallizanti,
& habebat murum magnum
& altum,habentem portas
duodecim: & in portis angelos
duodecim: & nomina inſcripta,
quæ ſunt nomina duodecim tribuum
filiorum Iſrael. Ab Oriente
portæ tres, ab Aquilone portæ
tres,ab Auſtro portæ tres, ab Occaſu
portæ tres: & murus ciuitatis
habens fundamēta duodecim,
& in ipſis duodecim nomina duodecim
apoſtolorū agni. Et qui loquebatur
mecum, habebat menſuram
arundineam auream, vt metiretur
ciuitatem & portas eius,&
murum eius. Et ciuitas in quadro
poſita eſt,& longitudo eius tanta
eſt, quanta & latitudo: & menſus
eſt ciuitatem de arūdine aurea per
ſtadia duodecim millia: & longitudo,
& altitudo, & latitudo eius
æqualia ſunt. Et mēſus eſt murum
eius

eius centum quadragintaquatuor cubitorum, menſura hominis, quæ eſt angeli. Et erat ſtructura muri eius ex Iaſpide. Ipſa vera ciuitas aurum mundum, ſimilis vitro mundo, & fundamenta muri ciuitatis omni lapide precioſo ornata. Fundamentum primum, iaſpis: ſecundum, ſaphirus: tertium, calcedonius: quartum, ſmaragdꝰ, quintum, ſardonix: ſextum, ſardiꝰ: ſeptimum, chryſolitus, octauum, berillus: nonum, topazius: decimum, chryſopraſus: vndecimum, hyacinthꝰ: duodecimũ, amethyſtꝰ, Et duodecim portæ, duodecim margaritæ ſunt per ſingulas, & ſingulæ portę ſingulis margaritis: & platea ciuitatis aurum mundũ, tanquam vitrum perlucidum. Et templum non vidi in ea. Dominus enim deus omnipotens templum illius eſt, & agnus.

* Et ciuitas non eget ſole neque luna, vt luceãt in ea. Nã claritas Dei illuminauit eã, & lucerna eius eſt agnus. Et ambulabũt gentes, quæ ſeruatæ fuerunt in lumine eius, & reges terræ afferent gloriam ſuã in illam * Et portæ eius non claudentur per diem. Nox enim non erit illic. Non intrabit in eam aliquid quod inquinat, aut abominationẽ facit & mendacium: niſi qui ſcripti ſunt in libro vitæ agni.

CAPVT. XXII.

De ligno vitæ carpuntur poma ſalutis,
Viuus perpetuas dat quoq; riuus aquas.

ET oſtendit mihi purum fluuium aquæ viuæ ſplẽdidum tanquam cryſtallum procedentem de ſede Dei & agni. In medio plateæ eius, & ex vtraque parte fluminis lignũ vitæ afferens fructus duodecim, per mẽſes ſingulos reddens fructum ſuũ, & folia ligni ad ſanitatem gentiũ. * Et omne maledictũ non erit amplius: ſed ſedes Dei & agni in illa erunt, & ſerui eius ſeruient illi. Et videbunt faciẽ eius & nomen eius in frontibus ſuis. * Et nox vltra nõ erit, & non egent lumine lucernæ, neque lumine ſolis: quoniam dominus Deus illuminat illos, & regnabunt in ſecula ſeculorum.

Et

therof an C.xliiii. cubytes, ẏ meaſure that the angel had, was after ẏ meaſure ẏ man vſed. And the buyldyng of the wal of it was of Jaſpar. And the cytie was pure golde lyke vnto cleare glaſſe, & the foundacions of the wal of the cyte was garniſhed with all maner of precious ſtones. The fyrſte foundacion was Jaſpar, the ſeconde Saphyre, the thyrde a Calcedony. the fowrth an Emeralde, the fyfte Sardonix, the ſyxt Sardoes, the ſeuenth Cryſolyte, the eyght Beral, the nynth a Topas, the tenth a Cryſopraſos, the .xi. a Jacyncte, the twelue an Amatiſt.

B The .xii. gates were .xii. pearles, euery gate was of one pearle, and the ſtrete of the cytye was pure golde, as through ſhynyng glaſſe. And there was no temple therin. For the Lorde God almyghty and the lambe are the temple of it, and the cytye hath no nede of the ſunne, nether of the mone to lyghten it. For ẏ bryghtnes of God dyd lyght, and the lambe was the lyght of it. And the people whiche are ſaued, ſhal walke in the lyghte of it, & the kynges of the earth ſhall brynge theyr glory vnto it. And the gates of it are not ſhut by daye. For there ſhalbe no nyght there. And there ſhall entre into it none vnclene thynge, nether what ſoeuer worketh abhominacion, or maketh lyes but they only which are wrytten in the lambes boke of lyfe. Eſa. 60. Eſa. 60.

The .xxii. Chapter.

A AND he ſhewed me a pure ryuer of water of lyfe cleare as Cryſtal, proceadyng out of the ſeate of god, and of the lambe. In the myddes of the ſtrete of it, and of ether ſyde of the ryuer was there wode of lyfe, which bare .xii. manner of frutes, and gaue frute euery moneth: and the leues of the wode ſerued to heale people with all. And there ſhall be no more curſſe, but the ſeate of God and the lambe ſhalbe in it, and his ſeruauntes ſhal ſerue hym. And they ſhal ſe hys face, and hys name ſhalbe in their forheddes. And there ſhalbe no nyghte there, & they nede no candle, nether lyghte of the ſunne, for the Lorde God geueth them lyght, and they ſhal raygne for euer more. Galat. 3. Eſa. 60.

And he ſayde vnto me: theſe ſayenges
are faythful & true. And the Lord god of
ſayntes & prophetes ſent hys aungell to
ſhewe vnto his ſeruauntes, ÿ thynges which
Supr. 1. muſt ſhortly be fulfylled. Beholde I come
ſhortlye. Happye is he ÿ kepeth ÿ ſayeng
of ÿ prophecie of thys boke. I am Iohn
which ſawe theſe thynges & heard them.
And whē I had hearde & ſene, I fel downe
to worſhyp before ÿ fete of ÿ angel whych
Supr. 19. ſhewed me theſe thynges. And he ſayd vnto
me: ſe ÿ do it not, for I am thy felowe
ſeruaūt of thy brethrē ÿ pphetes, and of
thē which kepe ÿ ſayinges of thys boke.
But worſhyppe God. And he ſayde vnto
me: ſeale not the ſayenges of ÿ prophecy
of thys boke. For the tyme is at hande.
He ÿ doeth euyl, let hym do euyl ſtyl: &
he which is fylthy, let him be fylthy ſtyl:
& he ÿ is ryghteous, let hī be more ryghteous:
& he that is holy, let hym be more
Eſa. 44. holy. And beholde I come ſhortly, and my
reward wt me, to geue euery mā accordyng
as his dedes ſhalbe. I am Alpha & Omega
the begynnyng & the ende, the fyrſt & the
laſte. Bleſſed are they that do his cōmaūdementes,
ÿ theyr power may be in the tree
of lyfe & maye entre in through the gates
into ÿ citie. For wtout ſhall be dogges &
enchaūters, & whoremōgers & murtherers
and ydolaters, and whoſoeuer loueth or
maketh leaſynges. I Ieſus ſent myne
aungel, to teſtifye vnto you theſe thynges
Eſa. 55. in the cōgregaciōs. I am ÿ roote & the generaciō
Ioan. 7. of Dauid, and ÿ bryght mornyng
Prou. 5. ſtarre. And the ſpyrite and the bryde ſayd
come. And let him ÿ heareth ſay alſo come.
And let hym that is a thyrſt, come. And
let whoſoeuer wyll, take of the water of
lyfe free. I teſtifye vnto euery man that
heareth the wordes of ÿ prophecie of thys
boke: yf any mā ſhal adde vnto theſe thinges,
God ſhal adde vnto hym the plages
that are wrytten in thys boke. And yf any
mā ſhal mynyſhe of ÿ wordes of the boke
of thys prophecy, god ſhall take awaye
hys parte out of the boke of lyfe, & out of
the holy cytie, and from thoſe thynges,
which are wrytē in thys boke. He which
teſtifyeth theſe thynges ſayth: be it, I
come quyckly. Amen. Euen ſo, come Lord
Ieſu. The grace of oure Lord Ieſu chryſt
be wyth you al. Amen.

¶ The ende of the new Teſtament.

Et dicit mihi: Hæc verba fidelia
ſunt, & vera. Et dominus deus ſanctorum
prophetarum miſit angelum
ſuum oſtendere ſeruis ſuis,
quæ oportet fieri cito. Et ecce venio
velociter. * Beatus qui cuſtodit
verba prophetię libri huius. Et ego
Ioannes, qui audiui & vidi hæc.
Et poſtquam audiſſem & vidiſſem,
cecidi vt adorarem ante pedes angeli,
qui mihi hæc oſtendebat. Et
dicit mihi: * Vide ne feceris, conſeruus
enim tuus ſum, & fratrum
tuorum prophetarum, & eorum
qui ſeruant verba prophetiæ libri
huius. Deum adora. Et dicit mihi:
Ne obſignaueris verba prophetiæ
libri huius. Tēpus enim prope eſt.
Qui nocet, noceat adhuc: & qui ſordidus
eſt, ſordeſcat adhuc: & qui
iuſtus eſt, iuſtificetur adhuc, & ſanctus
ſanctificetur adhuc: & ecce
venio cito, & merces mea mecum
eſt, vt reddam vnicuiq; vt opus illius
erit. * Ego ſum Alpha & O,
primus & nouiſſimus, principium
& finis. Beati qui ſeruant mandata
illius, vt ſit poteſtas eorum in ligno
vitæ, & per portas intrent in
ciuitatem. Foris autem canes &
venefici, & impudici, & homicidę,
& idolis ſeruientes, & omnis qui
amat & facit mendaciū. Ego IESVS
miſi angelum meum, vt teſtificaretur
vobis hæc in eccleſiis:
ego ſum radix & genus Dauid ſtella
ſplendida & matutina, & ſpiritus
& ſpōſa dicunt, veni: & qui audit,
dicat, veni. * Et qui ſitit veniat:
& qui vult, accipiat aquam vitæ
gratis. Conteſtor enim omni audienti
verba prophetiæ libri huius.
ſi quis appoſuerit ad hæc, apponet
Deus ſuper illum plagas ſcriptas
in libro iſto. Et ſi quis diminuerit de
verbis prophetiæ huius, auferet
Deus partem eius è libro vitæ, &
à ciuitate ſancta, & ex his quę
ſcripta ſunt in libro iſto. Dicit qui
teſtimoniū perhibet iſtorum: Etiā
venio cito, Amen, etiam veni domine
IESV. Gratia domini noſtri
IESV CHRISTI cum
omnibus vobis, Amen.

Noui teſtamenti totius per Des.
Eraſmum. Roterod. nouiſſime recogniti.

Finis.

¶ AEPISTOLAE VETERIS teſtamenti ſecundum vſum nunc in Eccleſijs in quibuſdam diebus feſtis.

¶ Aepiſtola die Mercurij ante quadrageſimam.

C Onuertimini ad me in toto corde veſtro, in ieiunio, & fletu, & in planctu: & ſcindite corda veſtra, & non veſtimenta veſtra. Et conuertimini ad dominū deum veſtrum: quia benignus & miſericors eſt, patiens & multæ miſericordiæ, & præſtabilis ſuper malicia. Quis ſcit, ſi conuertatur, & ignoſcat, & relinquat poſt ſe benedictionem? Sacrificium & libamen domino deo noſtro. Canite tuba in Sion, ſanctificate ieiunium, vocate cœtum, congregate populum, ſanctificate eccleſiam, coadunate ſenes, congregate paruulos, & ſugentes vbera. Egrediatur ſponſus de cubili ſuo, & ſponſa de thalamo ſuo. Inter veſtibulum & altare plorabunt ſacerdotes miniſtri domini, & dicent: Parce domine, parce populo tuo, & ne des hæreditatem tuam in opprobrium, vt dominentur eis nationes. Quare dicunt in populis, vbi eſt deus eorum?

¶ Aepiſtola in die Lunæ ante Paſcha.

Q Vis eſt iſte qui venit de Edom, tinctis veſtibus de Boſra? Iſte formoſus in ſtola ſua, gradiēs in multitudine fortitudinis ſuæ. Ego qui loquor iuſticiam, & propugnator ſum ad ſaluandum. Quare ergo rubrum eſt indumentum tuum, & veſtimenta tua ſicut calcantium in torculari? Torcular calcaui ſolus, & de gentibus non eſt vir mecum. Calcaui eos in furore meo, & conculcaui eos in ira mea. Et aſperſus eſt ſanguis eorum ſuper veſtimenta mea, & omnia indumenta mea inquinaui. Dies enim vltionis in corde meo, annus retributionis meæ venit. Circūſpexi, & non erat auxiliator: quæſiui, & nō fuit qui adiuuaret. Et ſaluauit mihi brachiū meū, & indignatio mea ipſa auxiliata eſt mihi

¶ The Epiſtles of the olde teſtament, accordynge as they be now read in the churche vpō certayne holy dayes.

¶ The Epiſtle on Aſhwedneſdaye.

T Urne you vnto me with al your hertes, with faſtynge, wepynge, and mourning, rent your hertes, and not your clothes. Turne you vnto the Lorde your God, for he is gracious and mercyfull, longe ſufferynge, and of great compaſſion: and readye to pardon wyckednes. Then (no doubte) he alſo ſhall turne, & forgeue, and after hys chaſtenynge, he ſhal let your increaſe remayne. For meate and drynkofferynges vnto the Lorde your god: Blowe out wyth the trōpet in Syon, proclayme a faſtynge, cal the cōgregacion, & gather the people together: warne the cōgregacion, and gather the elders, brynge the chyldren and ſucklynges together. Let ŷ brydegrome go forth of hys chamber, and the bryde oute of her cloſet. Let the prieſtes ſerue the Lorde betwene ŷ porche and the aulter, weppynge and ſaying: be fauourable, O Lord, be fauourable vnto thy people: let not thyne heritage be brought to ſuche cōfuſion, leaſt ŷ Heathē be lordes therof. Wherfore ſhoulde they ſaye amonge the Heathen, where is now theyr God. Ioel 2.c.

¶ The Epiſtle on the monday before Eſter.

W Hat is he this, that cōmeth from Edom, wt ſteyned redde clothes of Boſra: (which is ſo coſtly cloth) & cōmeth in ſo nymbly wt al his ſtrengthe? I am he ŷ teacheth righteouſnes and am of power to helpe. Wherfore thē is thy clothynge red, & thy raymente lyke his ŷ treadeth in ŷ wyne preſſe? I haue troden downe myne enemyes in my wrath, & ſet my fete vpō thē in my indignacion. And theyr bloud ſprāge vpon my clothes, & ſo haue I ſtained al my raimēt. For ŷ day of vengeaunce that I haue taken in hand, and the yeare of my delyueraūce is come. I loked about me, & there was no man to ſhewe me any helpe. I fel downe, & no mā helde me vp. Then I held me by myne owne arme, and my ferventnes ſuſteyned me. Eſai.63.a.

ſum non dominareris noſtri, neq inuocaretur nomen tuū ſuper nos.

but thou art not theyr Lorde, for they haue not called vpon thy name.

me. And thus haue I troden downe the people in my wrath, and bathed them in my dyſpleaſure: In ſo muche that I haue ſhed theyr bloude vpon the earthe.

I wyl declare the goodnes of the Lorde, yea & the prayſe of the Lorde for al that he hathe geuen vs, for the greate good that he hath done for Iſraell: whych he had geuen them of hys owen fauoure, and accordynge to ẏ multitude of his louyng kyndneſſes. For he ſaid: Theſe no doubte wyll be my people, and no ſhrynkynge chyldren, and ſo he was theyr ſauioure. In theyr troubles he forſooke them not, but the angell that went forth from his preſence delyuered them: Of verye loue and kyndneſſe that he had vnto them, redemed he them. He hathe borne thē, and caried them vp euer ſence the world began.

But after they prouoked hym to wrathe and vexed hys holye mynde, he was theyr enemye, and fought agaynſt them hym ſelfe. Yet remembred he the olde tyme of Moyſes & hys people: How he broughte them from the water of the ſea, as a ſhepeherd doth wyth hys ſhepe: how he had gyuen hys holy ſpirite amonge thē: how he had led Moyſes by the ryght hand wyth hys gloryous arme: how he had deuyded the water before them (whereby he gate hym ſelfe an euerlaſtynge name) howe he led them in the depe, as an horſſe is led in the playne, that they ſhoulde not ſtomble. The ſpirite of the Lorde led thē, as a tame beaſt goeth in the felde. Thus (O god) haſt ẏ led my people, to make thy ſelfe a glorious name wt al. Looke downe then frō heauē, & beholde ẏ dwellynge place of thy ſāctuary & thy glory. How is it, ẏ thy gelouſye, thy ſtrēgth, the multitude of thy mercyes & thy louynge kyndneſſe, wyl not be intreated of vs. Yet art ẏ oure father: For Abrahā knoweth vs not, neither is Iſrael acquaynted wt vs. But ẏ Lorde art oure father & redemer, & thy name is euerlaſtyng. O Lord, wherfore haſte ẏ led vs out of thy wayes? wherefore haſte thou hardened our hartes, ẏ we feare the not? Be at one wt vs agayne, for thy ſeruaūtes ſake ẏ are of ẏ generaciō of thyne heritage. Thy people hath had but lytle of thy Sāctuary in poſſeſſion, for our enemyes haue takē it in: And we are become euen as we were from the begynnynge: but

mihi. Et conculcaui populos in furore meo, & inebriaui eos in indignatione mea & detraxi in terrā virtutem eorum. Miſerationum domini recordabor, laudem domini ſuper omnibus quæ reddidit nobis dominus, & ſuper multitudinem bonorum domus Iſrael: quæ largitus eſt eis ſecundum indulgentiam ſuam, & ſecundum multitudinem miſericordiarum ſuarū. Et dixit: Veruntamen populus meus eſt, filij non negantes: & factus eſt eis ſaluator. In omni tribulatione eorum non eſt tribulatus: & angelus faciei eius ſaluauit eos. In dilectione ſua, & in indulgentia ſua ipſe redemit eos, & portauit eos, & eleuauit eos cūctis diebus ſeculi. Ipſi autem ad iracundiam prouocauerunt, & affixerunt ſpiritum ſancti eius.

Et conuerſus eſt eis in inimicum, & ipſe debellauit eos. Et recordatus eſt dierum ſeculi Moyſi, & populi ſui. Vbi eſt qui eduxit eos de mari cum paſtoribus gregis ſui? Vbi eſt qui poſuit in medio eius ſpiritum ſancti ſui? Qui eduxit ad dexteram Moyſen brachio maieſtatis ſuæ: qui ſcidit aquas ante eos, vt facerent ſibi nomen ſempiternum: qui eduxit eos per abyſſos, quaſi equum in deſerto non impingentem, quaſi animal in campo deſcendens, ſpiritus domini ductor eius fuit. Sic adduxiſti populum tuum, vt faceres tibi nomen gloriæ. Attende de cœlo, & vide de habitaculo ſancto tuo, & ſolio gloriæ tuæ. Vbi eſt zelus tuus, & fortitudo tua, multitudo viſcerum tuorum, & miſerationum tuarum? Super me continuerunt ſe. Tu enim pater noſter, & Abraā neſciuit nos, & Iſrael ignorauit nos. Tu domine pater noſter, & redēptor noſter, a ſeculo nomen tuum. Quare errare nos feciſti domine de vijs tuis, induraſti cor noſtrum, ne timerem te? Conuertere ꝓpter ſeruos tuos tribus hæreditatis tuæ. Quaſi nihilum poſſederunt populum ſanctum tuum: hoſtes noſtri conculcauerunt ſanctificationem tuam. Facti ſumus quaſi in principio, cum

tum non dominareris noſtri, neq; inuocaretur nomen tuũ ſuper nos.

Epiſtola in die martis ante paſcha.

Dominus deus aperuit mihi aurem, ego autem non contradico, retrorſum nõ abij. Corpus meum dedi percutientibus, & genas meas vellentibus. Faciem meam non auerti ab increpantibus, & conſpuentibus in me. Dominus deus auxiliator meus, & ideo non ſum confuſus. Ideo poſui faciem meam, vt petram duriſſimam, & ſcio quoniam non cõfundar. Iuxta eſt qui iuſtificat me. Quis contradicet mihi? Stemus ſimul. Quis eſt aduerſarius meus? Accedat ad me. Ecce dominus deus auxiliator meᵒ. Quis eſt qui condemnet me? Ecce omnes quaſi veſtimentũ conterentur, & tinea comedet eos. Quis ex vobis timens dominum, audiens vocem ſerui ſui? Quis ambulauit in tenebris, & non eſt lumen ei? Speret in nomine domini, & innitatur ſuper Deum ſuum. Ecce vos omnes accẽdentes ignem accincti flammis. Ambulate in lumine ignis veſtri, & in flãmis, quas ſuccẽdiſtis. De manu mea factũ eſt hoc vobis. In doloribus dormietis.

Epiſtola in viceſima quinta poſt paſcha.

Ecce dies veniũt, dicit dominus: & ſuſcitabo Dauid germen iuſtũ, & regnabit rex, & ſapiens erit, & faciet iudicium & iuſtitiam in terra. In diebus illis ſaluabitur Iuda, & Iſrael habitabit confidenter. Et hoc eſt nomen quod vocabunt eum, dominus iuſtus noſter. Propter hoc ecce dies veniunt, dicit dominus: & non dicent vltra: viuit dominus, qui eduxit filios Iſrael de terra Aegypti: ſed, viuit dominus, qui eduxit & adduxit ſemen domus Iſrael de terra aquilonis, & de cunctis terris, ad quas eieceram eos illuc: & habitabunt in terra ſua.

Epiſtola in Annunciatione virginis Mariæ.

but thou art not theyr Lorde, for they haue not called vpon thy name. ✠

The Epiſtle on the tewſdaye before Eſter. ✠

The Lord God hath opened myne eare, therfore can I not ſaye nay, nor withdrawe my ſelfe, but I offer my backe vnto the ſmiters, & my chekes to the nippers. I turne not my face from ſhame and ſpyttynge, for the Lorde God helpeth me, therefore ſhall I not be confounded. I haue hardened my face lyke a flynte ſtone, for I am ſure, that I ſhal not come to confuſyon. Myne aduocate ſpeaketh for me, who wyll then go wyth me to lawe? Let vs ſtande one agaynſt another, if ther be any that wyl reaſon wyth me, let hym come here forth to me. Beholde, ÿ Lord God ſtãdeth by me, what is he that can cõdemne me? lo, they ſhalbe al lyke as an olde cloth, which the mothes ſhall eate vp. Therfore who ſo feareth the Lorde among you, let him heare the voyce of his ſeruaunte. Who ſo walketh in darcknes, and no lyghte ſhyneth vpon hym, let hym hope in the Lorde, and holde hym by hys God. But take hede, ye haue all kyndled a fyre, and gyrded youre ſelues wyth the flame. Ye walke in the gliſterynge of youre owne fyre, and in the flame that ye haue kyndled. This cõmeth vnto you fro my hand, namely that ye ſhall ſlepe in ſorow. ✠

The Epiſtle on the .xxv. ſundaye after Eſter. ✠

Beholde, the tyme cõmeth, ſayth the Lord, ÿ I wyl rayſe vp ÿ ryghteous braunch of Dauid, which ſhal beare rule, & diſcuß matters ŵ wyſedome, and ſhal ſet vp equitie & ryghteouſnes agayne in earth. In hys tyme ſhal Iuda be ſaued, & Iſrael ſhall dwell wythout feare. And this is the name that they ſhall cal hym: euẽ ÿ Lorde our ryghteous maker. And therfore beholde, ÿ tyme cõmeth ſayeth ÿ Lorde, ÿ it ſhal no more be ſayd: the Lord lyueth, which brought ÿ chyldren of Iſrael out of ÿ lãd of Egypt: but ÿ Lord lyueth, which brought forth, & led ÿ ſeede of ÿ houſe of Iſrael, out of ÿ North lãde, & frõ al cõtrees where I had ſcattered thẽ, & they ſhall dwell in theyr owne lande agayne. ✠

¶ The Epiſtle of the Annunciation of the vyrgyn Mary.

Eſa.7.b.

Moreouer, God ſpake vnto Achaz, ſayinge: requyre a token of the lord thy god whether it be toward the depth beneth, or towarde the heyght aboue. Then ſayd Achaz: I wyll requyre none, neyther wyl I tempte the lord: ÿ lord anſwered. Thē heare ye of ÿ houſe of Dauid. Is it not ynough for you that ye be greuouſe vnto men, but ye muſt greue my god alſo? And therfore the Lord ſhal gyue you a token of hym ſelfe: Beholde, a virgyn ſhal conceyue and beare a ſōne, & ſhall cal hys name Emanuel. Butter & hony ſhall he eate, that he may knowe the euyll, and choſe the good.

¶ The Epiſtle on Saynct John Baptiſtes day.

Eſa.40.a.

Be of good chere my people, be of good chere (ſayeth youre God) comforte Hieruſalem, and tel hir that hir trauayle is at an ende, that hir offence is pardoned, that ſhe hathe receyued of ÿ Lordes hand ſufficient correction for all hir ſynnes. A voyce cryeth: Prepare the waye for the Lorde in the wyldernesſe, make ſtreight the path for our God in ÿ deſerte. Let al vallies be exalted, & euery mountayne and hyl be layed low. What ſo is croked, let it be made ſtreyght, & let the roughe places be made playne [illegible]. For the glory of the Lord ſhal appere, & all fleſhe ſhall ſe it, [illegible] the mouth of the Lord hath ſpoken it.

The ſame voyce ſpake: Nowe crye. And I ſayd what ſhal I crye? Then ſpake it: that all fleſhe is graſſe, and that all the beautye therof, is as the floure of ÿ felde. The graſſe is withered, the floure falleth awaye. Euen ſo is the people as graſſe, when the breth of the Lord bloweth vpon them. The graſſe withereth, or the floure fadeth away: But the word of our God endureth for euer. Moreouer the voyce cryed thus: Go vp vnto the hyl (O Sion) thou that bryngeſt good tidinges, lyfte vp thy voyce wyth power, o thou preacher Jeruſalem. Lyfte it vp wythout feare, and ſay vnto the cities of Juda: behold your God, behold the lord, euen the almyghty ſhal come wyth power, & beare rule wyth hys arme. Beholde he bryngeth hys treaſure wt hym, & his workes go before hym. He ſhal fede his flocke like an herdman. He ſhal gather the lābes together wyth hys arme,

Et adiecit dominꝰ loqui ad Achaz, dicens: Pete tibi ſignum à domino deo tuo in profundū inferni, ſiue in excelſum ſupra. Et dixit Achaz: Nō petā, & non tentabo dominū. Et dixit: Audite ergo domus Dauid: Nunquid parū vobis eſt moleſtos eſſe hoībus, quia moleſti eſtis & deo meo? Propter hoc dabit dominus ipſe vobis ſignum. Ecce virgo cōcipiet & pariet filium, & vocabitur nomē eiꝰ Emanuel. Butirū & mel comedet, vt ſciat reprobare malum, & eligere bonum.

Epiſtola in die ſancti Iohannis Baptiſtæ.

Conſolamini conſolamini popule meus, dicit deus veſter. Loquimini ad cor Hieruſalem, & aduocate eam: quoniā completa eſt malicia eius, dimiſſa eſt iniquitas illius. Suſcepit de manu domini duplicia pro omnibus peccatis ſuis. Vox clamantis in deſerto: Parate viam domini, rectas facite in ſolitudine ſemitas dei noſtri. Omnis vallis exaltabitur, & omnis mōs & collis humiliabitur, & erunt praua in directa, & aſpera in vias planas. Et reuelabitur gloria domini, & videbit omnis caro pariter quod os domini locutum eſt. Vox dicentis: Clama, & dixi: Quid clamabo? Omnis caro fœnū, & omnis gloria eius quaſi flos agri. Exiccatum eſt fœnum, & cecidit flos, quia ſpiritus domini ſufflauit in eo. Vere fœnum eſt populus. Exiccatum eſt fœnum, & cecidit flos, verbum autem domini manet in æternum. Super mōtem excelſum aſcēde tu, qui euangelizas Sion: exalta in fortitudine vocē tuam, qui euangelizas Hieruſalē. Exalta, noli timere. Dic ciuitatibꝰ Iudæ: Ecce deus veſter. Ecce dominus deus in fortitudine veniet, & brachium eius dominabitur. Ecce merces eius cum eo, & opus illius coram illo. Sicut paſtor gregem ſuum paſcet, in

brachio

It is lytle enoughe it is [illegible] enoughe to be [illegible]
not that that god [illegible]

chio ſuo cōgregabit agnos, & in ſinu ſuo leuabit, fœtus ipſe portabit.

Epiſtola in die Mariæ Magdalenæ.

Mulierem fortem quis inueniet? procul, & de vltimis finibus precium ei⁹. Beth. Confidit in ea cor viri ſui, & ſpolijs non indigebit. Gimel. Reddet ei bonum, & non malum, omnibus diebus vitæ ſuæ. Daleth. Quæſiuit lanam, & linum, & operata eſt conſilio manuum ſuarum. He. Facta eſt quaſi nauis inſtitoris de longe portans panem ſuum. Vau. De nocte ſurrexit, deditque prædam domeſticis ſuis, & cibaria ancillis ſuis. Zain. Conſyderauit agrum, & emit eum, de fructu manuum ſuarum plantauit vineam. Heth. Accinxit fortitudine lumbos ſuos, & roborauit brachium ſuum. Teth. Guſtauit & vidit quoniam bona eſt negotiatio eius, non extinguetur in nocte lucerna eius. Ioth. Manum ſuam miſit ad fortia, & digiti eius apprehēderūt fuſum. Caph. Manum ſuam aperuit inopi, & palmas ſuas extendit ad pauperem. Lamech. Non timebit domui ſuæ à frigoribus niuis, omnes enim domeſtici eius veſtiti ſunt duplicib⁹. Mem. Stragulatam veſtem fecit ſibi, byſſus & purpura indumentū eius. Nun. Nobilis in portis vir eius quando ſederit cum ſenatoribus terræ. Samech. Sindonem fecit & vendidit, & cingulum tradidit Chananæo. Ain. Fortitudo & decor indumentum eius, & ridebit in die nouiſſimo. Phe. Os ſuum aperuit ſapientiæ, & lex clementiæ in lingua eius. Sadik. Conſiderauit ſemitas domus ſuæ, & panem ocioſa non comedit. Coph. Surrexerunt filij eius, & beatiſſimam prædicauerunt, & vir eius laudauit eam. Res. Multæ filiæ congregauerunt diuitias, tu ſupergreſſa es vniuerſas. Sin. Fallax gratia, & vana eſt pulchritudo, mulier timens dominum ipſa laudabitur. Thau. Date ei de fructu manuū ſuarum, & laudent eam in portis opera eius.

FINIS.

arme, & cary them in hys boſome, & ſhall kyndely entreate thoſe that beare yong.

¶ The epiſtle on Mary Magdalens daye.

Who ſo fyndeth an honeſt faythful woman, ſhe is much more worth then pearles. The herte of hyr huſbande may ſafelye truſte in her, ſo that he ſhal haue no nede of ſpoyles. She wyl do hym good and not euyl al the dayes of her lyfe. She occupyeth wol and flaxe, & laboureth gladly wyth her handes. She is lyke a marchauntes ſhyp, that bryngeth her vitayles frō a far. She is vp in the nyght ſeaſon, to prouide meate for her houſhold, and fode for her maydens. She conſidereth land, and byeth it, and wyth ỹ fruite of her handes ſhe planteth a vyneyard. She gyrdeth her loynes wyth ſtrength and courageth her armes. And yf ſhe perceyue that her houſewyferye doth good, her candle goeth not out by nyght. She layeth her fyngers to the ſpyndle, and her hand taketh holde of the rocke. She openeth her hande to the poore, yea ſhe ſtretcheth her handes to ſuch as haue nede. She feareth not ỹ the could of wynter ſhal hurte her houſe, for al hir houſhold folkes are double clothed. She maketh her ſelfe fayre ornamentes, her clothyng is whyte ſylke & purple. Her houſbande is much ſet by in the gates: when he ſytteth among the rulers of the land. She maketh cloth of ſylke & ſelleth it, & delyuereth a gyrdle vnto the marchaūt. Strength & honoure is her clothyng, & in the latter day ſhe ſhal reioyſe. She openeth her mouth wyth wyſdome, & in her mouth is ỹ lawe of grace. She loketh well to the wayes of her houſhold, and eateth not her breade wyth ydelnes. Her chyldren aryſe, & cal her bleſſed: and her huſbād maketh much of her. Many daughters there be that gather ryches together, but thou goeſt aboue them all. As for fauoure it is diſceytfull, and beautye is a vayne thyng: but a woman that feareth ỹ Lord, ſhe is worthye to be prayſed. Geue her of ỹ fruite of her handes, & let her owne workes prayſe her in the gates.

¶ The ende of the Epiſtles of the old Teſtament.

Benedictio dei facit diuites
The bleſſyng of the lord maketh a man riche
[illegible] Shyne vpon the ~~good~~ [illegible]
al wall [illegible] vpon the good [illegible]
[illegible]

14	[illegible]	[illegible]
15	[illegible]	[illegible]
16	[illegible]	[illegible]
17	[illegible]	[illegible]
18	[illegible]	[illegible]

Esay 38

41 4[illegible]

Esay, [illegible] [illegible]

51 53

19	Daniel [illegible]	[illegible]
20	Joelis	[illegible]
21	[illegible]	[illegible]
22	[illegible]	[illegible]
23	[illegible]	[illegible]
24	[illegible]	[illegible]
25	[illegible]	[illegible]
26	[illegible]	[illegible]

30 42

[illegible]

¶ A table to fynde the Epistles and Gospels vsually reade in the Churche, accordynge vnto the booke of Common prayer: wherof the fyrste lyne is the Epistle, and the other the Gospel, whose begynnyng ye shall fynde in this booke marked with a crosse ✠ and the ende with halfe a crosse ⊥ conteyned in these letters. A.B.C.D. &c.

On the fyrst Sondaye in Aduent.
Owe nothing. Ro.xiii.c.
When they drew nye. Math.xxi.a.
The seconde Sondaye in Aduent.
Whatsoeuer thynges are wrytten.
Rom.xv.a.
There shalbe signes in the sunne.
Luc.xxi.c.
The thyrd Sonday in Aduent.
Let men this wyse esteme. i.Cor.iiii.a.
When John beynge. Math.xi.a.
The fourth Sondaye in Aduent.
Reioyce in the Lord alway. Phil.iiii.a.
And this is ỷ record of John. John.i.c
On Christmas day at ỷ.i.Communiō.
For the grace of God. Titus.ii.b.
And it chaunsed in those dayes.
Luke.ii.a.
At the seconde Communion.
God in tymes past. Hebr.i.a.
In the begynnynge was. John.i.a.
On S. Steuens daye.
And Steuen ful of faith. Acte.vi.b.
Wherfore beholde I send. Mat.xxiii.e.
S. John Euangelistes daye.
That whiche was from the. i.John.i.a
Folowe me. John.xxi.d
The Innocentes daye.
And I loked, & loe a Lābe. Apo.xiiii.a.
The Aungel of the Lorde. Math.ii.b.
The Sondaye after Christmas daye.
And I saye that the heyre. Gala.iiii.a.
This is the booke. Mat.i.a.
On Newyeres daye.
Blessed is that man. Rom.iiii.a.
And it fortuned. Luc.ii.c.
On the Epiphanie.
For this cause. Ephes.iii.a.
When Jesus was borne. Mat.ii.a.
The.i.Sonday after the Epiphanie.
I beseche you therfore. Rom.xii.a.and
his father and mother. Luc.ii.f
The.ii.Sōday after the Epiphanie.

Seynge that we haue dyuers. Ro.
And the thyrde daye. John.
The.iii.Sondaye after the E
Be not wyse in your. Rom.
When he was come downe. Mat.
The.iiii.Sondaye after the Ep
Let euery soule. Rom.xii
When Jesus was entred. Mat.viii.
The.v.Sondaye after the Ep
Now therfore as electe. Coloss.iii.
The kyngdome of heuen is. Mat.xiii.
The.vi.Sondaye as on the
On Septuagesima Sondaye.
Perceyue ye not. i.Cor.ix.c
For ỷ kyngdome of heuen. Mat.xx.a
On Sexagesima Sondaye.
For ye suffer foles.ii.Cor.xi.d.& xii.a
When muche people were. Luke.viii.
On Quinquagesima Sondaye.
Though I speake with the.i.Cor.xiii.
He toke vnto hym ỷ twelue. Lu.xviii.
On Ashwednesdaye.
Turne you vnto me. Joel.ii.
Moreouer when ye fast. Mat.vi.c
On the.i.Sondaye in Lent.
We as helpers therfore. ii.Cor.vi.a
Then was Jesus led. Mat.iiii.a
On the.ii.Sondaye in Lent.
Furder more we besech you brethren
i.Thessa.iiii.a.
And Jesus went thence. Mat.xv.
On the.iii.Sonday in Lent.
Be ye folowers. Ephe.v.a
And he was castyng. Luke.xi.
On the.iiii.Sondaye in Lent.
Tel me ye that desire. Gala.iiii.
After these thinges Jesus. John.vi.a
On the.v.Sondaye in Lent.
But Christ beīg an hye priest. Hebr.ix.
Whiche of you can. John.viii.
On the Sondaye next before Easter.
Let the same mynde. Phil.ii.
And it came to pas.Mat.xxvi.and xxvii
vnto.g.
On Mondaye before Easter.
What is he this. Esaye.lxiii.
After two dayes foloweth Easter.
Mar.xiiii.a.
Tewesdaye before Easter.
The Lord God hath opened. Esay.l.
And anon in the dawnyng. Mar.xv.
On Wednesdaye before Easter.
For wheresoeuer is a testa. Hebr.ix.
The feast of swete bread. Luk.xxii.

J.i.

On the Thurſdaye before Eaſter.
That I warne you of. i.Cor.xi.c.
All the whole multitude. Luke.xxii.a.
On good Frydaye.
The lawe whiche. Hebr.x.a.
When Jeſus had ſpoken. John.xviii.a
and.xix. vnto the ende.
On Eaſter Euen.
It is better. i.Peter.iii.d.
When the euen was come. Mat.xxvii.g
On Eaſter daye at the .i. Cõmunion.
If ye be then riſen again. Coloſ.iii.a.
The morowe after the Sabothe daye.
Mathew.xxviii.a.
At the ſeconde Communion.
Knowe ye not that a lytle leuen,
i.Cor.v.b.
And when the Sabbath. Mar.xvi.a.
On Mondaye in Eaſter weke.
Then Peter opened his. Actes.x.e.
And beholde two of them. Luke.xxiiii.b.
Tweſdaye in Eaſter weke.
Ye men and brethren. Actes.xiii.e.
Jeſus hym ſelfe ſtode. Luke.xxiiii.e.
The fyrſt Sondaye after Eaſter.
For all that is borne. i.John.ii.a.
The ſame daye at nyght. John.xx.c.
On the .ii. Sondaye after Eaſter.
For it is thanke worthye. i.Peter.ii.d.
I am the good ſhepherde. John.x.c.
On the .iii. Sondaye after Eaſter.
Dearely beloued. i.Peter.ii.c.
After a while ye ſhal not. John.xvi.d.
On the .iiii. Sondaye after Eaſter.
Euery good gifte. James.i.d.
But nowe I goe. John.xvi.b.
On the .v. Sondaye after Eaſter.
And ſe that ye be doers. James.i.d.
Verely verely I ſaye vnto. Jhon.xvi.f
On the Aſcenſion daye.
In the former treatiſe. Actes.i.a.
After that he appeared. Mark.xvi.c.
On the Sondaye after the Aſcenſiõ.
The ende of all thinges. i.Per.iiii.b.
But when the comforter. John.xv.d.
and.xvi.a.
On Whitſondaye.
When the fyftye daye was. Actes.ii.a.
If ye loue. John.xiiii.b.
On Mondaye in Whitſon weke.
Then Peter opened his Actes.x.e.
So God loued. John.iii.c.
On Tweſdaye in Whitſon weke.
When the Apoſtles. Actes.viii.c.
Verely verely. John.x.a.

On Trinitie Sondaye.
After this I loked. Apoca.iiii.a.
There was a man of John.iii.a.
On the .i. Sõdaye after trinitie ſondaye.
Beloued let vs loue. i.John.iiii.b.
There was a certayne riche. Luk.xvi.c.
On the .ii. Sondaye.
Maruel not. i.John.iii.c.
A certayne man ordayned. Luke.xiiii.c.
On the .iii. Sondaye.
Submit your ſelues euery. i.Pet.v.b.
Then reſorted vnto. Luke.xv.a.
On the .iiii. Sondaye.
For I ſuppoſe that. Roma.viii.c.
Be ye therfore mercyfull. Luke.vi.f.
On the .v. Sondaye.
In cõcluſion be ye alſo. i.Peter.iii.b.
It came to. Luke.v.a.
On the .vi. Sondaye.
Remember ye not that all. Roma.vi.a.
For I ſaye. Math.v.c.
On the .vii. Sondaye.
I ſpeake groſſelye. Roma.vi.d.
In thoſe dayes. Marke.viii.a.
On the .viii. Sondaye.
Therfore brethren we are. Rom.viii.b.
Beware of falſe. Mat.vii.c.
On the .ix. Sondaye.
Brethren I woulde not i.Cor.x.a.
There was a certayne riche. Lu.xvi.a.
On the .x. Sondaye.
In ſpirituall thinges. i.Cor.xii.a.
And when he was now com. Lu.xix.f.
On the .xi. Sondaye.
Brethren as pertayning to i.Cor.xv.a.
And he put forth a ſimil. Luke.xviii.b.
On the .xii. Sondaye.
Suche truſte haue we. ii.Cor.iii.b.
And departed againe. Marke.vii.d.
On the .xiii. Sondaye.
To Abraham and his ſeede. Gala.iii.c.
Happy are the eyes. Luke.x.d.
On the .xiiii. Sondaye.
I ſaye walke in the ſpirite Gal.v.c.
And it chaunſed as he wẽt. Lu.xvii.c.
On the .xv. Sondaye.
Beholde ye ſe howe large. Gala.vi.c.
No man can ſerue. Mat.vi.c.
On the .xvi. Sondaye.
Wherfore I deſire. Eph.iii.b.
And it fortuned after. Luke.vii.c.
On the .xvii. Sondaye.
I therfore which am in. Eph.iiii.a.
And it chaunſed that he. Luke.xiiii.a.
On the .xviii. Sondaye.

[T]hanke my God allwayes. i. Cor. i. b.
When the Phariſes had. Mat. xxii. d.
On the .xix. Sondaye.
This I ſaye therfore. Ephe. iiii. d.
When he entred into ſhip. Mat. ix. a.
On the .xx. Sondaye.
Take hede therfore that ye. Ephe. v. c.
The kyngdome of heauen. Mat. xxii. a.
On the .xxi. Sondaye.
Finally my brethrē, be ſtrōg. Eph. vi. b.
John. iiii. g.
And ther was a.
On the .xxii. Sondaye.
I thanke my God. Philip. i. a.
Then came Peter to hym. Mat. xviii. d.
On the .xxiii. Sondaye.
Brethrē be folowers of me. Phil. iii. d.
Then went the phariſes. Mat. xxii. b.
On the .xxiiii. Sondaye.
We geue thanckes. Colloſ. i. a.
While he thus ſpake. Mat. ix. c.
On the .xxv. Sondaye.
Beholde the tyme. Jere. xxiii. b.
Then Jeſus lift vp. John. vi. a.

¶ The Epiſtles and Goſpels for Saintes dayes.

On S. Andrewes daye.
For if thou ſhalt knowledge. Ro. x. c.
As Jeſus walked. Mat. iiii. c.
Sainct Thomas the Apoſtle.
Nowe therfore. Ephe. ii. d.
But Thomas one. John. xx. f.
The conuerſion of S. Paule.
And Saule yet. Actes. ix. a.
Then anſwered Peter. Mat. xix. d.
The Purificatiō of ẏ virgin Mary.
The Epiſtle as on Sōday before.
And when the tyme of. Luke. ii. d.
Sainct Mathias daye.
And in thoſe dayes. Actes. i. c.
At ẏ tyme Jeſus anſwered. Mat. xi. d.
The Annūciatiō of the vir. Mary.
God ſpake once vnto Achas. Eſa. vii. b.
And in the ſyxte moneth. Luke. i. c.
Sainct Markes daye.
Unto euery one. Ephe. iiii. b.
I am the true vyne. John. xv. a.
Sainct Philip and James.
James the ſeruaunt. Jame. i. a.
And he ſayed to his. John. xiiii. a.
Sainct Barnabe Apoſtle.
Tidinges of theſe thinges. Act. xi. d.
This is my cōmaundement. John. xv. b.
Sainct John Baptiſte.
Comforte my people (O my people). Eſay. xl. a.
Elizabethes tyme came. Luke. i. f.
Sainct Peters daye.
In that tyme Herode. Actes. xii. a.
When Jeſus came into. Mat. xvi. c.
Sainct Mary Magdalene.
Whoſo fyndeth an honeſt. Pro. xxxi. b.
And one of the Phariſes. Luke. vii. e.
Sainct James the Apoſtle.
In thoſe dayes came. Actes. xi. & xii. a.
Then came to hym ẏ mother. Mat. xx. c.
Sainct Bartholomewe.
By the hādes of the apoſt. Act. v. c.
And ther was. Luke. xxii. c.
Sainct Mathewe.
Therfore ſeyng that we. ii. Cor. iiii. a.
And as Jeſus paſſed. Mat. ix. b.
Sainct Michael and all Angels.
There was a great. Apoc. xii. c.
The ſame tyme the. Mat. xviii. a.
Sainct Luke Euangeliſt.
Watche thou in all. ii. Tim. [illegible]
After theſe thynges. [illegible]
Symon and Jude Apoſtles.
Jude the ſeruaunt. Jude. i. a.
Theſe thynges commaunde I you. John. xv. c.
All Sainctes.
And I ſawe another. Apoc. vii. [illegible]
When he ſawe the people. [illegible]

¶ The ende of the Table.

[illegible] and in my [illegible]
[illegible]
[illegible]

praye
[illegible]